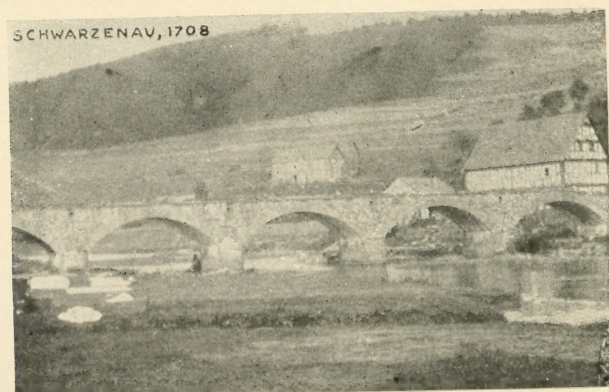
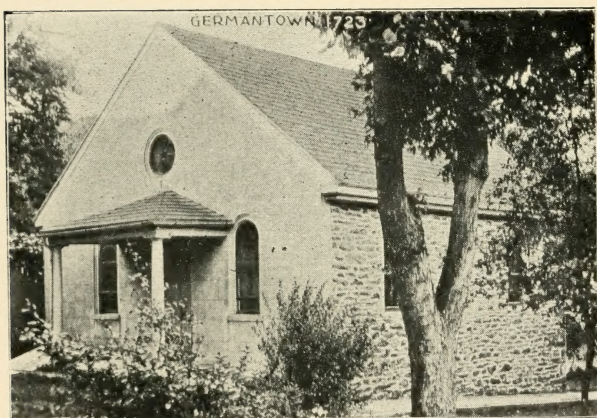


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Holsinger's History of the

TUNKERS

AND

THE BRETHREN CHURCH

EMBRACING

THE CHURCH OF THE BRETHREN,
THE TUNKERS, THE SEVENTH-DAY GERMAN BAPTIST CHURCH,
THE GERMAN BAPTIST CHURCH, THE OLD GERMAN
BAPTISTS, AND THE BRETHREN CHURCH

INCLUDING

THEIR ORIGIN, DOCTRINE, BIOGRAPHY AND LITERATURE

✓✓
By H. R. HOLSINGER

Editor of the *Christian Family Companion*, first weekly paper published
in the interests of the Tunkers



LATHROP, CALIFORNIA

PRINTED FOR THE AUTHOR

BY PACIFIC PRESS PUBLISHING CO., OAKLAND, CAL.

1901

First read the preface. Then carefully peruse the glossary, and you will be prepared with understanding to finish the book.

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PREFACE

Forty-five years ago I became a member of the Church of the Brethren, as it was then known. Among those who did not belong to the same denomination, the members were called "Dunkards," especially among those who were not friendly to their cause. Besides these names I knew no other. I was then in full harmony with the teachings of the church as far as I knew, with a few exceptions. I was told that the gospel of Christ was our only creed and discipline. My father was a minister in the church, and his father was a minister. Hence, I had every opportunity of knowing the customs and practices as well as the sentiments of the church, and can safely say that, taking all together, I was in harmony with the average membership. With the gospel peculiarities of the church I was in full sympathy. Among those may be enumerated Faith, Repentance, Triune Immersion, Laying On of Hands, Feet-washing, Lord's Supper, Communion, Anointing, Salutation, Anti-war, Anti-slavery, Non-swearing, Non-conformity from all sinful fashions and customs. I set out to serve the Lord in good faith.

In a few things, however, I did not agree with the average membership of that day. For instance, I never could see that education was a dangerous thing, and had a great thirsting for more of it. I always preferred to hear a man preach who knew more than myself, which did not require anything uncommon. I was never much afraid of Sunday-schools, although I never had attended a Sunday-school regularly. I believed in plainness of attire, but never accepted the uniformity theory. I worked along without jarring with the congregations in which I lived or the officers under whom I served for more than fifteen years.

After I entered the publishing business and began to advocate advanced views, I came into contact with the dignitaries of the church, and met with much opposition. I labored to have removed from the brotherhood that which I believed to be error or superfluity. And I am happy to believe that my labors were not altogether without success. But in course of time certain leaders of the church determined that they would tolerate improvements no longer. Accordingly they began to bring complaints against me and my colleagues for introducing and advocating innovations, and enacted decisions of annual meeting intended to circumscribe the progressive element of the fraternity.

However, progressive sentiment had grown so rapidly that for several years it seemed that conference itself was being controlled by that element. When this was noticed by the conservative portion, they began to threaten withdrawing from the body, unless their favorite traditions were maintained. Progressive sentiment had advanced too far to permit conference to make all the retractions that the conservatives demanded.

He also acknowledged that his articles on the two Christopher Saur's are based on data furnished by the library of A. H. Cassel, of Harleysville, Pennsylvania. It was also obvious that all important articles in the *Pioneer* were contributed by this same modern historian, Seidensticker. The case then appeared thus: If all information in regard to our history comes from Brother Cassel, one may as well go to the fountain-head at once. Accordingly, in the winter of 1897-98 I made a pilgrimage to Harleysville, accompanied by Bro. J. C. Cassel, of Philadelphia, as amanuensis and copyist. A week was spent with the great Tunker antiquarian. We had full access to the library and the constant, kindly assistance of the librarian during the five days we spent in his family. Many valuable items of history were gathered, and our brother also loaned me a number of manuscript folios, which have been copied and returned.

John Calvin Harbaugh, of Waynesboro, Pennsylvania, favored me with a copy of the *Chronicon Ephratense*, translated into English by J. Max Hark. Having previously read the German twice, the translation enabled me to readily gather such facts as it contained. It is difficult to say just how much confidence should be given to the statements in this work. That the authors were in position to know the truth whereof they wrote, may not be denied. That they were in danger of being prejudiced is equally true.

One brother admonished me to be careful to free myself of all prejudice or preference, as to the parties in the church; that their party—meaning the conservatives—were very sensitive as to their method of church policy. The item was scarcely necessary, as experience has taught me that fact. Nevertheless, a sincere desire is cherished to appear grateful to friends for their good intentions, and an earnest hope is held that profit has been gained.

Having entered upon the work, it was discovered that much of the manuscript had been duplicated, and that the labor and expense devoted to copying and preserving were all lost; that we had in print almost the entire history of the church during the first fifteen years of her existence, and that the work to be performed would consist of committing, assimilating, and rewriting, with such embellishment as would not darken the statement of facts. This had not proceeded beyond the prehistoric department when "A History of the Brethren," by M. G. Brumbaugh, of the Pennsylvania University, appeared. The people described by Brumbaugh being the same as those whose history is here related, I was hopeful that it might assist me in my duties. Prompt application was made to Brother Brumbaugh for permission to quote from his book. A generous response was received that he would be willing to grant any reasonable privilege, but inasmuch as most of the data was very rare, it would be necessary to point out such portions of his work as were desired. When reading the history, the discovery was made that the book was dedicated

to Abraham H. Cassel, whose collection of manuscripts made the volume possible. As that was the case, I had no occasion to quote or copy therefrom. You who have occasion to compare the books will kindly bear in remembrance the foregoing statements, and hold in mind that while this book is being published several years later, the first part of it was written or outlined at least two years earlier.

It does not often happen that an author has as many difficulties to surmount as in the writing of this book. At least ninety per cent was dictated to an amanuensis, because the author could not write legibly, on account of nervous afflictions, and even became almost speechless, making the labor of dictating at all times difficult and frequently impossible. It was discovered that speaking more distinctly could be done when in a prostrate position, hence part of the dictation was given while lying abed. Other difficulties of less importance, but equally hard to surmount, were met, but through them all kind Providence has mercifully sustained me. Though the labor has been difficult to one of my infirmities, yet I thank God for a few more days in His service. The toil has also been lightened by the hope that the present and future churches might find an interest in the facts as here related, and which may also serve as data for future historians. The recalling of revered names will at least be an inspiration to many in whose memory they still live. The patriarchs are passing. A record of their lives, though very brief, is well worth treasuring. I much regret my inability to do justice to all.

The illustrations in this work are a new feature of Tunker literature, and required much labor and many rebuffs to collect the subjects. I am happy to be able to present a fair group of pictures, some of which will be familiar to many; others will be unknown, but I trust none the less appreciated.

The inability to secure other desired photographs is regretted.

It had been intended to include in this work an autobiography of the author, but when it was observed how frequently my name appeared in every department of the work and how intricately my own history is interwoven with that of my people, all inspiration to write on the subject was lost. However, the following items are submitted, for which room has been found in this department.

I was born in Morrison's Cove, Pennsylvania, May 26, 1833. My father and grandfather were Tunker preachers. My grandmother on my father's side was Elizabeth Mack, daughter of William Mack, son of Alexander Mack, Jr. Hence, I am a grandson of a great-grandaughter of one of the founders of the church. I was married June 1, 1864, to Susannah Shoop. We had two daughters, Mrs. P. G. Nowag, of Johnstown, Pennsylvania, and Mrs. S. J. Holsinger, of Phoenix, Arizona. On the 15th of July, 1901, all were yet living.

I was baptized into the Tunker Church early in the spring of 1855, at

Clover Creek, Pennsylvania, by Elder George Brumbaugh. I was elected to the ministry Oct. 28, 1866; advanced to the second degree a few months afterwards, and ordained to the eldership Oct. 21, 1880.

I began writing the "History of the Tunkers" early in the fall of 1898, and completed it in July, 1901.

The remainder of my history, is it not written in the Chronicles of the Church?

To the many friends who have kindly given assistance in the preparation of this volume I wish to gratefully acknowledge obligations.

H. R. HOLSINGER.

January 1, A. D. 1901.

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GLOSSARY

Instead of numerous foot-notes, scattered throughout the work, interrupting the reader and breaking the pages, we have selected this department. The reader who expects to finish the work will be greatly assisted by thoroughly acquainting himself with its contents, especially with the explanations of certain words and terms of frequent occurrence and of peculiar signification. Having arranged these into a special department, we shall aim to treat the various subjects with due consideration, and more fully than is done in the foot-note system.

Annual meeting, big meeting, yearly meeting, are all synonymous, and imply the general conference of the church. For many years it was known only by the name "Big Meeting."

"Gross Versammlung."—It was almost universally so called in my youthful days, and many years after it became an established annual affair. See "History of Annual Meeting."

"At present" in this work implies at the close of the year 1900. The term "now," and all similar expressions indicating time, imply the same period.

Avoidance.—This is a term much used in early Tunker literature. As used by them it would be synonymous with the word "ban," and implying somewhat more than the word excommunication, as used in the discussion of ecclesiastical subjects generally; inasmuch as the ordinance of avoidance, as practiced by the early churches, followed the excommunicated person with severe execration after having been debarred from fellowship with the church.

Ban.—This word occurs in most of the modern languages of Europe, and its primary signification appears to have been, "to make a signal" (see banner), "to proclaim" or "publish." This meaning it retains in the phrase *bans* or *banns* (q. v.) of marriage. In Germany, the *acht*, or *ban-nun*, was a sentence of outlawry pronounced in the middle ages against those who escaped from justice, or refused to submit to trial. We often read of refractory princes, and even cities, being placed under the ban of the empire. The following are the terms of banning used in an old formula: "We declare thy wife a widow, and thy children orphans; we restore all thy feudal tenures to the lord of the manor; thy private property we give to thy children; and we devote thy body and flesh to the beasts of the forest and fowls of the air. In all ways and in every place where others find peace and safety, thou shalt find none; and we banish thee into the four roads of the world, in the devil's name." Besides these sentences of outlawry, many other announcements were accompanied with denunciations and imprecations. When a grant of land was made for

religious purpose, or when a charter of liberties was granted, the transaction was proclaimed in public with certain ceremonies, and curses were denounced against any one who should violate the deed. Thus, banning, or publishing, came to be associated with cursing; and hence the origin of the popular use of the word. It occurs in this sense in Shakespeare and Milton, and other old writers.

Lining Hymns.—This exercise was very common in the middle ages of the history of the Tunkers. Although it originated through an enforced condition of the people, in later years it was practiced as a sacred rule. Hymn-books being scarce, the minister would read the first two lines of a stanza, which the congregation would sing. Then the second two lines were read and sung; and so on until the entire hymn had been finished.

Mode, Single and Double.—These expressions are peculiar to the Tunkers. They have reference to different methods of performing the act of feet-washing. Those using the single mode each wash and wipe the feet of one person only, and have the same rule performed to them. By the double mode two persons are engaged in the same service, one washing and the other wiping the feet of the same person, and perform the service to from six to twelve persons. Then they are relieved by two other persons, who follow the same procedure. Reference will be made to this subject quite frequently in this book.

Old Style—New Style.—The old style implies the old mode of reckoning time, according to the Julian year of three hundred and sixty-five and one-fourth days. The new style is the present, or Gregorian method, by which the year has three hundred and sixty-five days five hours and forty-nine minutes. There is now a difference of twelve days between old style and new style. Thus, while the old was January 1, the new is January 13. The change was effected for Great Britain and Ireland, including the colonies of America, in the year 1751. It was enacted that eleven days should be omitted after September 2, 1752, so that the ensuing day should be September 14.

The change was made on the birthday of King George II, reigning sovereign at that time. By this arrangement, September, 1752, had but nineteen days instead of thirty. The author of this work had the pleasure of handling a copy of Christopher Saur's almanac for that year, and it was interesting to notice the short calendar of the September page.

Order.—This word and its corresponding term, "order of the church," frequently occur in Tunker writings. Its meaning is almost unlimited, inasmuch as it includes both written and unwritten usages and order of the church. It is, however, more generally confined simply to the regulation in regard to the wearing of clothing and dressing of the hair, although it is not always and at all places the same, yet it may be said to embrace the following particulars:—

The hair of the men shall be worn parted in the middle or combed straight back over the head without parting, or cut short in front and worn over the forehead either with or without parting. These forms were adopted at an annual meeting, of which the standing committee had members of its body who wore their hair in the several methods described above, and may, therefore, be said they were an example to the flock. Mustaches were forbidden.

Male Attire.—The coat and hat of the brethren are the only items of male attire that are prescribed. The coat shall have a stand-up collar too narrow to be turned down, and the corners of the skirts must be cut round, according to the style known in tailor nomenclature as "shad-belly."

The hat must have a wide brim, and must not be too high in the crown.

Female Attire.—So far as the decisions of conference are concerned, the regulations of female attire are quite numerous. However, the women seem to have or to assume some privilege in regard to their own dress, at least so far as drapery is concerned, but the head-gear, like the laws of the Medes and Persians, changes not.

It consists of a white cap of material that can be seen if not felt. No regard is paid to the shape of the article. This cap is called the prayer covering, in reference to Paul's instruction to women to have their heads covered when they pray or prophesy. Some of the Tunker women are very conscientious on the subject, and would not venture to go to any place of worship without wearing it, nor sit down to the table to eat, nor appear in the presence of a company of Christian men or ministers, without their sign of authority upon their heads.

Over the cap may be worn any kind of weather covering which is not after, or too nearly after, the fashion of the world—hats excepted, no matter whether plain or stylish.

From the head downward the women are given almost exclusive control of their clothing, except in case of new fashions, such as crinoline, etc.

It may be said the Tunker cap covers a multitude of sins. In many congregations it is positively the only outward sign of membership, in the German Baptist or the Old German Baptist Churches. Otherwise the sisters are dressed in as good style as their circumstances will permit or their taste dictate. It is not uncommon to see a communion table surrounded by young sisters dressed in the best style and of finest material, each wearing a cap or something which was called a cap, and all passing as being in the order, although it is doubtful whether any two were dressed alike.

Pie Meeting.—The Tunkers of the nineteenth century, and possibly earlier, were inclined to make an ordinance of hospitality, to which their environments, no doubt, largely contributed. Many of the rural churches

—and Tunker Churches were almost universally rural—worshiped almost exclusively in their own dwellings and barns. The country was but sparsely settled, and many of the members went great distances to attend services. They could not well return to their homes without some refreshment for themselves, and provender for their horses. These were cheerfully supplied by the family which had entertained the meeting. As the country grew up, the churches enlarged, and the congregations increased in numbers. By and by it was found necessary for several neighbors to unite in order to accommodate the people. It is altogether likely that this hospitable feature of their meetings had a tendency to increase the attendance at their services. Even in the days of Christ, some followed Him for the sake of “loaves and fishes.”

At each meeting the invitation was extended to everybody to remain for dinner, and there was an abundance prepared for all. If it happened that the next service announced would be held in a schoolhouse, or in the barn of a poor brother, it was distinctly stated where the people might expect entertainment. This custom was continued for many years after the houses of worship had been built, which many of my contemporaries can affirm. At the Clover Creek church, in Morrison's Cove, Pennsylvania, it was announced that services would be held there again at a stated time, and the people would be entertained at Brother Smith's, and if he had no stable room, then it was stated that the horses would be cared for somewhere else. I have known cases when the tables would be filled as many as four times, and when it took until half past three in the afternoon for all to be served; and yet, would you believe it? it was a very difficult matter to break up this slavish, expensive, and useless custom. Like the brazen serpent erected by Moses for a specific and single purpose, the custom had been given a sacred place.

These meetings the town people called “pie meetings.” The reason for it was because, invariably, apple pies were served with the refreshments. The same custom prevailed on communion occasions, and is still practiced in many out-of-the-way places, especially where the German language is spoken.

Progressive.—In this work the word is always used to indicate a movement toward ideal completeness or perfection in respect of condition of individuals and communities in morals and religion.

Salutation.—The kiss of love, or holy kiss, referred to in the Scriptures (see Rom. 16: 16; 1 Cor. 16: 20; 1 Peter 5: 14, etc.), is called the Christian salutation among the Tunkers. In the German Baptist Churches it is practiced as a common salutation. Whenever men shake hands, they also kiss each other, except recently it is omitted on public occasions, such as vendues, agricultural fairs, and entertainments. Among the German Baptist women there are no exceptions. In the Brethren Church it is

observed only as an ordinance on occasions of worship, but is permitted whenever parties feel disposed to extend to each other the Christian salutation.

Table.—Table in Tunker literature corresponds with pulpit in that of other denominations. When applied to the communion, it is usually qualified by the addition of "of the Lord," or "communion." For more than a century many Tunker preachers positively refused to enter a pulpit, and there was much disputation and hard feeling engendered by the discussion of the subject before even a platform a single step high was tolerated in the Tunker Churches. The same prejudice is still maintained in the Old German Baptist Church.

Titles.—It will be found a peculiarity of this work, especially in the department pertaining to the Brethren Church, to omit all titles of office or dignity, except in cases where their use appears necessary to designate a service alluded to in the narrative, and not easily to be understood. The author believes that it will be generally understood when a person is referred to as having preached a sermon, that he is a minister or reverend, or any other title by which the reader may be pleased to have him designated; or when some one presides at an ordination, organization, communion, or marriage, that he is an elder or bishop.

Visit.—The Tunkers have an ordinance called the visit. It is performed by the deacons before each communion occasion. It is a house-to-house visit among all the members of the congregation. They are expected to invite the family visited to a season of devotion in their house, and to admonish the members to faithfulness, and to point out any known irregularity in their life in church relations; to inquire whether they were still in the faith and desire to remain with the church; to inform them of the time and place of next communion meeting, and invite them to attend; and to receive their contributions toward the expense of the church.

KEY TO ILLUSTRATIONS

GERMAN BAPTIST, OLD GERMAN BAPTIST, AND SEVENTH-DAY GERMAN BAPTIST CHURCHES.

GROUP 1.

- No. 1. Daniel Vaniman.
- No. 2. Christian Myers.
- No. 3. J. C. Harbaugh.
- No. 4. G. B. Royer.
- No. 5. H. P. Albaugh.
- No. 6. C. S. Holsinger.
- No. 7. D. B. Sturgis.
- No. 8. S. Z. Sharp.
- No. 9. John S. Holsinger.

GROUP 2.

- No. 10. Grabill Meyers.
- No. 11. Isaac Price.
- No. 12. J. F. Oller.
- No. 13. C. G. Lint.
- No. 14. J. T. Meyers.
- No. 15. T. T. Immler.
- No. 16. T. T. Meyers.
- No. 17. J. B. Brumbaugh.

GROUP 3.

- No. 18. Mrs. Isaac Price.
- No. 19. Mrs. Jacob Beck.
- No. 20. Mrs. J. F. Oller.
- No. 21. Mrs. Michael Raber.
- No. 22. Mrs. David Baringer.
- No. 23. Mrs. Buck.
- No. 24. Mrs. Hannah Knauff.
- No. 25. Mrs. Josiah Kimmel.
- No. 26. G. B. Holsinger.
- No. 27. Lydia Schuyler Allen.
- No. 28. George Hanawalt.
- No. 29. Henry Koontz.
- No. 30. Mount Morris College, Ill.
- No. 31. Wm. C. Thurman.
- No. 32. Christian Custer.
- No. 33. P. R. Wrightsman.
- No. 34a. Elder Martin Nehers.
- No. 34. Snow Hill Nunnery.**
- No. 35. Old Order Price Church.**
- No. 36. Snow Hill Nunnery Church.
- No. 37. Germantown Graveyard.
- No. 38. Old Green Tree Church.
- No. 39. Old Coventry Church.
- No. 40. G. B. Church, Los Angeles, Cal.

- No. 41. Lordsburg College, Cal.
- No. 42. McPherson College, Kans.
- No. 43. Old Germantown Church.
- No. 44. New Germantown Church.
- No. 45. G. B. Church, Philadelphia.
- No. 46. Old Germantown Parsonage.

GROUP 4.

- No. 47. A. H. Cassel.
- No. 48. H. B. Brumbaugh.
- No. 49. Thomas S. Holsinger.
- No. 50. Elder Christian Hope.
- No. 51. Elder S. W. Hoover.
- No. 52. Elder Andrew Fahnestock.

GROUP 5.

- No. 53. Elder James Quinter.
- No. 54. Elder R. H. Miller.
- No. 55. Elder Isaac Price.
- No. 56. Elder Jacob Fahrney, M. D.
- No. 57. Elder Jacob Miller.
- No. 58. Welty Church, where Fahrney preached.
- No. 59. New Price Church.
- No. 60. Old Price Church.
- No. 61. Old Welty Church.
- No. 62. Juniata College, Pa.
- No. 63. Bridgewater College, Va.
- No. 64. Birth-place of Gospel Visitor, where the author of this book took his first lessons in the art of printing.
- No. 65. Spring Run Church, Pa., where license was granted to publish The Family Companion, etc.
- No. 66. German Baptist Publishing House, Elgin, Ill.
- No. 67. Bridge at Schwarzenau.
- No. 68. Mt. Morris College Faculty.
- No. 69.
- GROUP 6.
- No. 70. David Emmert.
- No. 71. Miss Phebe Weakly.
- No. 72. Prof. J. W. Zuck. Also single cut 72.

- No. 73. Prof. Archibald Anderson.
 No. 74. J. C. Ewing.
 No. 75. Prof. Brumbaugh.
 No. 76. Elder Samuel Murray and wife.

GROUP 7.

- No. 77. Elder John W. Brumbaugh.
 No. 78. Elder Daniel P. Sayler.
 No. 79. Peter S. Myers.
 No. 80. Jacob Holsinger.

GROUP 8.

- No. 81. Mrs. C. S. Holsinger.
 No. 82. Mrs. H. B. Brumbaugh.
 No. 83. Mrs. John S. Holsinger.
 No. 84. Dr. C. H. Balsbaugh.
 No. 85. Elder M. M. Eshelman.

- No. 86. Elder John Fox.
 No. 87. Elder John P. Ebersole and wife.

GROUP 9.

- No. 90. Elder G. W. Brumbaugh.
 No. 91. I. G. Harley, deacon.
 No. 92. Elder T. B. Maddocks.
 No. 93. Elder J. S. Flory.
 No. 94. Sharpsburg Church, Md.
 No. 95. South Waterloo Church, Ia.
 No. 96. Grove Church of Brothers-valley Congregation, Pa.
 No. 97. Elder John H. Umsted.

GROUP 10.

- A Public School in a Tunker Community.

KEY TO ILLUSTRATIONS

BRETHREN CHURCH.

GROUP 1.

- No. 1. E. E. Roberts.
- No. 2. Mrs. E. E. Roberts.
- No. 3. Mrs. Wm. Kolb.
- No. 4. Wm. Kolb.
- No. 5. Mrs. J. C. Cassel.
- No. 6. J. C. Cassel.
- No. 7. Frank Balderston.
- No. 8. Mrs. Balderston.
- No. 9. Mrs. Emma Kinsing.
- No. 10. Mrs. Horace Kolb.
- No. 11. Wm. Kolb.
- No. 12. Horace Kolb.
- No. 13. Mrs. Rebecca Balderston.
- No. 14. Mrs. P. B. Clymer.
- No. 15. Edward Cnes.
- No. 16. Peter B. Clymer.
- No. 17. H. C. Cassel.
- No. 18. Mrs. H. C. Cassel.

GROUP 2.

- No. 19. J. H. Knepper.
- No. 20. M. C. Meyers.
- No. 21. Roger Darling.
- No. 22. W. M. Lyon.
- No. 23. J. B. Wampler.
- No. 24. Christian Forney.
- No. 25. A. P. Reed.
- No. 26. J. L. Gallin.
- No. 27. Lanar, Illinois.
- No. 28. M. J. Thomas.
- No. 29. Enon Church, Iowa.
- No. 30. Samuel Leedy and wife.
- No. 35. Isaac Kilhefner.
- No. 36. Susan Holsinger.
- No. 37. Hannah Holsinger Garver.
- No. 38. Martin Shively.

GROUP 3.

- No. 39. Noah Heater.
- No. 40. Jno. Nicholson.
- No. 41. Jacob Rothenberger.
- No. 42. Daniel Hendricks.
- No. 43. Jonathan Jay.
- No. 44. D. S. Cripe.
- No. 45. J. H. Swihart.
- No. 46. J. G. Winey.
- No. 47. Ester Dickey.

- No. 48. Laura Grossnickle Hedricks.
- No. 49. J. H. Palmer.
- No. 50. E. L. Yoder.
- No. 51. John A. Myers.
- No. 52. J. O. Tally.
- No. 53. W. C. Perry.
- No. 54. J. F. Koontz.
- No. 55. J. Allen Miller.
- No. 56. C. E. Deffenbaugh.
- No. 57. D. C. Christner.
- No. 58. S. H. Bashor.
- No. 59. A. S. Menaugh.
- No. 60. D. A. Hopkins.
- No. 61. H. S. Enslow.
- No. 62. W. L. Spanogle.
- No. 63. J. M. Tombaugh.
- No. 64. Eliza Stoneburner.
- No. 65. Henry Wise.
- No. 66. John Stuckman.
- No. 68. W. M. Summers.
- No. 69. I. N. Miller.
- No. 70. B. C. Moomaw.
- No. 71. Chris. Forney.
- No. 72. Josiah Keim.
- No. 73. M. M. Eshelman.
- No. 74. W. J. H. Bauman.
- No. 75. Jesse Calvert.
- No. 76. Geo. A. Copp.
- No. 77. Zed H. Copp.
- No. 78. H. R. Holsinger.
- No. 79. R. K. Binkley.
- No. 80. S. J. Harrison.
- No. 81. A. D. Gnagey.
- No. 82. J. B. Wampler.
- No. 83. Daniel Crawford.
- No. 84. D. M. Rittenhouse.
- No. 85. G. W. Rench.
- No. 88. I. D. Bowman.
- No. 89. E. B. Shaver.

GROUP 4.

- No. 90. J. D. McFaden.
- No. 91. J. M. Tombaugh.
- No. 92. R. R. Teeter.
- No. 93. M. S. White.
- No. 94. W. H. Miller.
- No. 95. William Keifer.
- No. 96. Z. T. Livengood.
- No. 97. W. S. McClain.

GROUP 5.

- No. 98. D. A. Hopkins.
- No. 99. R. Z. Replogle.
- No. 100. S. B. Grisso.
- No. 101. Daniel Miller.
- No. 102. D. C. Ullery.
- No. 103. A. R. Bemenderfer.
- No. 104. B. F. Schisler.
- No. 105. J. L. Kimmel.

GROUP 6.

- No. 106. Noah Flora.
- No. 107. G. W. Rench.
- No. 108. V. M. Reichard.
- No. 109. D. J. Hetric.
- No. 110. Alonza Shrum.
- No. 111. Walter Clark.
- No. 112. Jacob Musser.
- No. 113. Samuel Forney.
- No. 114. Elias Teeter.

GROUP 7.

- No. 124. John Dalzell.
- No. 125. Duke McFaden.
- No. 126. Blaine Replogle.
- No. 127. L. W. Ditch.
- No. 128. J. D. McFaden.
- No. 129. W. A. Harman.
- No. 130. Henry Wise.
- No. 131. J. M. Murry.
- No. 132. J. H. Knepper.
- No. 133. J. L. Gillin.
- No. 134. S. L. Buck.
- No. 135. W. H. Miller.
- No. 136. Eli Hoover.
- No. 137. John Copp.
- No. 138. R. Z. Replogle.
- No. 139. Dr. McGregor.
- No. 140. Jacob A. Hazel.
- No. 141. A. S. Menaugh.
- No. 142. A. R. Bemenderfer.
- No. 144. D. C. Moomaw.
- No. 145. J. Allen Miller.
- No. 146. R. R. Teeter.
- No. 147. P. M. Swinehart.
- No. 148. Kauffman.
- No. 149. J. L. Bowman.
- No. 150. J. C. Mackey.
- No. 151. Jack Miller.
- No. 152. J. M. Tombaugh.
- No. 153. E. E. Haskins.
- No. 155. Daniel Crofford.
- No. 156. J. C. Cassel.
- No. 157. Roger Darling.

- No. 158. J. W. Smouse.
- No. 159. Stephen Hildebrand.
- No. 160. Wm. Menges.
- No. 161. B. H. Flora.
- No. 162. J. E. Roop.
- No. 163. Hiram Gochmour.
- No. 164. H. R. Holsinger.
- No. 166. J. F. Koontz.
- No. 167. J. M. Olinger.
- No. 168. J. B. Wampler.

GROUP 8.

- No. 169. J. H. Swihart.
- No. 170. H. R. Holsinger.
- No. 171. Edward Mason.
- No. 172. E. L. Yoder.
- No. 173. P. F. Brown.
- No. 174. S. H. Bashor.
- No. 175. H. R. Holsinger.
- No. 176. Edward Mason.
- No. 177. J. A. Ridenour.
- No. 178. E. L. Yoder.

GROUP 9.

- No. 179. W. L. Spanogle.
- No. 180. Wm. Keifer.
- No. 181. J. H. Swihart.
- No. 182. W. J. H. Bauman.
- No. 183. E. L. Yoder.
- No. 184. J. W. Beer.
- No. 185. Stephen Hildebrand.
- No. 186. D. S. Cripe.
- No. 187. J. P. Martin.
- No. 188. Edward Mason.
- No. 189. George Neff.
- No. 190. H. F. Hixon.
- No. 191. J. H. Worst.
- No. 192. J. A. Ridenour.
- No. 193. S. H. Bashor.
- No. 194. H. R. Holsinger.
- No. 195. R. Z. Replogle.
- No. 196. P. J. Brown.
- No. 197. E. S. Miller.
- No. 198. Henry Jacobs.
- No. 199. A. A. Cober.
- No. 200. Samuel Keehl.
- No. 201. J. W. Fitzgerald.
- No. 202. T. E. Davis.
- No. 203. J. C. Cripe.
- No. 204. J. B. Wampler.
- No. 205. Levi Fry.
- No. 206. Schoolhouse No. 7.
- No. 207. Mrs. Thomas Clayton.

GROUP 10.

- No. 208. Ananias Becknel.
- No. 209. Mrs. Peter Smith.
- No. 210. Mrs. David Becknell.
- No. 211. Mrs. E. Rhorer.
- No. 212. Mrs. John Kline.
- No. 213. Mrs. John Dubbs.
- No. 214. Mrs. William Fisher.
- No. 215. William Fisher.
- No. 216. John Montgomery.
- No. 217. Brother Switzer.
- No. 218. Enoch Rhorer.
- No. 220. Mrs. Vestal Cammack.
- No. 221. H. R. Holsinger.
- No. 222. John Dubbs.
- No. 223. William Fisher.

GROUP 11.

- No. 225. Daniel Crofford.
- No. 226. J. O. Tally.
- No. 227. Henry Wise.
- No. 228. Beer and Wampler.
- No. 229. J. C. Mackey.
- No. 230. S. J. Harrison.
- No. 231. I. J. Thomas.
- No. 232. G. A. Copp.
- No. 233. W. J. H. Bauman.

GROUP 12.

- No. 234. George Wolfe.
- No. 235. John P. Wolfe.
- No. 236. Henry J. Frantz.
- No. 237. A. J. Hixon.
- No. 238. Solomon C. Stump.
- No. 239. Jacob Miller.

GROUP 13.

- No. 240. E. H. Smith.
- No. 241. M. A. Witter.
- No. 242. J. L. Bowman.
- No. 243. J. H. Burnworth.
- No. 244. D. J. Bole.
- No. 245. Henry Murr.
- No. 246. Samuel Kiehl.
- No. 247. S. W. Wilt.
- No. 248. Elder Isaac Leedy.

GROUP 14.—DEACONS.

- No. 249. Hon. C. C. Musselman.
- No. 250. Josiah Kimmel.
- No. 251. Hon. E. J. Myers.
- No. 252. Dr. W. K. Beachly.
- No. 253. Dr. G. W. Brallier.
- No. 254. B. G. Frederick.
- No. 255. D. J. Myers.

- No. 256. Thomas Clayton.
- No. 257. Ross J. Miller.
- No. 258. J. C. Ewing.
- No. 259. Dr. R. E. Cable.
- No. 260. Frank Fields.
- No. 261. Geo. B. Replogle.

GROUP 15.—WOMEN PREACHERS.

- No. 262. Laura Grossnickle Hedricks.
- No. 263. Mrs. Sadie Gibbons.
- No. 264. Miss Mary M. Sterling.
- No. 265. Mrs. Clara Flora.
- No. 266. Mrs. M. C. Myers.
- No. 267. Mrs. L. S. Bauman.

GROUP 16.—PREACHERS' WIVES.

- No. 268. Mrs. J. W. Beer.
- No. 269. Mrs. John P. Wolfe.
- No. 270. Mrs. John H. Knepper.
- No. 271. Mrs. J. O. Tally.
- No. 272. Mrs. S. H. Bashor.
- No. 273. Mrs. Z. T. Livengood.
- No. 274. Mrs. J. H. Burnworth.
- No. 275. Mrs. Christ. Forney.
- No. 276. Mrs. J. C. Mackey.

GROUP 17.

- No. 277. A. B. Horner and wife.
- No. 278. E. G. Bickley.
- No. 279. Samuel Lichty.
- No. 280. Miss Sadie Harrison.
- No. 281. Miss Ida Harrison.
- No. 282. Miss Laura Teeter.
- No. 283. Jennie Harrison.
- No. 284. Joseph Forney.
- No. 285. John M. Lichty.
- No. 286. D. G. Lichty.
- No. 287. Mrs. J. M. Saylor.
- No. 288. Mrs. John Hildebrand.
- No. 289. John P. Beck.
- No. 290. Ephraim Hoover.
- No. 291. Eli Hoover.
- No. 292. David Harrison.

GROUP 18.

- No. 293. H. Holsinger.
- No. 294. W. A. Amend.
- No. 295. A. M. Lichty.
- No. 296. H. M. Oberholtzer.
- No. 297. W. H. Beachly.
- No. 298. G. C. Carpenter.
- No. 299. F. B. McCullough.
- No. 300. Dyoll Belote.
- No. 301. Ada Sanger.

- No. 302. Ed. Burnworth.
 No. 303. Prof. J. A. Miller.
 No. 304. Geo. Whistler.
 No. 305. Miss Vianna Detwiler.

GROUP 19.

- No. 306. Dyoll Belote.
 No. 307. Wallace Garber.
 No. 308. A. H. Lichty.
 No. 309. H. M. Oberholtzer.
 No. 310. W. A. Amend.
 No. 311. Prof. Garber.
 No. 312. Homer Fallentine.
 No. 313. G. C. Carpenter.
 No. 314. C. E. Carpenter.
 No. 315. Mable Garber.
 No. 316. M. A. Witter.
 No. 317. Emma Gnagey.
 No. 318. Vianna Detwiler.
 No. 320. C. E. Weidner. (See Group Eighteen.)

GROUP 20.

- No. 321. Martin Shively.
 No. 322. H. S. Enslow.
 No. 323. Jonathan Myers.
 No. 324. J. W. Beer.
 No. 325. J. G. Winey.
 No. 326. Strother Hansel.
 No. 327. L. A. Hazlett.
 No. 328. L. S. Bauman.
 No. 329. John A. Myers.

GROUP 21.

- No. 330. J. M. Olinger.
 No. 331. E. E. Haskins.
 No. 332. William Byers.
 No. 333. J. R. Keller.
 No. 334. Dr. U. M. Beachley.
 No. 335. John Sterling.

- No. 336. Berlin Church, Pennsylvania.
 No. 337. Washington, D. C.
 No. 338. Johnstown, Pa., after the flood.

GROUP 22.

- No. 339. Mrs. John Lohman.
 No. 340. Mrs. John Lohman.
 No. 341. Mrs. Poley, mother of Kate Gamble.
 No. 342. Mrs. J. C. Ewing.
 No. 343. Miss Ida Frick.
 No. 344. W. R. Frick.

- No. 345. Moses Frick.
 No. 346. Mrs. W. R. Frick.
 No. 347. Jacob Frick.
 No. 348. Miss Ella Oakes.
 No. 349. Miss Mary Lichty.
 No. 350. Mrs. S. J. Holsinger.
 No. 351. Mrs. H. R. Holsinger.
 No. 352. S. J. Holsinger.
 No. 353. H. R. Holsinger.
 No. 354. P. G. Nowag.
 No. 355. Mrs. P. G. Nowag.
 No. 356. Mrs. George D. Paul.
 No. 357. Mrs. Thos. Clayton.
 No. 358. Franklin Forney and grandchildren.
 No. 359. Mrs. H. S. Enslow.

GROUP 23.

- No. 360. Mrs. Laura Slotter Williams.
 No. 361. Mrs. Ellen Gnagey Lichty.
 No. 362. Mrs. Martin Shively.
 No. 363. Mrs. W. S. Reyner.
 No. 364. Mrs. Alice Slotter Leonard.
 No. 365. Miss Minnie Isbell.
 No. 366. C. F. Yoder.
 No. 367. Mapleville, Maryland.

GROUP 24.

- No. 368. P. H. Beaver.
 No. 369. I. D. Bowman.
 No. 370. Isaac Kilhefner.
 No. 371. Dr. J. E. Roop.
 No. 372. William W. Summers.

GROUP 25.

- No. 373. Lydia Stahlhafer.
 No. 374. Mrs. Samuel Kiehl.
 No. 375. Mrs. Matie Moomaw Lambert.
 No. 376. Mrs. Benjamin Benshoff.
 No. 377. Mrs. G. W. Rench.

GROUP 26.

- Pennsylvania State Conference of 1897, at New Enterprise.

GROUP 27.

- No. 378. J. G. Kimmel and wife.
 No. 379. Benjamin Benshoff.
 No. 380. Solomon Benshoff.

GROUP 28.

- No. 381. David Augustine.
 No. 382. Jacob P. Lichty and wife.

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| No. 383. C. F. Yoder. | No. 388. College Dormitory. |
| No. 384. A. J. Ingleright. | No. 389. J. B. Early. |
| No. 385. C. P. Guinther. | No. 390. Pittsburgh, Pa. |
| No. 386. Jos. W. Lichty and family. | No. 391. Waterloo, Iowa. |
| | No. 392. Milford, Ind. |
| No. 387. Ashland College. | No. 393. Warsaw, Ind. |
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LIST OF AUTHORS QUOTED IN THIS WORK

We are indebted to the following writers, whose names it was not convenient to place in connection with their productions. The articles from which we have copied were mostly contributions to some church periodical, weekly, or annual. The authors should not be held accountable for any errors or imperfections that may have occurred, as we purposed to use their articles only as data, and have so done, except in cases where the original was too good to be changed. It was absolutely necessary to abbreviate in order to bring the articles within the scope of our work. We are grateful for the opportunity of using the information therein contained.

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HISTORY OF THE TUNKERS

CHAPTER I

PREHISTORIC

A feeling of opposition to the government of the mother country, and a sentiment favoring the independence of the colonies, prevailed among the early settlers of America long before the adoption of the Declaration of Independence; and so it may be said of the organization whose history we are about to record. There was much dissatisfaction with the prevailing churches, some, perhaps, more imaginary than real, but much of it, no doubt, too well founded.

Dissatisfaction with one's circumstances inspires him with a desire and hope for improvement, and such solicitude also discovers appropriate remedies. "Necessity is the mother of invention." We shall not attempt to account for all the discontent and complaint that existed among the laity of the churches, previous to and during the reformation; but the existence of such sentiments is a well-established fact in history. Nothing very good is likely to come from discontent alone; it simply irritates, and seldom provokes to love. It is a holy ambition for better things—a hungering and thirsting after righteousness—that is prolific of good results and the accomplishing of great things.

A steady rein restrains the steed, but too severe bits cause him to rear, and suggest breaking away. Firmness is a grace in government and good order, but severity is despotism, and breeds anarchy.

The study of the history of Christianity during the period dating from 1695 to 1750, in connection with that of the Brethren Church, is very interesting. The severity with which the clergy governed the churches of that day brought about a terrible reaction, resulting in strong opposition to almost every measure

advocated by them. The churches were regarded—and we fear justly, too—as being nothing more than worldly institutions maintained for the subservience of the clergy and dignitaries of the church, much as the national government is looked upon by anarchists of this time. The colleges and their faculties were denounced as broods of infamy; the synods, as schools of iniquity; and the pastors, as leeches, feeding upon the blood of the common people.

The importance of German church history to the student of the history of our own people will appear more apparent from the consideration that all previous preaching and practices had their influence, more or less, upon the minds and hearts of the people of that and future generations. We are all influenced to some extent by our environments. Especially was this so regarding points not claimed to be decided by positive revelation. By the study of the practices, principles, and teaching of their predecessors, we may learn how far they are an original church.

It is not essential to an orthodox denomination that her organization should date back to the apostolic age. It is only essential that she be established on the truth. The gospel of Christ is the truth. ("Thy word is truth.") The time and place are matters of indifference. But we do claim for the Tunker Church that all her sacred peculiar doctrines and practices may be traced all along the historical highway from Christ and His apostles down to the organization at Schwartzenu, in A. D. 1708. At times and in places the road abounds in rich findings of important data of the doings of the devotees of the religion of the Master, and at other points it is almost destitute of any well-beaten landmarks to indicate the travels of the fathers, by even the waysides. This would indicate that they did not always travel in "the middle of the road." Sometimes they may have attempted to take the byways and short cuts, and again they were, no doubt, driven into the wilderness by their persecutors. It is evident, however, that whenever they were permitted to travel unhindered, in the light of liberty and knowledge, they always left indications of having read the Gospel, and a disposition to obey it, according

to the letter of the word. This goes a great way toward confirming my oft-repeated assertion, that conscientious readers of God's Word, uninfluenced by fear or favor, with an intelligent understanding of the language in which they read the Bible, would declare the same doctrine, and practice the same ordinances in substantially the same manner. The different practices of the ordinances of the gospel, by the different denominations, do not obtain from any deficiency of clearness of statement in the Word so much as from the different coloring of glasses through which men read the Word. It can not be possible that the Bible, which is inspired of God, and was written by men filled with the Holy Spirit, should be so full of imperfections as to need correction by uninspired and irreligious persons of very ordinary mental endowment. If that were true, or possible to be true, it would put inspiration on a very cheap value indeed. The very fact that we accept a book or document as being inspired, places it beyond everything else in comparison to it in point of accuracy or truthfulness, on the subjects taught therein. Any assertion bearing the imprint of inspiration from God, is beyond human criticism; it needs no confirmation, and dare not be denied or doubted. It emanates from the highest authority known to men or angels. When it is accepted as such, it will be received and obeyed in like manner by all who so accept it, and who have the capability of understanding the truths taught, and the liberty of obeying what is enjoined. We may find some of the principles of Tunkerism among the followers of Christ from the days of Christ to the Reformation. Some of these we regard as of sufficient importance to be noticed herein.

THE WALDENSES.

The Waldenses were a people of whose organization we know but little. We are told that they were founded by Peter Waldo, at Lyons, about A. D. 1170, after whom they were named. Persecution drove them to the valley of Piedmont, in the thirteenth century, where they lived in retirement, and in the wilderness or groves; and another historian says on that account they were

called Waldenses, from "*Wald*," woods; "woods people" (Thall-eute). While they are not universally acknowledged as evangelical, they are declared to be scripturally devout and scrupulously pious.

We observe a striking similarity between the Waldenses and the Tunkers, and especially in the "Declaration of Principles" of the Progressive Brethren. For instance:—

They taught and required unconditional submission and obedience to the New Testament in all its requirements, which they acknowledged as the Word of God, and which took the place of the Old Testament, and most vigorously opposed the church creeds and professions of the ruling churches, that were simply the decisions of men, without scriptural authority. They opposed the Roman Catholic Church, which they regarded as the mother of harlots, and demanded a separation from that church, as well as from all who sympathized with her or recognized her as evangelical; opposed the usages of churches supplanting true inward gospel ethics and Christian discipline. They, therefore, required more than simple obedience to the outward ordinances of the church, as an evidence of gospel regeneration, and strove to attain to a genuine, inward, conscious, personal renewal through the Holy Spirit. They discriminated between that formal, nominal fellowship with the worldly church relationship, and fellowship with the separate people of God, who had withdrawn from all secular relation with the world and its votaries; and only such as had thus withdrawn from the world did they recognize as true Christians. They so vehemently opposed all ordinances of men, and so tenaciously advocated the gospel alone, that many of them had committed the greater part of the New Testament to memory. They taught prayer "in spirit and in truth," and discarded all unscriptural practices in connection with baptism and the communion, relating to mere form, such as clothing, ceremonials of the priests, calling on the saints, etc. It will be remembered by many at this day that the Brethren were referred to as "Gospelers," by the conservative papers, during the transitional state of the

church. It is also said of the Waldenses that they kept a careful notice of their poor, which duty was intrusted to the deaconship. They carefully observed the restrictions of the Saviour against taking oaths, and opposed all lascivious indulgence, such as dancing, which they called the "process of the devil." The saloon they named the "school of the devil."

THE BAPTISTS.

Max Goebel, in his "*Geschichten des Geistlichen Lebens*," speaking of the Baptists of the sixteenth century, says: "They represent an entirely distinct and separate people in their Christian lives. Although they were constantly persecuted, they could not be entirely subjugated. Their peculiarities—which separated them from the other sects of that period, 1600-1650—consisted mainly in the fact that they persistently demanded genuine repentance and regeneration through the Holy Spirit, of every individual, and that of his own free will and choice. They also required an entire separation from all other spiritual and worldly things, whether church or state, and uniting with the church of the truly regenerated, and to take upon himself a vow of abstinence from everything worldly or sinful through the Christian discipline of the church. They also taught the community of goods, at least a very liberal distribution of their spiritual and temporal possessions, and demanded a peaceable and non-resisting life. They did not only set forth these doctrines in their professions, as did the Lutherans, but enforced them in their system of church government. Their aim and purpose appeared to be to bring together into one bond of fellowship all truth-loving, believing, obedient, regenerated children of God, out of the great unregenerate mass of sinful humanity; these to represent the wise virgins ready to go forth to meet the Bridegroom at His coming.

They claim for their special work in the Reformation the restoring of the right of liberty of conscience to every believer in Christ, to work out his own salvation.

Their rejection and denunciation of infant baptism, and their

universal and public practice of immersion, and especially the baptism of those who had been sprinkled for baptism, exposed them to the contempt and scorn of the dominant sects of their age. They were, therefore, persecuted, and many of them suffered martyrdom.

Persecution and martyrdom were all the more readily effected upon them, inasmuch as the Baptists discarded all the other reformers and reformations, and ignored the authority of the government over them. History informs us that as early as 1517, before the Reformation, Baptists were executed in Germany.

However, I believe I have found in the Waldenses the most complete antitype of the Tunkers. Although it is not universally admitted that they were all and always immersionists, yet the best authorities admit them to have been Anabaptists. Von Braght gave many good authorities for that view, and among the Baptists of Germany in 1524 were many Waldenses who had removed into that domain. It is also claimed for them, by our German historian, that they did not regard infant baptism, and that they also did not claim for it the power of regeneration. That power they attributed alone to the influence of the Holy Spirit.

THE PIETISTS.

The Pietists were a class of religious reformers in Germany during the seventeenth century, who sought to revive declining piety in the Protestant churches. Among them were to be found men of all shades of religious opinions, which were at variance with the established churches. In this aggregation of persons holding widely differing views on almost all Christian duties, except those of devotion and piety, it was found difficult to collect a sufficient number who were of "one mind" to establish a congregation. As long as they kept prominently before themselves their specialty, and devoted themselves assiduously to the cultivation of their favorite virtue, they prospered greatly.

There appears to have been a special revival among the Pietists during the first several years of the seventeenth century. They held house-to-house meetings besides the regular services. At

these private gatherings the young converts presented themselves for prayers and instruction in the higher attainments of the Christian life. Unfortunately for them, their frequent assemblies attracted the notice of their enemies, and inflamed the spirit of jealousy, and persecution speedily followed. Many of them were driven from their homes in Switzerland, Wirtemberg, Hesse-Cassel, and other places. A number of these exiles found refuge at Witgenstein, under the government of a friendly count, through whose intercession liberty of conscience was granted. This leniency on the part of the local government had the effect of inducing a heavy immigration to the community, although the land was rough and the soil barren. Most of them settled at Schwarzenau, about three miles from Berlenberg. This influx of people greatly increased the population of the place, and gave it prominence among the towns of the province.

In their endeavors to administer wholesome discipline among themselves, the Pietists were again made to feel the necessity of better organization. They felt a desire to put into practise the instructions given in the eighteenth chapter of Matthew, "If thy brother shall trespass against thee, go tell him his fault between thee and him alone," etc., but they could not agree upon any system of church government. Some of them did not want to be under any restraint, nor to submit to any discipline, no matter how salutary it might be. Others returned to the churches which they had left, while still others drifted into outright infidelity. This degeneracy and the discouragements which followed caused some of the more sincere among them to become all the more impressed with the importance of reviving primitive Christianity, by following the Saviour in all His commands and ordinances. They were especially convinced of the importance of faith and obedience to effect genuine reformation unto salvation. Their scriptural researches had also assured them that Christian baptism was an important ordinance, which was closely related to salvation, but which had often been lightly spoken of among the Pietists, to the great sorrow of those who truly loved the truth as it is in Christ Jesus.

Our Saviour, during His presence among men, taught the people that His kingdom resembled a number of natural things, the nature of which they understood much better than they did the character of the religion which He came to establish; and to get the gist of His instructions it becomes us to study carefully the metaphors He makes use of, and to apply them intelligently. After prayerfully investigating the parables which refer to the subject named, I have arrived at the following conclusions:—

1. That the terms "kingdom of God" and "kingdom of heaven" do not always imply a visible or temporal organization.

2. That the two terms are practically the same, and may be used interchangeably.

3. That in most cases where they do apply to an organization they may be used to designate the church of Christ.

I. Let us now consider some of the cases where we think the phrase "kingdom of heaven" need not be understood as referring to the church of Christ or any other body of people.

(1) Matthew 13:33: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." In this case we understand the Saviour to teach that His religion was like leaven; that His doctrine in the hearts of men was like leaven in meal; that it works like leaven. Leaven continues its work until the entire lump has been leavened; and in like manner the religion of Christ will permeate the whole man until a new creature shall appear, as unlike the "former man" as is the beautiful, flaky bread, to the unsightly, lifeless lump of dough from which it came. Leaven works quietly; so does religion in the heart of men. "The wind listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." We may observe the results of the leaven, and so we shall know those who have been born of the Spirit. "Ye shall know them by their fruits."

(2) The parable of the hidden treasure and goodly pearl are of the same character. They serve to set before us the inestimable value of the salvation found in the religion of Christ. We must

seek it, dig deep for it. It costs all a man has, and is worth all it costs. See Luke 14: 33.

(3) The following passages are offered in proof of our view of the subject: "The kingdom of God cometh not with observation." Luke 17: 20. The Emphatic Diaglott renders it, "With outward show." That is, not in such a way that it can be seen. It is a power, a mighty influence, which silently works wondrous results. Again, "The kingdom of God is within you." Luke 17: 21. This was said of disciples who knew and felt. And so it is. The religion, the doctrine of Christ, was in them; the hope of salvation was in their hearts; they had His Spirit within them. The Pharisees, to whom the former quotation had been addressed, could not see that which the disciples knew and felt. Again, "For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Rom. 14: 17. "For the kingdom of God is not in word, but in power." 1 Cor. 4: 20.

II. The proposition that the two expressions are synonymous is established by the fact that the evangelists Matthew and Luke use them interchangeably. See Matthew 13 and Luke 13.

III. The parable of the net undoubtedly refers to the church. The net is the church; the fishermen are the ministers; the gathering out of the sea is the gathering into the visible church of both good and evil; the landing of the fish and the selection of the good is the day of judgment. So, also, the parable of the sower and others have reference to the church.

From the above considerations we deduce the following proposition: That the church of Christ is a principle as well as an organization. As a principle it is coequal with Christ; has always existed and will endure forever, independent of all other influences. In its visible form it is dependent upon the zeal, energy, and environments of those who constitute the body. The gospel of Christ is the embodiment of that principle, and those who hear or read the gospel, and imbibe its teachings, become subjects of Christ's spiritual kingdom; and the association of a number of such sectaries will constitute the visible body or kingdom of Christ. For the gospel of Christ "is the power of God

unto salvation to every one that believeth." Rom. 1:16. The preaching of the cross "is to us that are saved, the power of God." 1 Cor. 1:18. "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:35. Wherever, therefore, the gospel of Christ is heard or read and believed and obeyed, there the church of God is established. When Christ was personally in the world, He taught His doctrine in person. He also personally committed it to His chosen apostles, who declared it to men in "demonstration of the Spirit and of power." Then it was written in a book, by inspired men, "That we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through His name." John 20:31.

The purpose of this somewhat lengthy prelude is to show that "apostolic succession" is not essential to the existence or establishment of the church of Christ. Apostolic succession could be of no valuable utility. It might even be a hindrance. Succession was a hindrance to the Jews. They claimed to be the seed of Abraham, and trusted in their inheritance. "Abraham is our father," they said; but Jesus told them, "If ye were the children of Abraham, ye would do the works of Abraham." And so He would say to those who claim to be the children of God, "If ye continue in My word, then are ye My disciples indeed." John 8:31. Those who claim apostolic succession have been hindered in their effort to serve the Lord by the temptation to arrogance and self-righteousness, which such assumption begets.

It is possible that God has always had a visible church in some part of His domain, but such a fact is not requisite to its present existence; nor is a knowledge of its perpetual tangibility pertinent to an organization of a congregation of believers. Such was also the faith of our forefathers, as we shall learn further on.

CHAPTER II

ORGANIZATION IN GERMANY

Finally, after much solicitude and many disappointments, eight persons succeeded in obtaining the consent of their own minds to forsake the world with all its sinful pleasures, and to covenant with God to remain faithful until death, took upon themselves a vow to follow Christ in all the commandments and ordinances of the New Testament. And thus they organized themselves into a Christian church.

They were now in their first love, and full of zeal for God and His word. Accordingly, true to scriptural precedent, their first step was into Christian baptism.

It appears to me I can more than anticipate the solemnity that pervaded the minds and hearts of the eight consecrated men and women, as they prepared themselves to go out to the clear waters of the river Eider, on a pleasant morning in the summer of the year 1708. It must have been near Alexander Mack's mill, for, as he was a miller by trade, and owned a mill, he would know just the proper spot where the sacred work could be properly attended to without danger of molestation. There was all the gravity of a funeral march, as the procession moved along the unpaved streets with solemn tread.

Baptism is always a solemn service; and so it should be, for it is a figure of death and burial, and that the death of one whom most people worship up to the day of their conversion. Such an one the pious eight went out to bury into the watery grave. But this occasion was especially solemn, for several reasons: First, no one had ever seen the ordinance performed in the manner in which they expected to receive it this morning. Second, the administrator, whom they had chosen to perform the work, was inexperienced, and they had occasion for misgivings, and he himself of fear and trepidation, as every minister of the gospel who has performed the solemn ceremony of his first baptizing can testify. The atmosphere itself was freighted with solemnity.

They had fasted and prayed and sang and prayerfully read the Word of the Lord; and now an unction from heaven prompted them with the words of the angel, "Why tarriest thou? Arise and be baptized, and wash away thy sins." True piety and Christian devotion invariably beget implicit obedience.

It may not have been in the summer-time nor on a pleasant morning, nor even near Father Mack's mill, for those are circumstances of which they left no record. We are only told that it was in the quiet of an early morning in the year 1708, and that the place was at the river Eider. They purposely carefully concealed the exact day of its occurrence, and the name of the first baptizer. The latter was done with the view of avoiding all occasion of the new denomination being named after any man. I am inclined to believe from the success with which they have kept the secret, that there were no spectators present outside of their own families. It is difficult to keep a secret when the family alone knows it, and it would be impossible to conceal it if the public had witnessed the work, especially since some of the people were their enemies. All we do know positively is that it was not Alexander Mack who performed the first baptism among the Tunkers, and that it may have been George Greby, Lucas Fetter, Andrew Boney, or John Kipping.

Having arrived at the water's edge and prayer offered and a blessing for each invoked from kind heaven, he who had been selected by lot took Alexander Mack by the hand, and "both went down into the water," and after Mack had knelt down in the water, he was baptized, face forward, "into the name of the Father, and of the Son, and of the Holy Ghost," according to the commission of the great Commander.

Then returning to the shore, Alexander Mack, who had been chosen as their minister, took him, by whom he had just been baptized, and, leading him into the stream, baptized him in the same manner, and afterward the other six also.

The names of the eight persons who constituted this consecrated body, and thus became the charter members of the Tunker Church, were as follows: George Greby and Lucas Fetter, of

Hesse-Cassel; Alexander Mack and Anna Magareta Mack, of Schreishheim, between Manheim and Heidelberg; Andrew Boney and Johanna Boney, of Basel, Switzerland; John Kipping and Johanna Kipping, of Wirtemberg. Five men and three women constituted the body.

After they had changed their garments, and were assembled for devotion and confirmation, we are told they realized a wonderful inward blessing, being filled with great joy and gladness. These feelings developed an intense missionary spirit, which was another indication of primitive Christianity, for thus it was in the days of the apostles. No sooner had Andrew found Christ for himself than he immediately found his brother Simon and brought him to Jesus. See John 1:35-51.

They assembled quite frequently for worship and to encourage each other by bearing testimony to the truth as they had found it in Christ. And the Lord was with them and showered His blessings abundantly upon them. Their fervor was contagious, and spread through the community from town to town and country to country. In the space of seven years, from 1708 to 1715, a large congregation was established at Schwarzenau, and members were scattered throughout many part of the Palatinate. Attempts to organize the scattered members resulted in persecution. They then resorted to Marionborn, where a church was organized, and for a time prospered greatly, but were also soon followed by persecution. They then fled to Krefeld, under the king of Prussia, where they enjoyed freedom of conscience for a time at least.

During the seven years of prosperity referred to above, the Lord called into the church a number of laborers, who had been distinguished in other parts of His vineyard. Among them are named: John Henry Kalkloeser, of Frankenthal; Christian Libe and Abraham Duboy, of Ebstein; John Naas and others, from Norten;* and Peter Becker, of Dilsheim.

There were also added to them John Henry Traut and his brethren, Henry Holsapple and Stephen Koch. From the data

*It is probable that this phrase should be translated simply from the north.

at hand we infer that John Henry Traut had been the leader of a church, or at least a class of brethren in the community, since we are told that he and his brethren were added to the Schwarzenau church. The most of these located at Krefeld, but John Henry Kalkloeser, Abraham Duboy, George Balser Gantz, of Umstatt, and Michael Eckerlin, of Strasburg, settled at Schwarzenau.

While on the one hand they found favor with God and men, because of their upright life and holy conversation and devotion to the truth, on the other hand they met with persecutions which they drew upon themselves by the same virtuous life and faithfulness to duty. Some had their property confiscated, others suffered imprisonment, varying in length from a few months to several years. Christian Libe was condemned to the galleys, and was obliged to labor at the rudder and mingle with wicked and ungodly men for a term of several years. However, through the mercy of kind providence, they were finally all liberated, and permitted to return to their homes with a good conscience.

It certainly does appear to be true that "persecutions, though severe, are oft in mercy sent," for our data assures us that the persecutions, tribulations, poverty and imprisonments endured by these good people only increased their happiness. And so it should be, for Jesus said, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5: 10-12.

The next trial which these young converts encountered was of a catechismal nature. Their enemies assailed them with subtle and cunningly-devised questions, hoping thereby to divert them from the truth and to inveigle them with disputations, and thereby to bring them into disfavor with the authorities. Forty pointed questions, prepared by educated men of the opposing churches and clergy, were presented in writing, to be answered by the Tunker brethren. And they certainly manifested both wisdom

and sagacity in their answers to the critical questions; and some of the replies are almost as cunning as the questions themselves; but the brethren were able to solve all the knotty problems submitted to them, and to such satisfaction to the church that the congregation decided to publish both questions and answers in pamphlet form, to be distributed for the information of their friends and neighbors.

In this particular they manifested an unusual degree of zeal and enterprise, which would entitle them to be called progressive. This being the first literary work of these people it is entitled to a place in this work. With that view it has been carefully translated from the German. In the translation I have endeavored to give a faithful rendition of the sentiment of the text in English that will compare in style with the original, without special regard to exact literal translation. It affords me great satisfaction to be able to present this production of the fathers of our church to the readers of this volume. The text used was printed at Baltimore, by Samuel Saur, 1799. I have availed myself of a former translation by some one who signed himself, "A Friend to Religion." It was no easy task, even with the assistance of the above translation, to present a clear and positive interpretation of this ancient literary work, as the German language has undergone several revisions in the last two hundred years. In the introduction to the book was obtained much of the data upon which is founded the historical part of the Tunker Church. The preface was presumably written by Alexander Mack, Jr. It is signed "Abend Mahl," the first letters of each word of which form the initials of the name Alexander Mack. The last sentence is very ingeniously woven together so as to make sense by closing with the significant words, "Abend Mahl," meaning evening meal, supper of the Lamb, or the Lord's Supper, all of which are endearing terms in the German language, after the style of the term "the Fatherland."

The introduction is dated 1774. In it the author acknowledged having gathered the facts set forth therein from certain papers by Alexander Mack, Sr., and Peter Becker, who had died some time previous.

CHAPTER III

SCHWARZENAU, GERMANY

Apropos to the occasion, let us turn our eyes to the town from whence sprung this denomination.

Elder D. L. Miller, editor of *Gospel Messenger*, during one of



BRIDGE AT SCHWARZENAU

his eastern trips, visited the town of Schwarzenau, and in an article published in his paper, he describes the town and vicinity, from which we compile the following:—

The German village of Schwarzenau is one of those quaint, old-fashioned towns that seemed quite out of place in the present.

It belongs to the past, and has not yet awakened to the impulse of the age, which has taken hold upon many parts of Germany. Its peace and quiet have never been disturbed by the sound of locomotive or cars. For more than three centuries it has nestled in the beautiful valley through which, like a thread of silver in a ribbon of green, flows the historic river Eider.

As we write, we are seated on the approach to the foot-bridge, used by the villagers to cross over the stream. On either side of the river stand the quaint-looking old houses, with high gables and steep roofs, covered with straw or red tile, which form the ancient village of Schwarzenau. The village children, in peculiar dress, stand at a respectful distance, watching, with open-eyed wonder, the strangers who have invaded their quiet little town. Even the elderly people stop and give us a look of surprised inquiry, and collect in groups to discuss the strange sight of a drosky with travelers in their streets. As they pass by they greet us cordially with a "Guten Tag" ("Good-day"). Wife walks along the meandering stream, the water of which is as clear as crystal, and the gently-sloping banks are covered with grass to the very edge of the river. A well-kept lawn is not more evenly mowed than the grassy slopes of the Eider. It is a quiet October day, a day that recalls our own delightful Indian summer weather at home. The mountains on either side of the valley are covered with a thick growth of pine, birch, maple, and beech. The touch of autumn has tinged the foliage with a rich coloring of crimson, red, and gold. Up the stream, a hundred yards away, is the old, five-arched stone bridge, built centuries ago, and beyond this a beautiful stretch of green meadow land. Sitting here on the old foot-bridge, with the valley for a mile above and below Schwarzenau in full view, we have no picture in mind so beautiful as this.

And what are the associations connected with this quiet, old-fashioned German hamlet? Here at Schwarzenau, nearly two hundred years ago, the dying embers of primitive Christianity were rekindled, and the Tunker Church was organized. Here, on the banks of this beautiful stream, doubtless not far from where

we write, the Tunkers assembled in the year 1708, and, following the example of Christ, they went down into the water and were baptized "into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost," and from here went forth that little band of persecuted believers, exiled from their "Waterland," to find a home in the Quaker Colony of Pennsylvania.

We have been brought into close contact with the homes of our brethren in Germany. We have seen where they lived and labored, and we are much impressed with the thought of the great sacrifices they made when they left these beautiful and fertile valleys for the wilds of the New World. We are made to admire, more and more, their courage and the spirit of self-sacrifice which led them to abandon home and the associations of a lifetime for the sake of primitive Christianity. How they must have suffered, and what hardships they must have endured, all for the sake of religious liberty! How often, from their lonely homes on Indian Creek and the Wissahickon, at White Oak, at Ephrata, and at Germantown, surrounded by the red man of the forest, must they have looked back with longing, yearning hearts to this beautiful valley of the Eider, once their quiet, peaceful, happy home, from which they were exiled, never to return again!

How often must they have battled with the homesick feeling that will come to all who love home and leave it! How often in their dreams their feet pressed again the grassy slopes of the Eider, they drank again of its crystal water, and breathed again the pure mountain air, and were happy again in their old homes, only to wake to find it all a dream! These brave men and women endured much so that they might serve the Lord in His own appointed way. Long ago they were gathered to that home where the weary are at rest, and from which they will never be exiled. The cause they love so well, and for which they sacrificed so much, still lives. And shall it not continue to live? Shall not we, who to-day stand in the places of those who have gone before, hold up the cause of apostolic Christianity? Shall we not be true to the cause we have espoused, and for which our

fathers suffered so much, yea, for which Christ died? God help us to be faithful even unto death.

The village is built on either side of the Eder, and contains about 600 souls. On the outer wall of one of the principal houses hangs a square sign-board, on the white surface of which is painted in large black letters the following official record of the place:—

D. Schwarzenau. (Village of Schwarzenau.)

Amt Arfeld. (District of Arfeld.)

Kr. Wittgenstein. (Circuit of Wittgenstein.)

Rg. Bz. Arnsberg. (Government Division of Arnsberg.)

Landwehr-Battalions. (Military Battalions.)

Bezirk Meschede. (Division of Meschede.)

The people of the village are engaged in farming, and appeared to be well-to-do and happy. Their piety asserts itself in the custom of engraving passages of Scriptures on the oak sills and panels in the sides and gables of their houses. Not only at Schwarzenau, but at other villages in the valleys of the Eder, we noticed not only scriptural passages but short poems and various pious mottoes on the houses. The following are given as examples. We copied them verbatim:—

“Gott segne dieses Haus”—God bless this house.

“Und einen jeden Stand”—And every other dwelling.

“Den Burger in der Stadt”—Of the burgher in the city.

“Den Bauer auf dem Land”—And the farmer in the country.

“Gib Segen und Gedeihen”—Give blessing and prosperity.

“Auch fuer ein jedes Wesen”—Also for every being.

“Besonders noch fuer den”—Specially for them.

“Der diesen Spruch thut lesen”—Who shall read this saying.

At another place we read, “Dieses Haus gehoert Gott und mir”—This house belongs to God and me. Here the owner takes the Lord into partnership with him. A lesson may be learned from this simple villager. We have too much of the “I own this property,” and not enough of the “It belongs to the Lord” in our way of looking at what God has made us stewards over. Another example: “Ich getrau Gott in aller noth”—I trust God in all dis-

tress. Much of the carving is skilfully done, the old German letters being used, and the capitals finely decorated.

Not far from Schwarzenau is the town of Berleburg. This was a noted center for the Tunkers and Pietists. They came here from many parts of Germany. Among others who came was a printer from Strasburg, named John Jacob Hang. He had been awakened, and came to Berleburg to enjoy the society of kindred spirits. A printing-press was set up for these early brethren believed in the use of printer's ink, and Hang took charge of the office. Here, in 1726, the celebrated Berleburg Bible, with notes, was published in three volumes. A copy of this Bible may be seen in the Cassel Library, at Mt. Morris, Illinois. The printing-press was afterwards sent to America, where, in 1736, it came into the possession of Elder Christopher Saur, and he used it to print the first religious paper and the first Bible (1743) that were printed in America.



GERMAN BAPTIST CHURCH, PHILADELPHIA, PA.

CHAPTER IV

MACK'S BOOK

It will be discovered in reading the introduction to the work that a second history of the organization of the Tunker Church is narrated.

PREFACE.

God is omnipotent; and to the disobedient a dreadful God. This was clearly evinced in the punishment of our first parents, in Paradise, for their disobedience; and afterwards by His marked displeasures with His people Israel for disobeying His law: "He that despised Moses' law died without mercy, under two or three witnesses." A punctilious observance of the law was required, therefore He enjoins upon His people by His servant Moses (Deut. 4: 1, 2), "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Nothing could be more positive than the command, nothing more certain than that a scrupulous attention and obedience were required by those to whom it was communicated. No less evident is it that God requires obedience to all things that in these last times have been revealed and communicated to all the world by His Son, to them that are called Christians especially, that they might as children of the same family, be of one mind, of the same judgment, and cultivate a unity of sentiment, following the example of the good Shepherd, keeping His commands, to which the promise of eternal life is annexed as a powerful incentive for us to obey in all things. For this cause the baptism with water, that Jesus commanded to be performed in His name, as well as all other ordinances and commands recorded in His will, merit our attention and obedience,

for as He is, who has ordained them under the new covenant, so are we to consider His commands, and the promise which He hath annexed thereto, namely, life everlasting, in addition to all the gifts of His grace, and His Holy Spirit, with which we are privileged in this world; such, therefore, who are rebellious and disobedient to His divine commands, have wrath and indignation to fear, as St. Paul says in his second epistle to the Thessalonians, that the Son of God "shall come in flaming fire, taking vengeance on them that know not God, and obey not the gospel." A similar denunciation we find in Rev. 22: 18, 19, "If any man shall take away from the words of the prophecy of this book [by which the ordinances of Christ are intended] God shall take away his name out of the book of life; and if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Our object in publishing this book is to endeavor to bring these things to mind, in order that he who reads may understand what the Lord requires of him, and be obedient in all things, that he may go in and possess the land; that the abuses which have crept into the Christian church may be studiously avoided by a strict conformity in all things to the Word of God.

It is presented in a form of a conversation of questions and answers between father and son, who were journeying together in the Christian pilgrimage.

INTRODUCTION.

In order to profit by the perusal of a treatise and apprehend the design thereof, great advantages will be derived by laying aside all prejudice, and with an impartial and unbiased mind and a love of the truth investigate the subject with the evidence therein advanced. Then, after having proven all things by the standard of truth, hold fast that which is good. We should be guided in all such investigations by the grace and mercy of our God, weighing all things in the balances of the sanctuary,—the testimony of our Lord from the scriptures of the apostles and prophets.

The necessity of such a frame of mind will appear the more

indispensable when we consider the danger arising from a bias of mind in the examination of the best production. In suffering ourselves to be carried away by the current of popular prejudice our judgment becomes darkened, and the true spirit of examination dethroned. The consequences will be uncertainty and confusion, bringing about that state of mind compared to night, wherein if a man walk he stumbles. To a person in this condition Christ Himself and His glorious gospel become a subject of cavil, "a stone of stumbling and a rock of offense." If there be any who by a spirit of disputation would bring themselves into notice, by caviling at this well-meant production, they are cautioned in a friendly manner, lest they should be found engaging in a contest with their own conscience, which is an impartial judge, and will plead for the truth. It is also sufficiently powerful in the breast of every one to command an audience sooner or later. To him, therefore, who is an impartial reader, the following remarks will serve as a satisfactory introduction to this work.

It pleased God in the beginning of the last century (17) to cause His saving grace to be experienced, and the voice of His mercy to be heard by many, awakening them to repentance and arousing them from the sleep of sin and death to seek salvation in Christ their Saviour. They felt the general departure from the general principles of Christianity, and were devoutly inclined to bear testimony to the truth, in word and practise. Accordingly private meetings were established for the edification and building up of the newly-awakened souls. The laudable undertaking was, however, soon vigorously opposed by jealous and embittered ecclesiastics. These influenced the civil powers, and instituted a series of persecution in Switzerland, Wirtenberg, in the Palatinate, at Hesse-Cassel, and at other places where the faithful were cast out as exiles. But the Lord provided a place of refuge for them in Witgenstein, under the protection of a prince, eminent for his moderation. Here the awakening power of God had previously found its way to the hearts of some honorable ladies of the court. At a place called Schwarzenau, in the vicinity of Berlenburg, liberty of conscience had been

graciously afforded to the refugees. Witgenstein, though a rough and barren country, became a place of refuge to the awakened, and also of considerable reputation, in the course of a few years, for the exiles, who now generally resorted to Schwarzenau.

Of the number who collected here there were those of different opinions, habits, and manners. They were all denominated Pietists, but they considered each other as brethren. They soon met with trouble among themselves. They found it difficult in their unorganized state to put into practise the salutary counsel of our Lord, "If thy brother trespass against thee, go and tell him his fault between thee and him alone," there being no church to report to. At this point some returned to the religion from whence they had come. They could not endure the discipline of the cross. Others fostered a spirit of liberalism more to be dreaded in its consequences than their former depravity. There were some, however, who, notwithstanding this state of perturbation, were sincerely desirous of finding the footsteps of the primitive Christianity and following the example of the Saviour, being fully convinced of the necessity of faith and obedience in order to obtain salvation. Their solicitude paved the way to the discovery of the importance of the ordinance of water baptism, which they regarded as the door to the church toward which they had such a longing desire. The subject of baptism among the Pietists was variously understood, which was greatly deplored by all lovers of the truth.

In the year 1708, eight persons entered into a covenant with each other, by the help of God to endeavor to attain to the answer of a good conscience by rendering obedience to all the commands of the Lord Jesus, and following Him as their good shepherd and leader through good and evil report. These eight persons were as follows, namely, five brethren and three sisters: The brethren were George Greby, of Hesse-Cassel, the first; Lucas Fetter, also from the Hessian land, the second; the third was Alexander Mack, from the Palatinate of Schreishim, between Mannheim and Heidelberg; the fourth was Andreas Boney, from Basel, in Switzerland; the fifth was John Kipping, from Bareit,

in the province of Wirtemberg; the three sisters were Johanna Boney, the first; Anna Margareta Mack, the second, and Johanna Kipping, the third.

These eight persons covenanted with each other as brethren and sisters under the bond of the cross of Jesus Christ, to labor together in the unity of the faith as a church.

By consulting history they found that the primitive Christians in the first and second centuries were uniformly planted into the likeness of His death by baptism in water by a threefold immersion. But they were unwilling to rest their faith upon the authority of history alone. They searched the New Testament Scriptures, and found implicit testimony to the same. Thereupon they became desirous of practising the ordinance, and securing the benefit of a means of grace so strongly recommended by the example of our Lord, and so emphatically enjoined by His written precepts; they believed that it became them thus to fulfil all righteousness.

Then the question arose who should perform this outward service for them. One of their number who had labored in word and doctrine in different parts of Germany had learned the views of the Baptist brethren generally. He found that the large majority maintained that immersion was the proper mode of baptism when it is received in love to Christ, but believed that sprinkling might also answer the purpose if everything else connected therewith was right and proper.

However, their consciences could not be reconciled with such reasoning. They requested their minister, who had acted as their leader, to baptize them by immersion according to the example of the first and best Christians. Inasmuch, however, as he regarded himself as being yet unbaptized he requested to be first baptized by them before he would administer the ordinance to others. Thereupon they took counsel and determined to resort to fasting and prayer in order to obtain help and divine direction. They all had the same desire simply to do the will of the Lord. The promise of the Saviour came to them in great power, "Where two or three are gathered together in My name, there am I in the

midst of them." In confidence in the promises of the Saviour, they cast lots by solemn prayer and fasting, and submitted the question to the Lord, Which one of the four brethren should baptize the one who so earnestly desired to be baptized by the church of Christ? They had previously agreed among themselves that no one should reveal who was the first baptizer among them. This they did to avoid the occasion of naming them after any man, which custom the apostle Paul reproves in the Corinthian church.

Everything having been set in order, those eight persons resorted to the river Eider, in the quiet of the early morning, where the brother on whom the lot had fallen, baptized the brother who desired to be baptized by the church of Christ. After he was baptized, then he in turn baptized the one by whom he had been baptized; and then also the other three brethren and three sisters. And so the eight persons were all baptized at an early morning hour.

As they had all retired from the water, and had changed their clothing, they were filled with great joy. Then the word of the Lord, "Be fruitful and multiply," with its spiritual application, was impressed upon their minds with unusual power. This occurred in the year 1708, as mentioned above. But of month or day they have left no record.

From that time onward these eight persons grew more and more in the faith of the gospel, and bore testimony to their faith and experience in the public assembly. And the Lord bestowed upon them His special blessings in an abundant manner. Through these means a number of believers were added to them, and during the first seven years of their history, in the year 1715, a large congregation had assembled at Schwarzenau, and churches were organized in different parts of the Palatinate, especially at Marienborn, to which many of the converts attached themselves because of persecution which was meted out to them in other portions of the country. This large accession drew public attention to them, and caused them to be persecuted at Marienborn

also. Then they fled to Krefeld, under the king of Prussia, where they found freedom of conscience.

The Lord also called a number of laborers into His vineyard. Among these were John Henry Kalkloeser, from Krankenthal; Christian Libe and Abraham Duboy, from Ebstein; John Naas and others, from the north; Peter Becker, from Dillsheim; John Henry Traut, and his brethren, Henry Holsappel and Stephen Koch, also associated themselves with them. The most of these came to Krefeld. John Henry Kalkloeser and Abraham Duboy, however, went to Schwarzenau; so did also George Balser Ganz, from Umstatt, and Michael Eckerlin, from Strasburg.

While they received the blessings of God on the one hand, they encountered the enmity of men on the other hand. The enemies of truth arose against them, and persecutions were encountered in different places for the word of God's sake. Some were robbed of their property, which they appeared to submit to joyfully. Others endured bonds and imprisonment, some for a few weeks only, but others for several years. Christian Libe was compelled to serve at the galleys on board of one of the ships, being coupled with ungodly miscreants, to work at the rudder. However, through the mercy of God, all finally regained their liberty, and returned to their homes with good conscience.

The fact that their persecutions, poverty, tribulations, and imprisonment appeared to make them all the more joyful, attracted the attention of certain men of great learning. These endeavored to tempt the brethren with pointed disputations and subtle questions. Forty questions were submitted to them with the request that they be answered. These questions with their answers were published in tract form by the church for the instruction of the reader. At the same time it was thought proper by the church at Schwarzenau to publish this small book, for the instruction of the uninformed, in which the unprejudiced reader, with the assistance of this introduction, may learn the reasons for issuing this publication.

Afterwards, when those who were then engaged in the work of the Lord in the simplicity of their minds, had fallen asleep

and gone to their reward, the church in America manifested a desire to have the same reprinted, for the instruction of the young people, especially; and also to glorify God, who had so wonderfully protected His people in these perilous times. To the same all-wise and merciful God, therefore, is this simple testimony to His truth presented, and commended to His protecting power. To the friendly reader we wish a devout, truth-loving state of mind, in which an assurance can be had that we belong to the fold of Christ. Blessed is the man who will yield implicit obedience to the Holy Spirit, who will bring to his mind everything that Christ taught in His everlasting Word.

“Now unto the Lamb of God, who taketh away the sin of the world, be honor, and praise, and adoration, in the church of the First-born, in heaven and upon earth, in the communion of the Father and the Holy Spirit. Amen.”

N. B.—This simple statement was compiled partly from papers left by Alexander Mack, Sr., and Peter Becker, and partly information received from the lips of my parents and other brethren, as they related it to me for our comfort and encouragement. To which the author testifies this 20th day of January, 1774; who accounts himself an invited fellow-guest to the marriage of the Lamb and to the glorious

Abend-Mahl.

QUESTIONS AND ANSWERS.

Beloved Friends and Fellow-Pilgrims: It is desired to learn more in regard to your new denomination and the baptism which you practise, inasmuch as disputation has obtained in different places on account of the uncertainty existing as to your doctrine. In order, therefore, to have your views or principles properly set forth and understood, and to remove all doubts and uncertainties, it has been deemed prudent to present to you the following questions, to which it is desired that you make plain and faithful answers:—

Response.—Beloved friends: Inasmuch as you have expressed

a desire to know our doctrine, and as the apostle Peter instructs believers to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," we could not avoid to offer you our frank and faithful answers to the questions presented, and submit the same for your consideration, according to the light of the gospel.

Question 1.—Do you not claim that for over one thousand years there had been no true baptism in the world, and, consequently, not a true church on the earth?

Answer.—We believe and maintain that God has always had His church and consequently that which also observed the true form of baptism. It was, however, not always manifest to unbelievers, and frequently it existed in a faint, glimmering one; nevertheless, the gates of hell could never entirely prevail against it. It is also clear from history that the Lord has always protected His ordinances as a testimony to unbelievers.

Question 2.—Could the church of Christ not exist at any time and in any manner, even in the faintest glimmerings, without observing the original outward form of baptism, as did the Jewish church for a short period while dwelling in the wilderness, without observing circumcision? Joshua 5:5-7.

Answer.—The church of Christ having been established by the true Master-builder, Jesus Christ, it can only be maintained by practicing the true mode of baptism, as instituted by Christ Himself, taught and practiced by the apostles themselves, and confirmed by signs and wonders from heaven. It must, therefore, be incontrovertible that at that time no church of Christ could exist without the ordinance of baptism as commanded by the true Author. That, however, there were individuals who lived in retirement and were drawn into the church, we will not deny; but whether they confessed and obeyed Christ publicly, or whether they cared more for the honor of the world than they did for the glory of Christ, we need not say. As concerns the Israelitish church, it is evident that while they were in the wilderness, the children were obliged to bear the reproach of the Egyptians and the sins of their fathers. As soon, however, as they entered the

promised land, and before they captured the first town, Jericho, they were required to be circumcised. The Lord said unto Joshua, "This day have I rolled away the reproach of Egypt from off you." Joshua 5:9. Then, and not till then, were they permitted to keep the passover. This is symbolic unto us as long as we live in the wilderness of sin. Even if we should have left the land of Egypt, with its flagrant, outrageous sins, through the mighty hand of God, we could still not enter the house of the Lord and enjoy the fellowship of Christ and His people and partake of the communion. Christ requires that we should first be baptized, and to this all faithful believers will submit, although every man must have an answer of a good conscience within himself. If only men would more faithfully obey the inward promptings.

Question 3.—Did the church entirely cease to exist upon earth at such time when the ordinance of baptism was not practised according to the original institution?

Answer.—If baptism as first instituted had been entirely unobserved, then certainly the church of Christ had ceased to exist. Even if a few isolated might be found, here and there, in the great bulk of humanity, they still could not be called the church; but since we believe, and can prove by church history, that the original mode of baptism had never been entirely lost sight of, the church of Christ had never ceased to exist, however small it may have been.

Question 4.—How do you reconcile such views with the promises of Christ (Matt. 16:18), "The gates of hell shall not prevail against it" (the church), and chapter 28:20, "And, lo, I am with you alway, even unto the end of the world"?

Answer.—This question has already been answered, because we believe that "the gates of hell" never have prevailed against the church of Christ, but it has stood and will stand to the end of the world.

Question 5.—How do you regard those undeniable witnesses to the truth, who, from century to century, even to the present time, have lived devout and exemplary lives? Are they not to be regarded as communicants of the body of Christ and partakers of His spiritual nature?

Answer.—Christ says (Matt. 7: 20), "By their fruits ye shall know them." Inasmuch as we believe that writings of fine books and even prophesying are not fruits of a Christian life, whereby men can be recognized, therefore, by such marks alone we can not accept such as Christians; and since we did not know those people during their lifetime we can not judge them, but will leave them in the hands of the Lord; but all their writing and prophecy can not make us doubt the gospel of Christ. We can not, however, regard them as constituting the church of Christ, simply because of their prophesying, if they did not obey the teachings of Christ in baptism and the other ordinances as He delivered them.

Question 6.—Are you not of the opinion that the long-lost ceremony of baptism must be re-established in every particular? And for what reason? Or is it not more likely that Almighty God suffered the decline of this non-essential ceremony, as He did in the case of circumcision under the old covenant which could not make the comers thereunto perfect, and establish the new economy and family of purely spiritual children, as all the prophecies and promises indicate?

Answer.—We believe, with the apostle, that as long as there was no change in the priesthood there could be no change in the law; for as long as the Levitical priesthood continued, so long the law remained, and circumcision continued in force, and could not be changed without incurring the displeasure and punishment of God; but when Christ came, who is the everlasting Priest and Son of God, He established a spiritual law, and removed the first as being imperfect, weak, and could not make the comers thereunto perfect, and opened the way into the holiest of holies, confirming His will with His blood. Hence, we believe that though an angel from heaven should bring any other gospel, he would meet the curse of God. Gal. 1: 8. We believe, therefore, that the doctrine of Christ must be obeyed until He shall return again, "revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8.

Therefore, the gospel of Christ must, in these latter days, be implicitly obeyed by all believers, but to the unbelieving there is no commandment.

Question 7.—Whether they did not believe and confess that in all cases, whether under the reestablished or under the first and unchanged application of the ordinance of baptism, an unmistakable, direct call of the Holy Spirit is essential and required by the Scriptures and according to the great church reformations.

Answer.—We do, indeed, believe that in order to carry out the doctrine of Christ a direct call and wooing of the Spirit of God is required. That this calling must be accompanied by witnesses of great wonders before men we will not determine. It will be sufficient if the call be from God, whether men believe it or not. In such cases we must submit to the conscience of each individual.

Question 8.—Can any of you venture to declare before God, expecting to answer at the day of judgment, that he has received such a direct call and such reestablished scriptural baptism, which had not been practiced since the time of the apostles and the first Christians, and thereby have entered the reestablished church of God?

Answer.—When the Pharisees sent from Jerusalem, to inquire of John whether he was Christ, or the prophet, because he baptized, he answered: "I baptize with water, but there standeth One among you whom ye know not, He shall baptize you with the Holy Ghost and with fire." So we say also, in all simplicity, we baptize in water upon faith in Christ, who in these days speaks to the hearts of men. Oh, that men might know Him and follow Him! Then He would be all in all. No man, however, shall assume to himself the prerogative of establishing a pure church, and to institute a sanctifying water baptism, or even to claim having been sent from God to do so. That honor he should attribute to God alone. And even should the Lord choose some men as special instruments in accomplishing His work, we can still use them only as witnesses, and know whether they are sent of God by their works, as John says, "He whom God hath sent speaketh the words of God." John 3:34.

Question 9.—In what does such direct call consist, and how does it operate on the hearts of those among the sects, as well as those without, in convicting and convincing them and bringing them to a knowledge of the truth?

Answer.—The direct call consists in this that it instils into the hearts of men a knowledge of the operation of the Spirit of God, and such person does not concern himself as to whether men believe or do not believe whether he is being so wrought upon, as Christ Himself taught, "Murmur not among yourselves. No man cometh unto Me except the Father draw him." John 6:43, 44. And so it is still; no man can come to or accept the gospel of Christ unless he be drawn by the Father; and he who will obey the drawings of the Father can have no difficulty to find the chosen people of God.

Question 10.—Is it not reasonable to conclude that if this work is of God, and that you have received such a direct call from God, thousands of persons would volunteer and be added to the number, according to the example of the day of Pentecost, when the Spirit and power of Christ operated on the hearts through the services of the apostles?

Answer.—Christ said to His own people, alluding especially to the present time, "Take heed that no man deceive you." He does not say that in these troublesome days in which the hearts of men have waxed cold, thousands would flock to His gospel. Even the faithful are not too ready to follow their Master when they must leave all to follow Him acceptably. Christ had much more to say of the great tribulation of the present time, and of the abomination and desolation that should come to pass. It is also said that they shall come to the mountain, which signifies "Mount Sion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22, 23. Whereunto all the truly faithful have always fled for refuge, and many of the saints even were unable to persuade their wives and children to accompany them. So it was in the case of faithful Lot, who, called by the Lord, was led by the hand of an angel to flee the wrath to come. His friends ridiculed him, and he was compelled to leave his wife upon the plain.

Wherefore, Christ warned His disciples with the words, "Remember Lot's wife." Luke 17:32.

Question 11.—Is water baptism so essential that nobody absolutely can be saved without it, no matter how strong his faith may be, or how pure and holy and irreproachable his life?

Answer.—We believe that in the Old and New Testaments believers only have the promise of salvation. And we may learn the mind and disposition of believers by the example of faithful Abraham, the father of all believers. He was obedient in all things, and received the promise on account of his faith, that was living faith, which wrought obedience. So we believe that if a person lives holy and irreproachably, his life being actuated through faith in Christ, such faith will work obedience to baptism. It would not be nearly so severe a trial as that of Abraham's offering up his son. If, however, a person is still disposed to dispute with God, by saying, "What good can water do me?" his holy life and pretended piety is nothing but self-righteousness, which he seeks to establish as did the Jews, of which St. Paul writes in Romans 10. And to such righteousness there is no salvation promised. Christ is the end of the law, and whoso believeth on Him is justified; and faith in Christ worketh obedience to all His commandments.

Question 12.—Does not the assertion of Mark 16:16, establish the contrary, in which Christ so emphatically declared, "He that believeth not," and is not baptized, "shall be damned"?

Answer.—A person is not saved because of his faith in Christ, through whom everlasting life is promised. John 3:15-18. Why should a believer not be willing to obey Him on whom he believes? Since it is the will of Christ that believers should be baptized, it should also be the will of him who believes; and if that be his will and desire to do the will of Christ, then he is saved, even if he should not be able to receive baptism on account of unavoidable hindrances. As in the case of Abraham, who was ready to offer up his son Isaac, he obtained a blessing for his faith, although he did not actually sacrifice his son; yet he proved

obedient. So, also, the believer who desires to be baptized, but from unavoidable circumstances is not able to attain his desire, can still be saved, as was the thief on the cross. If, however, a person does not desire baptism, he will be adjudged as unbelieving and disobedient, not so much from the lack of baptism as because of his unbelief and disobedience. This view will accord with the words of Christ, "Whosoever believeth." Had Christ connected salvation with baptism, then men would have been eager to receive baptism and retain their self-will and carnal mind, as anti-Christ does, and attribute their salvation to the water, and continue to live on in their sinful lives.

Question 13.—If water baptism is so absolutely necessary, why is it that Christ made no reference to it in His sermon on the mount, when He has so much to say of the blessings? So, also, in His description of the judgment, where He so specifically referred to those who should be saved or condemned, He does not make the slightest reference to baptism.

Answer.—It is astonishing how imperfectly men do understand the mind of God. Christ does refer to many blessings in the fifth chapter of Matthew, and it would be well to inquire how those blessings may be obtained. He says, "Blessed are the meek." Now, let us notice the call of Christ (Matt. 11: 28, 29): "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me: for I am meek and lowly in heart, and ye shall find rest unto your souls." From this we learn that Christ is the author of salvation, and whosoever would be saved, according to His sermon in Matthew 5, must necessarily accept Him in true faith, and submit to His institutions, in humble obedience, as clay in the hands of the potter: for He is indeed the One whom the prophets have foretold, who is to make everything new and perfect. God the Father Himself commends His Son. Inasmuch as Christ, who is the Saviour of the world, considered baptism essential to believers, we must conclude that obedience to the ordinance is essential to salvation, although Christ declared those blessed who had fed and clothed Him, and makes no reference to the new

creature or regeneration, of which He spoke so emphatically in the third chapter of John, declaring that no one could enter the kingdom without being born again. It is also to be observed that in the third of John He said nothing whatever of visiting those in prison and feeding the hungry. Who would, therefore, conclude that the unregenerate, those referred to in Matthew, fifth chapter, were unregenerated and unbelieving persons, upon whom Christ announced His blessings on account of their works of righteousness?—Oh, no; but we would conclude that they were despisers of baptism. I do not believe that there was one despiser of baptism to be found among them, although there may have been unbaptized persons who could not attain their desire.

Question 14.—How can you prove that John the Baptist was himself baptized? He said of himself, in addressing the Saviour, “I have need to be baptized of Thee, and comest Thou to me?” Or was he saved by a miraculous interposition without baptism?

Answer.—One might ask many similar questions, as, for instance, Where were Peter and John baptized? or, Where were certain of the worthies of the Old Testament dispensation circumcised? It would be more easy to ask questions than to edify to godliness. Paul refers to such questions. See 1 Timothy 1:4, “Who gave heed to fables and endless genealogies.” However, we will endeavor, with patience, to answer this question also. John greatly desired to be baptized of Christ, and requested it; and to this desire and request, we believe, according to the Scriptures, he would be saved, and not by water baptism. Although it may not be proven by the Scriptures that John was baptized, yet it can be proven that he did not despise the ordinance. He can not be found among those who say, “What good can water do me?” He manifested his obedience to Christ, as Abraham did his in offering up his son. The son was not slain, and yet obedience was assured.

Question 15.—Were all those lost who lived since the days of the early Christians, and died without having received the original baptism, although they scrupulously observed the fundamental principles of the gospel of Christ, and some of them even

sacrificed their lives for their faith? No matter whether they were impelled for want of a higher impulse or from a lack of proper information, they trusted in their infant baptism: must all such be condemned?

Answer.—If they will receive the same treatment that Abraham did in offering his son, then they will, indeed, be saved; namely, they had the true faith in Christ, which is the foundation of the Christian religion, even though they should not have received baptism, as in the time of persecution or on account of other unavoidable circumstances. If, however, they believed that their infant baptism was right and effectual, then they were certainly ignorant of the first principles of the doctrine of Christ, and inexperienced in the elements of Christianity, and it is to be feared that they had not attained to the state of a new creature in Christ, which alone can stand before God. However, we would not judge those whom we have never known, and who lived and died many centuries ago. We will leave them to the mercy of a just Judge. Their case can not help those of the present day, who, through ignorance, will not accept baptism.

Question 16.—Does not the commandment of baptism, like that of circumcision under the old covenant, concern the children, and, therefore, as long as they are unbaptized, are they not in danger of losing their salvation? And if they should die without being baptized, will they not be lost?

Answer.—Circumcision was not commanded to children under eight days of age, and if it were administered to them, it would be as much of a transgression of the ordinance of circumcision as not to administer it at the proper time. Just so baptism, which is commanded to believers only, must not be administered to children before they can confess their faith, to which the eighth day of circumcision is a figure.

Question 17.—Whether the children, under the old covenant, who died without being circumcised, were lost? How, therefore, can we apply the comforting words of David to Bath-Sheba (2 Sam. 12:23), in regard to his child which died at the age of seven days?

Answer.—Male children who died before the eighth day were no more guilty of not being circumcised than were the females, to whom it never applied. It did not affect their salvation. Enoch led a godly life, and was counted among the obedient, and attained the age of several hundred years without being circumcised. It had not been commanded to him. So in regard to all the commandments of God; where there is no law there is no transgression, and where there is no transgression there is no penalty.

Question 18.—When should children be baptized? And should not parents use all diligence to bring about the baptism of their children as early as possible, even in their childhood?

Answer.—The children should be brought to Christ through prayer; but baptism should be deferred until they manifest faith, and can make confession, of which the eighth day is a figure in the old covenant, and the first day in the life of the new creature. If they should be baptized sooner, in their ignorance, it would be as much out of place as it would have been for the Jews to have circumcised their children before the eighth day, which would have been presumption instead of obedience.

Question 19.—Are not children susceptible of faith and, consequently, also of baptism, according to Luke 1:41-44; Matt. 18:3-6; Luke 18:16, 17; 1 Cor. 7:14, even if they should not be able to make verbal confession like adults? And do not the words of Mark 16:16 place more stress upon baptism and the validity of faith than in the mere words of confession?

Answer.—We have this single example of John the Baptist, that he was wrought upon by the Holy Spirit before his birth, because he was a child of promise and the forerunner of the Lord. Nevertheless, he could not be circumcised until after he was born into the world, and not then until the eighth day; hence, even the operation of the Holy Spirit upon John could not change the ordinance of circumcision, but with children less favored he had to be circumcised on the eighth day. Even so also with baptism; if the children of believers should be moved upon before their birth, they must still wait until after they are born, and

then till they are called of God through the Holy Spirit, and manifest their faith by desiring and by asking to be baptized according to the example of Christ. Matt. 3:13. And such desire must be manifested by faith in the Lord Jesus Christ; otherwise it would not be proper to baptize a child, as salvation is not in the water, but alone through faith which worketh obedience through love.

Question 20.—Is it not contrary to the evangelical doctrine of the new covenant to regard any outward ceremony essential to salvation, and more in accord with the teachings of the old covenant, against which St. Paul so earnestly contended in his epistles to the Galatians and the Colossians?

Answer.—We do not regard baptism of any more importance than the Scriptures have given it; and since the Word of God commands that those who believe shall be baptized, we regard it as an act of disobedience to refuse or oppose that which God has commanded. And whoever will oppose God, even in so small a matter as water baptism, must expect to be punished for his disobedience. We do not believe that men have a right to call any command of God small or unimportant, if they would give proper regard to the goodness, greatness, and power of Him who gave them. That which Paul wrote to the Galatians and Colossians concerns the law of Moses, because it was too imperfect, and yet the Galatians wanted to observe them, hoping thereby to be saved, and thus despising the gospel of Christ by giving it a secondary place. But Paul reminds them of the importance of baptism when he says, "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27. This testimony of St. Paul is not against but in favor of baptism.

Question 21.—Do you not, by elevating baptism as a command to which obedience is indispensably essential, establish a new species of popery, in which men expect salvation through works?

Answer.—We have already plainly declared that we do not expect to merit salvation by works, but alone through faith in Christ, which faith must have works of obedience in order that it may be a saving faith. And when there is no such faith which

worketh obedience (not because of the edict of the pope, but because of the command of Christ the crucified), there is no salvation to be hoped for from any act that is performed without faith.

Question 22.—Is the ban (or external discipline) an essential item in the government of the church, since Christ did not exercise such discipline upon wicked Judas?

Answer.—The ban is a real and necessary institution in the church of Christ, as long as she remains in this wicked world of strife and evil spirits. And no church of Christ can exist without discipline. Without it the devil would soon destroy everything that is good, by his leaven of wickedness; and true believers never tried to shirk this practice so long as they remained obedient, but regarded chastisement of the unfaithful as an act of grace, mercy, love, and care for the church of Christ, and regarded the excommunication of evil-doers as a strong wall for the protection of the church of Christ. As to Judas, we believe that Christ did execute the ban against him, and committed him to the power of Satan with such authority that he went immediately out “and hanged himself.” That Christ did not execute the ban upon Judas until after the outward act of sin, is in favor of excommunication instead of against it, and is in accordance with the mind of God throughout all His dispensations. It may be observed in His dealings with Adam, who, no doubt, had been blandishing with the devil before he broke out in the open disobedience to the word of the Lord. And so Judas, before he betrayed the Saviour, had conceived the wicked thought; but the long-suffering of Christ spared him and invited him to repentance, until at last wickedness overcame him and broke out in open act, when he was placed under the ban by the Saviour. Therefore, the act of excommunication was practically applied in the case of Judas.

Question 23.—Was not the ban, binding and loosing, a peculiar privilege of the apostles exclusively, which no one of the present day should assume to practice?

Answer.—That the loosing and binding was commanded espe-

cially to the apostles is true, but in the same manner as it was a peculiar command and privilege of Moses that through him the law should be revealed to the children of Israel. It did not, however, cease with the death of Moses, so as to exclude his posterity, but the promise remained to the faithful to the Lord in His Word. In the same manner Christ has instituted a church with ordinances and services, and appointed apostles and chosen witnesses, all of which was confirmed by signs and wonders from heaven. Therefore their successors must not be suffered, either through pride or prejudice, to substitute other ordinances, but submit themselves willingly to the institutions of the apostles as faithful stewards of the house of God. Since, therefore, the ban was instituted by Christ and His apostles, they would certainly have the privilege of administering it. However, that will not excuse the faithful followers of Christ from executing the ban without fear or favor of persons.

Question 24.—Whether Christ intended in His teaching (Matt. 18: 17) to establish a general law of the New Testament church, or does He not rather refer to the state of the Jewish Church, and give to His disciples quite different instructions in the twenty-first and twenty-second verses of the same chapter?

Answer.—That Christ intended to institute a general rule for the observance of His church in Matt. 18: 17, has already been shown, and it is not repealed in verses 21 and 22, but they rather confirm the institution. Luke 17: 4 also confirms our position: "If thy brother sin against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." For without confession there is no forgiveness, neither with God nor with men. Hence believers must be of the same mind. When a sinner acknowledges his sins, we must forgive him. If he does not confess his sins, the ban must be executed upon him, for the twenty-eighth chapter of Matthew says, "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Question 25.—Did the apostles ever forbid the administering

of charity or benevolence to those who had been excommunicated?

Answer.—The apostles never did forbid the exercise of charity toward excommunicated members, either in spiritual or temporal matters; but the excommunicated are to be invited to repentance, and if they will not hear, then the faithful members are free. So, also, in temporal matters, those who are charitably inclined and have means to spare are at liberty to minister to the excommunicated who may need assistance.

Question 26.—Did you New Baptists, who claim to exercise the ban in apostolic order, ever observe the same godly effect upon those whom you have excommunicated?

Answer.—We verily believe that all those whom we have excommunicated agreeably to God's Word have been to some degree made sensible of its effect internally, and will be made manifest outwardly at the day of judgment if they will repent in their day of grace. A case like that of Ananias, who fell dead, has not occurred among us, and it was the only instance among the apostles, although quite a number were excommunicated by the apostles, but only one suffered physical death. Nevertheless, the influence and power of the ban had its intended effect.

Question 27.—Is regeneration inseparably connected with water baptism?

Answer.—The genuine regeneration is nothing more or less than genuine obedience to the Lord in all His commandments; and every one who has been born again will say as Jesus did, "Thus it becometh us to fulfil all righteousness." Matt. 3:15. And so we will also answer that obedience to the ordinance of baptism is inseparably connected with genuine regeneration. However, in case of unavoidable hindrances, regeneration might occur without baptism, but not if omitted through disobedience or contempt for the ordinance.

Question 28.—Are all those whom you have baptized actually born again of God?

Answer.—That, indeed, would be a grand baptism if all those whom we baptize in water would become new creatures. Such results, however, did not obtain from the labors of Christ or His

apostles, that all whom they baptized walked in the truth. But when there is true faith, and the Word be accepted in faith, a genuine regeneration will follow with the washing of water by the Word, as expressed in Eph. 5:26.

Question 29.—Can not one actually be born again before being baptized, inasmuch as baptism itself can not cause or bring about regeneration according to your own confession?

Answer.—Adam was created in Paradise, after the likeness of God, but when he became disobedient to the command of God, he lost the beautiful image in which he was created, and on account of his disobedience he was doomed to death. And so a person may receive some of the blessings of regeneration before baptism. If, however, he does not grow in the divine life, he will surely fall back and lose all that he had gained. Obedience to Christ in the keeping of His commandments, is nourishment to the new creature. If he will not partake of it, but instead eat of that offered by the tempter, which is disobedience to the Word, it will happen to him as it did to Adam in Paradise. Inasmuch as baptism is commanded by Christ, therefore the regenerated man must submit to it, in order to fulfil righteousness.

Question 30.—Does not true Christian brotherhood depend more on regeneration than on baptism?

Answer.—Christian brotherhood must result from faith and obedience to Christ and His gospel. Therefore, the true brethren of Christ never attempted to evade outward baptism, inasmuch as their Elder Brother had taught it by precept and example, and declared that He would recognize as His brethren those only who obeyed the will of His heavenly Father. Matt. 12:50.

Question 31.—Are we not duty bound to recognize those as brethren who manifest their regeneration before God and man, even if they have not been baptized? See Matt. 12:49, 50.

Answer.—Those who manifest their regeneration before God and man we hold as brethren, and such will not resist any ordinance of the Lord, but will gladly receive Christian baptism upon their faith and internal evidence. Christ recognized those

only as His brethren who were also His disciples and had been baptized. Read carefully Matt. 12:49, 50.

Question 32.—Can you declare before Jesus Christ, the all-wise Searcher of Hearts and Judge of the quick and dead, that you are all of the same mind and of one accord?

Answer.—The Lord does not require that we should already be perfect, of one heart and of one soul; and therefore we can not say that we have attained unto perfection in the acts, in the will. However, we must be perfect, continuing in well-doing, “till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Eph. 4:11-13. It can not be said that the church at Jerusalem lived in a state of perfection, and that they were all of one heart and of one mind, although at first they were all united in following Christ through self-denial of all their earthly pleasures, wealth, and honor. In knowledge, however, they were at variance with each other, as may be learned from Acts 15:5, etc. And as to the church at Jerusalem, great heresies arose among them, and disputations on the subject of circumcision, causing the apostles much trouble in order to maintain unity, making it necessary to call “the great council,” already referred to. It is, therefore, unreasonable to expect perfection in us in these last days, when darkness covers all nations, and especially since those who claim to have received the spirit of baptism disagree so much among themselves upon the clearly revealed command of baptism that they are living in constant doubt and uncertainty in regard to the command of baptism and other institutions of the house of God.

Question 33.—Do you not regard your church as superior to other Baptists of the present or any other age? and wherefore and wherein?

Answer.—We do regard our church better than the present degenerated Baptists, whom we know of a certainty to have degenerated in life and doctrine, and have left the doctrine and life of the old Baptists. This is acknowledged by their own people. We can not answer for former Baptist Churches, of whose

life we know nothing. As far as doctrine is concerned, we are in perfect harmony with those who oppose no part of the gospel of Christ.

Question 34.—What reason can you give for regarding your new established church, with its baptism and excommunication ordinances, as equal with the apostolical church, since it had neither divine calling, nor manifestation of spiritual power?

Answer.—With respect to the power of performing miracles, we regard ourselves as very inferior to the apostles, and unworthy to be compared to them. In respect to the doctrine and inclination, we still beseech our heavenly Father to give us the mind and will of the apostles, and not only that, but the mind of His Son, Jesus Christ.

Question 35.—Can your teachers and elders confess before God and their own consciences that the Holy Ghost ordained them bishops in your church to feed it and nourish it as a church of God, and whether they have the qualifications and spiritual gifts required and enumerated in 2 Cor. 6, and other passages?

Answer.—To God they must answer if they are true shepherds. But they must not be discouraged if men will not believe them, but should rather rejoice when their names are cast out as evil for the Son of man's sake. Luke 6:22.

Question 36.—Must you not confess before God, that many among you were more affectionate, mild, and humble before baptism than afterward?

Answer.—To this we must answer, No. Of course there were those among us, who, like dry branches, had to be pruned. Others pretended to have a great love, but were animated only by hungering after the loaves and fishes, and had never crucified the flesh by genuine repentance. Their profession was: "Let me serve God according to my own will and pleasure. I will grant you the same privilege. We will love each other and call each other brethren." If you mean such, then we acknowledge the truth of your accusation. Especially was that our experience while we were yet among the Pietists; but now we have learned to exercise a love that hates corruption and punishes wickedness.

Question 37.—Did you not introduce your new baptism with much doubt and uncertainty, and still continue in darkness? And did you not manifest the same trepidation and inconstancy in other points; for instance, by rejecting matrimony and then again permitting it, sometimes working for a livelihood, and then again denying it?

Answer.—We introduced the baptism of Christ according to His command, and the strong faith and certainty, and the dear Lord has sustained us until the present time against much opposition, and has established us in His grace, so that we are enabled to say that whosoever believeth should be baptized, but that we have need of instruction after baptism in regard to matrimony, the duty of labor and upon other points of doctrine is more than true; because while we were yet among the Pietists we were not taught any better. We also had much strife and contention before we were liberated from that error.

Question 38.—How shall we know, beyond all doubt, that your new denomination, above all others, is to be recognized as the true church?

Answer.—We have no new denomination and no new ordinances, but simply desire to live in the old church which Christ established through the virtue of His own blood, and obey the commandment which was from the beginning; and it is not our desire to appear before men as the only established church of Christ; but we do anxiously desire to show forth undaunted godliness by the grace and power of Christ as it was in Christ Himself and in the church at Jerusalem. And if we can succeed in thus setting forth the institutions of Christ and of the original church in a godly life and by holy conversations, and in keeping His ordinances, it appears to us that should be sufficient to show to all men that we are the true church of Christ. But whosoever can not recognize Christ in the holiness of His commandments would not be able to recognize the church of Christ, even if the twelve apostles were among them.

Question 39.—Have you the undoubted assurance of your divinely-established calling through the Holy Spirit that God has

recognized you as His chosen people? And how will you convince the world of the truthfulness of your assumptions?

Answer.—Such assurance must certainly be before God, as Paul declares in Rom. 5:1, 2: “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access through faith into this grace wherein we stand, and rejoice in hope of the glory of God.” But this assurance the apostles and no one else can have, except by the commands of Christ; for as long as they abode in Christ, and His words remained in them, so long they were His disciples, and whatsoever they asked of Him that was granted unto them. For whosoever continues in the doctrine of Christ to the end shall be saved. See John 15:7.

Question 40.—Do you expect better success than that which followed earlier anabaptists? And why and with what assurance can you hope to receive the blessing of an impartial God, who despises self-exaltation?

Answer.—If we abide in the doctrine of the New Testament, then we may, indeed, hope for this one result, namely, the end of our faith shall be everlasting life; and for the light afflictions of this life shall inherit a crown of everlasting joy. Of our successors, however, we can say nothing. According to their faith and works shall be their success. We will say, however, that the influences of the early Baptists were much better and more creditable to their religious profession than that of L—— or C—— or C——N, whose influence had too much of the sensual and too much of the fleshly mind. Even the Jews and the Turks were astonished at the ungodly conduct of their followers. They could not destroy life rapidly enough by persecuting God's people with the gallows, and the wheel, and the rack; but they voluntarily entered the army and killed their fellowmen, and in many cases their own brethren, by the thousands; and all this is the fruit of your infant baptism. One will not find Tunkers going to war, and very few in prison or on the gallows, as penalty for crime. They are generally in favor of peace. One may safely abide under their roofs without fear of being robbed or murdered.

Indeed, it would be a blessing to society if the world were full of those despised Tunkers. Their influence is also better than that of the Pietists who made a misstep only a few years after they had cut loose from the great Babel. Many of them soon voluntarily returned; from which may the good Lord mercifully preserve all Baptists, so that their success may be as intimated above, of peace and joy.

Conclusion.—These, dear friends, are the most important questions which it has been deemed prudent to present to you in regard to your new baptism and denomination, as well for your own sake as for the satisfaction of others. You will please consider them well, and then make such answers, accompanied with such arguments as you may be able to present in favor of your doctrine and practice, as you expect to answer before our Lord and Saviour Jesus Christ and all His holy angels.

Reply.—Beloved Friends: At your request we have endeavored, in love and in the fear of God, to answer your pointed questions upon forty difficult subjects. We did this according to our faith and to the best of our knowledge, as we expect to answer to God, who sent His beloved Son into the world that we should hear Him and obey Him, and thus inherit everlasting life. And now, if you love your own souls, we would admonish you to make haste and bow to the scepter of our great King. Believe His Word, and that His baptism is essential to the salvation of the poor sinner. Do not say, How can water help me? and do not comfort yourselves with your infant baptism, which is contrary to the Word of God. Otherwise these simple testimonies which you extorted from the humble Tunkers of Schwarzenau will all be in vain to you, and for which you must answer in the great judgment day before our Lord Jesus Christ, who shall come in great power, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ. And now unto the Lamb that was slain, who has power in heaven and on earth, be praise and honor from everlasting to everlasting. Amen. Behold, He cometh in the clouds of heaven, and every eye shall behold Him, and they also which pierced Him. Amen.

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A CONVERSATION BETWEEN FATHER AND SON.

In the same cover is published a conversation between father and son, which is also here presented. To save space the questions are omitted, being incorporated in the answers.

The conversation is introduced by the following statement:—

Son.—Beloved father, as we are here alone in a desert, I will relate to thee the treatment given me by a certain company. I was attacked on the subject of baptism. I was called an anabaptist, because we baptize such as were baptized in their infancy. Then, too, I was severely attacked by those who in their riper years were baptized by sprinkling, and whom we baptize by immersion, should they wish to enter our congregation. This, with our mode of keeping the Lord's Supper, excommunication, observance of feet washing, and the use of unleavened bread at our communions, were also criticized. Then I was opposed by ingenious discourses, to which I was not able to give satisfactory answers. I therefore entreat thee, beloved father, to give me better instructions in all such cases of controversy, as to the tenor of the holy Scriptures and the primitive Christians. My desire is to become firm in my faith, and be able to give others a true account of divine knowledge, for which friendly act I shall always be indebted to thee.

Father's Reply.—God is the author of baptism. As early as the days of Noah He gave a figure of baptism by water in the new covenant; for when men became wicked, God sent a flood of water to drown the ungodly. Of this the apostle Peter says: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." 1 Peter 3: 20, 21. Further, the Lord gave a figure by His servant Moses in testimony of what afterwards should be manifested by His Son. Hebrews, third chapter. Moses was drawn out of the water by Pharaoh's daughter, therefore, said

she, he shall be called Moses, "because I drew him out of the water." Ex. 2: 10.

When God by a mighty hand conducted Abraham's seed by this same Moses out of Egypt, the children of Israel escaped from the Egyptians, which escape was made through the Red Sea, and which act represented baptism in the new covenant. Paul calls it a baptism "unto Moses in the cloud and in the sea." 1 Cor. 10: 2.

When the Lord instructed Moses to erect a tabernacle, it was intended as a figure of the church or congregation of the Lord Jesus. With this in view God ordered Moses to make a laver before the tabernacle, wherein Aaron, the priest, and his sons were obliged to wash themselves before they were admitted into the tabernacle. Ex. 30: 18, 19, 20; 40: 12. This, too, was a striking figure of baptism which Jesus commanded: That none can enter or serve in the Lord's congregation without previously having been baptized in water upon the confession of their faith in Jesus. God commanded in the law that when a leper had been cured of his disease, he was obliged to wash his body in water. Lev. 14: 8, 9. The women, too, in order to their purification, were commanded to bathe their bodies with water. In a word, numbers of these ceremonies, commanded to be performed in the Old, all alluded to baptism in the New Testament. When the Father was about to manifest His beloved Son in the world, a forerunner preceded Him, preaching to the people of Judea "the baptism of repentance for the remission of sins," that they might believe in Him who was to come after him, namely, in Jesus, the Son of God. He baptized "in Aenon, near to Salim, because there was much water there." John 3: 23. An ablution by water in those days was not counted a very strange act. It was a custom among the Jews for the purpose of cleanliness. All the surprise it occasioned proceeded from its connection with preaching repentance, announcing the appearance of the Son of God, and recommending faith in Him. The scribes and the great men of the world did not submit to his baptism—did not suffer themselves to be baptized. To them it was too contempti-

ble. They rejected the counsel of God against themselves, and were not baptized, as ye may see in Luke 7:30. But Jesus, the Son of God, in this respect was obedient to His Father, because He knew that the baptism of John was from heaven. He therefore came from Galilee to Jordan in order to be baptized of John. Matt. 3:13. It was a forcible example for all His disciples to follow Him. The Son of God was so well acquainted with the will of His Father that He said to John, "Thus it becometh us to fulfil all righteousness." It was the intention of Christ to order and institute a water bath for His church, to answer as an initiating seal, and an external mark, for all those who should believe in Him. He in the first place fulfilled His Father's will. The baptism of John was commanded by God, and thus made a beginning of baptism. This was not necessary for repentance, but alone for such who had already repented and believed in Jesus, and upon this faith and confession were baptized in the name of the Father, and of the Son, and of the Holy Ghost." The moment the Lord Jesus was baptized and arose from the water, a voice was heard from heaven, which said, "This is My beloved Son, in whom I am well pleased," and the Holy Ghost, like a dove, alighted upon Him. Thus has the beginning of baptism by water in the New Testament a very powerful author, namely, God the Father, God the Son, and God the Holy Ghost, in whose three most exalted names Jesus commanded baptism to be administered. After His baptism, Jesus began to make disciples and to baptize. See John 3:26; 4:1. The disciples of John came to him and said, "Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to Him." John answered and said: "He must increase, but I must decrease. He that cometh from heaven, is above all, and what He has seen and heard He testifieth; and no man receiveth His testimony, but he that hath received His testimony, hath set to his seal that God is true." In confirmation of this, John says, in his first epistle (5:6), that the Son of God came with water, blood, and the Holy Ghost; and that these were the three who bear witness upon earth.

Did Christ, after His resurrection, command baptism to be performed?—Yes; when the Lord Jesus was about to send His disciples into the world to preach His gospel, He gave them this strict charge: That they should teach and baptize in His name all such who should believe in Him. Matt. 28: 19 20. “Teaching them to observe all things whatsoever I have commanded you.” This case is farther exemplified in Acts 2: 37, 38. When the people asked Peter what they should do, he answered, “Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

Philip preached Christ to the people at Samaria, and those who believed were baptized, both men and women. Acts 8: 5-12.

As it is written here that both men and women were baptized, were not children also baptized?

No; in the New Testament we do not find a single instance of the kind, for the apostles baptized only such who by true repentance confessed faith in Jesus, because their Master did not command any others than such as were capable of being taught, both before and after baptism.

True, but did not Christ command that the children should be baptized? And did not the apostles obey Him?

Christ commanded to baptize faithful believers only, and not children. Jesus laid His hands on children and blessed them; but with respect to baptism of infants the Scriptures are silent. Circumcision in the Old Testament was ordered alone for male children, to be performed on the eighth day. If a child died before that time, which, as no doubt many did, it would not have transgressed the commandments of God, nor would it have been rejected on that account. Female children were not circumcised, yet they belonged to the kingdom. Thus if a child dies without having been baptized, it can sustain no injury, because it did not live to the time when it could have repented and believed in the Lord Jesus, upon the faith of whom it could have been baptized, which time doubtless is represented by the eighth day. Baptism is ordered alone for believing adults and not children. Children

are saved through the merits of Jesus Christ. Articles of faith of such importance are always connected with positive commands.

Did the primitive Christians baptize children?

We find in Godfrey Arnold's portrait of the first Christians that infant baptism began to be practiced in the end of the second century. In the beginning this was done at pleasure by every one who was disposed to do so. It was afterwards performed only on Easter days. And it was enacted a law by a certain pope, that no child should be suffered to die without baptism, and by a long-established custom it got into such reputation that many now believe it to have been commanded by Christ Himself.

Is it water that saves?

Water is a fluid created by God, and is the source of everything. The whole earth rests in water, and is founded thereon. Man himself in the womb is formed in water. Even the Spirit of God originally moved on the water, and, of course, it contains a divine mercy. Christ, too, by His baptism, sanctified the water. He says (John 3:5) that it is impossible for a man to enter the kingdom of God unless he be born again of water and of the Spirit. Nevertheless, the believer puts no faith whatever in the power of water in baptism, but alone in the power of the Word, which commanded it, since Christ instituted a water bath for His community, and will purify it by the washing of the water in the Word, as Paul says (Eph. 5:26). The faithful believe that the obedience towards the commandment of baptism purifies and saves them from everlasting punishment, provided that after this ablution they do not again wallow in the mire by transgressing and sinning against the Word; for God looks upon obedience as binding the faithful to follow the Word, by which alone they obtain everlasting life.

If a man should deny himself in everything, give his goods to feed the poor, pray and fast a great deal, but will not receive baptism, because it is an external deed, can such a man not please God?

Were a man to do all this by true faith and love towards

God, it would be good and wholesome, and he could certainly not refuse to submit to baptism; "For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. Paul, in 1 Cor. 13:3, says: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Charity believeth all that God commanded. Christ, too, said, John 14:23, 24, "If a man love Me, he will keep My words; He that loveth Me not, keepeth not My sayings." A man in his own conceit, therefore, may do a great deal without possessing the love in Jesus as the chief head. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. If you, my son, had been obedient to me for more than ten years, and I were to command you to pick up a straw, but you were not willing to do this, and did it not, I would be compelled to look upon you as a disobedient child, even though you should say a thousand times, "Father, I will do everything; I will work hard; wherever you send me I will go; but to pick up the straw I take to be a very useless piece of business to you as well as to me." I would, therefore, call you a disobedient child.

God is inclined in the same manner. God told Adam he should eat of every tree; but of one he should not eat. The moment he ate of the forbidden fruit he lost all his felicity, and for his disobedience was expelled from the garden. In the Old Testament (Num. 15:30, 31), it is said that if a soul doeth aught presumptuously, and despises the word of the Lord, and breaks His commandments, he shall be cut off.

When the sons of Aaron brought strange fire before the Lord, they died. Lev. 10:12. King Saul was rejected by the Lord on account of his disobedience. 1 Sam. 15:22, 23. Achan was forced to die, with his whole family, because he violated the commandment of God in taking of the accursed thing at the siege of Jericho, which God had forbidden to take. Joshua 7:20. Many similar instances might be cited from the Holy Scriptures, but these will suffice. God requires a strict obedience from all His creatures, and the faithful of all ages have always obeyed all the

commandments of God and subjected their understanding and wills to the will of God. Neither have we on record a single instance when a believer refused obedience to God or any commandment.

God is good, and does not require services from men for His own glory, as He has thousands of angels and servants, who continually serve Him. The commandments given by God to man are always given for man's good, to make him humble, pure, and holy. Through the fall of Adam man became puffed up, and in his own conceit desired greatness and power. To rescue man from this depraved condition, commandments were given him through obedience, to which he might purify himself. If he obeys these and surrenders his reason to the will of God, he may again attain unto a state of purity and simplicity, and if persevered in, the soul will find rest, peace, and safety. Jesus said, "Verily, I say unto you, that unless ye become as children, ye can not enter the kingdom of heaven."

All commandments point to true obedience. The same is true of baptism, which Christ commanded His apostles to administer, and which they did. This commandment was issued to all believers, that they should be baptized, and is to continue in practice until the end of the world. It is clearly and explicitly so expressed in Matt. 28:19, 20, where our Saviour says: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen."

God's economy and discipline were remarkable, even under the law. When the Lord ordered Moses to build a house for the priests to serve in, He selected, from the tribe of Levi, Aaron and his sons to fill that office. When it happened that the temple and all belonging to it, was destroyed, and the people again wished to have divine service, no other than those of the tribe just mentioned were permitted to act as priests. The wicked king Jeroboam made priests of those not belonging to that tribe, who administered false worship. 1 Kings 12:31. When they elected

priests from the tribe of Levi, they took such as were free from blemishes and infirmities. 1 Chron. 3:21. So, also, the Son of God appointed apostles and other teachers to watch over His church. The apostles also appointed others for the house of God, to baptize, excommunicate, etc. But they always selected those whose pedigree was from the royal priesthood; that is, those who had the Spirit of Jesus, and by this alone could they with propriety baptize. The apostles in their time noticed, too, such men, not possessing the Spirit of Christ, who, nevertheless, pretended to be Christians. Of these Paul said to the elders of Ephesus, in the Acts of the Apostles 20:2, 9, 30, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Thus, at all times this was looked upon as a sign of the false spirit. Those who seek their own honor, have not the nature of Christ. Christ did not place Himself in the office of the priesthood, but His Father did. The first teachers and elders of the church were appointed by the Holy Ghost. Acts 20:18-28. When the apostle Paul called to him the elders and teachers of the church of Ephesus, among others he gave them this charge: "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers." Whenever men placed themselves in the service of the church, urged on by their own spirit and honor, great abuse and corruption were the result.

Thousands of preachers this day exist in the world, of whom the smallest number belong to the royal priesthood of the people. 1 Peter 2:9. The smallest number have the Spirit of Christ. The smallest number were made overseers by the Holy Ghost. Their object in preaching is nothing but honor and emolument. The churches, after the death of the apostles, who still remained pure, always appointed among them such men as had the Spirit of Jesus and denied themselves. As Christ appointed His apostles, so did the church of the Lord, as the body of Christ, ever since appoint such as they thought fit; and thus commands of Jesus in their purity never ceased to be executed. They are in these words, namely, "Teach them to observe all things what-

soever I have commanded you." Matt. 28:30. And these will remain in full force until Christ shall come again and reckon with His servants as well as His enemies.

Ciprianus, and other pious men of the primitive church, demanded of one who would baptize, that he be sound in the faith, and that he was appointed for that purpose by the church. The same was required by the council at Ilibris, that the administrator of baptism should himself have been properly baptized and that he had not since then fallen from grace. Gregory also demanded that those who would be numbered among the faithful, should be regarded as worthy and competent to administer baptism.

BAPTISM IS IMMERSION.

Christ, as the true Exemplar of His church, was baptized of John in the river Jordan. Matt. 3:13. John baptized at a place "near Salim, because there was much water there." John 3:23. From these two testimonies it is evident that baptism could not have been performed in a dry place, or John would not have resorted to places where there was much water; for it would have been much more convenient to have performed this ordinance in a house than in the water, which is often cold and disagreeable to nature.

Baptism, according to the Greek text, is said to signify immersion, as translated by Jeremiah Felbinger. But since sprinkling became a custom, and the learned for the sake of delicacy were afraid of the effects of water, they allowed the Greek word also to signify sprinkling, pouring, or aspersion. Still they confess its true signification to be immersion. When Philip baptized the eunuch, they went down into the water, and Philip baptized him. Acts 8:38, 39. We also find in the history of the primitive Christians, that they baptized in streams, rivers, fountains, etc. We also read in the bloody Tinel of the baptized (page 265), that many persons were baptized in the river Euphrates, in the year after Christ, 980. Again (page 207), it is written that in the year 1620 Paulinian baptized in the river

Trentho, at the south side of the city of Truvolsinga, and that the ancients called this baptism immersion or dipping into water (page 220) ; and that the English baptized in the rivers Swallow and Rhine, and that it could be done in no other manner.

In Rom. 6 : 4 baptism is called a burial of the body of sin. Paul calls it a washing with water. Eph. 5 : 6. And Christ says (John 3 : 5) a man must "be born of water and of the Spirit." The primitive Christians had these words of baptism, namely : "The fleshly-minded children of Adam stepped into the water, and soon after arose therefrom, that is, after they became the spiritual children of God." Justinus himself gave an account to the emperor, that those who believed in our doctrines, promising to live in the grace of God up to its import, these we instruct to pray, fast, and obtain from God forgiveness of sins. Afterwards they are led to the water, and converted as we are ; then they are washed therein in the name of God the Father, and our Lord Jesus Christ, and the Holy Ghost. He further adds that this was enjoined upon us from the apostles. With respect to this, Beda says (Lib. 2, c. 14) that at the beginning of the first congregations, the English in several places were immersed in rivers of water. Walfred Strabo writes in his Lib. de Rebus Eccles, c. 26, that the faithful originally were baptized in streams and fountains. And our Saviour Himself, in order to sanctify this bath for our use, was baptized in Jordan. John baptized at "Aenon near Salim, because there was much water there." John 3 : 23. Hononus Aug. writes in Gemma Anima, Lib. 3 : 106, that the apostles and their disciples formerly baptized in streams and fountains. Tertullian mentions in his Lib. de Bonona Militas, that the baptized, some time previous, avow before the congregation and preacher, to renounce the devil, his pomp, and angels ; after which they are plunged under the water three times, and baptized. This custom prevailed until 801, when Ludovicus was made emperor, A. D. 815.

Some say that to go into water is plainly commanded in Scriptures ; but how baptism is to be performed there is not known. Would Jesus, the Master, command His people to perform such

an important act as baptism, and yet not fully instruct them as to the manner of performing it? If so, they certainly would have occasion to ask information, or delay its performance rather than to undertake it in uncertainty. What must be the condition of persons who would administer the ordinances of the house of God, and yet uncertain as to the manner in which they should be performed? It is a mystery to me to know how men claim to sprinkle, or wet the head with a handful of water, and call it baptism. There is not a single passage of Scripture in its favor, and nothing that would suggest it.

Christ and His apostles and the primitive Christians baptized in streams, rivers, and fountains. Baptizing agreeably to the commandment signifies nothing else than immersing in water, for Christ said to His apostles, "Teach all nations, and baptize them" (immerse them), and not wetting their hair as is done among Papists. Matt. 28:19. Jesus did not say baptize the head or any part of his body, nor moisten him a little in My name. No commandment was given by Jesus, except that of immersing the whole body in water. The true signification of baptism relates to the new man, which, to be represented in its true light, must correspond exactly with its nature.

OF THE LORD'S SUPPER.

This ordinance is called the Lord's Supper, because His disciples, for whose remembrance it was instituted, thereby announce His death, break the bread of the communion, drink the cup, unite in love as the members of Jesus, to be always faithful to their Master in the true obedience of faith, and continue firm under the cross, to be fully capable in the end of the world of keeping, with the Son of God, this supper in its fullest extent.

Are no others to be admitted to the Lord's Supper but such as are the true followers of Jesus, who keep His commandments, and bear His cross?

Christ gave this commandment to such as were His servants, who entered His kingdom by true repentance, faith and baptism, and who kept all His ordinances in the obedience of faith.

Something similar to this God commanded in the law, that whoever would eat the Passover of the Lord must previously be circumcised. Ex. 12:48. Therefore, whosoever would worthily partake of the Lord's Supper, should be cut off from the body of Satan, the world, all unrighteousness, and all false sects. He must adhere to Jesus, the head, as a true member in faith and love, and if required, according to the will of God, in an evangelical sense, must be ready to yield up his life for the sake of Jesus and His doctrine. But he that lives in sin and disobedience towards God, and will not follow Christ consistent with the instructions of Jesus, in the denial of his own self, and everything belonging to this world (Luke 14:26, 27), is still unworthy, and eateth and drinketh damnation to himself, not discerning the body of the Lord from the body of sin. 1 Cor. 11:29.

The true believers and lovers of Jesus always have their eye singly directed to their Lord and Master. They wish to obey all His commands, and imitate His example. Then they can only be said to be sensible of the simplicity and will of their Master in every particular; as it is called in the Scriptures the Lord's Supper (1 Cor. 11:20), which the faithful Christians kept at that time in the manner Paul instructed them, as it is said in verse 1. And he delivered to the Corinthians that which he received of the Lord. Verse 23. Thus, they then truly kept the Lord's Supper, and, according to plain reason alone, it was a supper, and not a dinner. Even as early as the days of Paul, people supped together, but he said they did not eat the Lord's Supper. 1 Cor. 11:20. But when believers met with one accord to eat the supper, they were not inattentive to the injunction of the Lord in washing their feet, agreeably to the example which He set them. John 13:14, 15. So, likewise, when they were breaking the bread of the communion, and drinking the cup, they spake of the sufferings of Christ, praised His great love towards them, and exhorted each other to be firm in their sufferings, to follow and be faithful to their Lord and Master in all His commandments, strongly to resist all sin, fervently to love each other, and live together in peace and unity; and this alone can be called the

Lord's Supper. In this manner they can properly enjoy and comfort themselves in the sufferings of Christ. By this they manifest that they are members of Christ, and in the end of the world, will keep with Him the Lord's Supper, in the enjoyment of eternal felicity. Of this supper, says Paul, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." But where people eat a breakfast or dinner, and that without true repentance, faith in the commandments of the Lord and being baptized, and still love wickedness, the lusts of the eye, the lust of the flesh, and the pride of life, and live in envy, hatred, debauchery, etc., it can not be called the Lord's Supper, but a substitute, dictated and confirmed by the false doctrine of the learned, and long continued custom of the unguarded. Every one who imagines that he thus truly keeps the Lord's Supper, is greatly mistaken.

OF EXCOMMUNICATION.

Persons guilty of even one work of the flesh (as Paul writes, Gal. 5:3), and refusing repentance after suitable admonition, are not only to be excluded from the Lord's Supper, but from the kingdom of God, and consequently from the church of the Lord, for as they are excluded from the kingdom of God by their sins, they can not expect to belong to the church of God.

Since a man has to give account of himself, what harm would it be to me if any of my fellow-members were guilty of a sin, and I were to tell him candidly to alter his course of life, might I not still remain his associate, though he were to continue in sin and suffer him to settle that in his own account? Such a procedure might make a fair appearance of love, but is only a pretense, and does not correspond with the love of God. Divine love must work in accordance with the mind of God, and according to the command of God, just as a man can not believe, except as God has commanded him to believe. The love of God can not be known by the feelings of men, but by inspiration and revelation of God. The man in whom the love of God really exists, looks to the Lord and learns of Him His attributes and nature. To

apply this to the above, the children of God have learned of their heavenly Father, to distinguish between, and separate the clean and unclean, light and darkness, His people and the heathen. As may be seen in the creation, when God made heaven and earth, light, darkness, earth and water having all been mixed together, He divided the light from darkness, and called the former day, and the latter night. After the planting of Paradise, which contained everything pleasant, God also created man after His own image, and suffered him to live in the garden, to eat of the fruit of all the trees which God commanded him to eat. But as soon as man proved to be disobedient towards God, he became unclean, and, as such, he could no longer remain in Paradise, but was expelled therefrom, and until he be purified by Christ, the second Adam can not again be permitted to return. Many hundred years elapsed until this return was effected by Christ, the promised seed of the woman; and with Adam many saints were conducted by Him into His kingdom. Matt. 27: 52. Thus we may learn how sin and disobedience separate us from the love of God and His kingdom. God manifested to Abraham, as the father of all believers, a distinction and separation, that his offspring should be a separate nation from that of the heathen, which he conducted by a mighty hand from Egypt, and promised to give them an holy land. To this nation, in the wilderness, the Lord God, upon Mount Sinai, gave a peculiar law, with the intention that they should not only be a separate people from all unclean heathens, but even from all unclean beasts, fishes, and birds; therefore, God said to them (Lev. 20: 24-26): "I am the Lord your God who have separated you from other people; ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean, and ye shall be holy unto Me; for I the Lord am holy, and have severed you from other people, that ye should be Mine." Observe how God manifested His will in the separation of the clean from the unclean, the Lord's people from

the heathens, who were equally the creatures of God, but were not to have any share and communion with His people.

The discourses of Jesus and His apostles also require a separation in the new covenant between the believer and unbeliever. Jesus (Matt. 13:24) compares the present world to a field containing seeds, both good and bad. The good are sowed by Jesus, through His gospel, and these are the children of His kingdom, born from above by "the word of truth." James 1:18. But the tares are the bad, sowed by the devil, and are planted by his false and sophistical word. Now, the harvest of these is in the end of the world. There the Lord thereof will gather the good seed into His barn, but the tares He will burn with unquenchable fire. Notice carefully the relation of excommunication in the Old Testament, as commanded by Moses, as a testimony for the new covenant. Heb. 3:5, 6. For as there was no uncircumcised, no leprous nor unclean person admitted into the temple, such an house or community was instituted by the Son of God, by His death, and by the Holy Ghost, which temple, in the New Testament, is called "the body of Christ." Rom. 12:5; 1 Cor. 12:27; Eph. 1:22, 23; 4:12; 5:23; Col. 1:18. Into this body, temple, or community, all the members of Jesus are embodied and baptized. 1 Cor. 12:13. "For by one Spirit are we all baptized into one body." This body is sanctified and cleansed by Christ, "with the washing of water, by the Word." Eph. 5:26. It is separated from the world, from the whole house of the old Adam, according to the inward part, by faith. This community in the Scriptures is called the "chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Peter 2:9. As this body, according to Rom. 6:2-4, is dead to sin, buried by baptism into, and raised again to the newness of life in Christ Jesus, and in whom it continues and grows like a fruitful branch in this evil world, so, by divine permission, Satan may tempt every member to sin, for the trial of its faith and love. Jesus and His apostles, therefore, call upon the faithful to watch and pray, to wrestle and be vigilant. Nevertheless, it is an easy matter for such a member, who hath renounced sin and put on Christ, as the new

life, unless he continue constantly in prayers, again to transgress against his fellow-members, or even against the commandments of the Lord. Thus says the Lord (Matt. 18:15): "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Thus we see who is the author of excommunication in the New Testament, namely, Jesus Christ, the Lord and Master.

It was so ordered for the purpose of such persons whose sins may be forgiven without its being executed, provided they will obey the good admonition. If not, they are banished from the church, not for the sake of their sins, but for pride and obstinacy; because they reject the counsel of God's Spirit, despise and grieve the whole congregation, when it would have been their duty rather to die for their fellow-members than vex them, or despise their good counsel. Such characters are taken notice of under the law (Num. 19:13): "Whosoever toucheth the dead body of any man that is dead [which is a trifling act], and purifieth not himself, defileth the tabernacle of the Lord, and that soul shall be cut off from Israel," etc. The water of separation, which was used in the law for the purpose of cleansing the unclean, refers in the new covenant to brotherly admonition. If, for instance, a member transgresses, is guilty of sin, and despises counsel, becomes hardened by the delusion of sin, Paul exhorts the faithful (Heb. 3:13, 14): "Take heed lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." That is, we become the partakers of newness of life, in Christ Jesus. Let us but remain firm in it until the end, and not wander from the true life in Christ and the living God, by the old way of sinful living.

We should always endeavor to learn the teachings of the Spirit

of God. He is the best counselor, who foresaw everything, and therefore subjected His house to very wise regulations. As early as the law of Moses (Num. 15:27-31), God commanded that if any soul, or the whole congregation, should sin, through ignorance against any commandment, then he shall bring unto the Lord a sin-offering, "and it shall be forgiven." "But the soul that doeth aught presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among His people. Because he hath despised the word of the Lord, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Thus, should a whole congregation, or city, sin in this manner, and serve other gods, that is, commit such things, which are forbidden by the Lord, it shall be utterly destroyed. Deut. 13:12.

So now let us observe how this must in a spiritual manner be attended to by the church of God, in the New Testament, so that the church may not be prevailed upon by the gates of hell, that is, by sinful actions. Every member of the Lord's body knows that he is "buried with Him by baptism into death" (Rom. 6:4), and that he "should walk in newness of life." He is called upon at his baptism to renounce all sin, the devil, and his own corrupt will, and to follow the Lord Jesus until death, and in His commandments. "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21. To all such the kingdom of God is utterly denied by the Holy Ghost, that is, if any one of these evil practises rules or reigns over them. Thus, if in the Lord's body a member be guilty of such, and the church have knowledge of it, he must be excommunicated, according to 1 Cor. 5:13, until he shall be purified by true repentance, that the whole body thereby may not become unclean. How wicked and corrupt must such a member have become who would justify himself in his sinful life!

OF VARIANCE.

This spirit tempts persons who are not sufficiently instructed in the ways of the Lord, similar to the serpent who spoke to Eve in Paradise: "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil;" which in part so happened; for as soon as they had eaten thereof, their eyes "were opened, and they knew that they were naked." Gen. 3:1-7. Therefore, Paul calls upon the Corinthians: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3. As long as a member of the body continues in this conflict, "bringing into captivity every thought to the obedience of Christ," and "casting down imaginations, and every high thing that exalteth itself against the knowledge of God" (2 Cor. 10:5, 6), so long the spirit of discord can not bring the soul into captivity. His living with his fellow-members in simplicity, obedience of faith, peace, and unity, he continues with them, submitting willingly, peaceably, and simply to them what he does not understand, according to the advice of Peter. 1 Peter 5:5. But the moment the spirit of discord prevails, they gradually separate themselves from the peace and love of their fellow-members. They take offense at trifling occurrences, until, by degrees, they lose the grace of faith. To them, idle and profane conversation is more delightful than an affectionate address of their fellow-members respecting their conduct. They refuse to listen to the fraternal admonition of their brethren, and give place to the deceitful spirit, who, like Lucifer, transformed into an angel of light, persuades them to criticize the defects of their fellow-members, to be offended at them, and finally become their own masters, and thereby bring about a separate party or organization. Such proceeding is called by the Spirit of God, "sedition and heresies." It is a manifest work of the flesh, not belonging to the kingdom of God, neither to the house of the Lord, but to the kingdom of the world. Division has always been the begin-

ning of evil, and where it exists there no family can prosper, much less the church. True believers, therefore, must avoid such persons, who, in this manner give offense or cause division, according to the instructions of Paul. Rom. 17:17. They are the works of the flesh, originating in a fleshly mind, even though the fleshly person committing them disguises himself under colors of angelic humility. Col. 2:18. Paul, too, calls them heretics, who are to be rejected. Titus 3:10.

WHO IS QUALIFIED TO CONDUCT THE EXCOMMUNICATION?

Salvation is promised only to the faithful. Whosoever believes in the Son of God, shall have eternal life; but they that believe not, the wrath of God abideth on them. Observe, also, the nature of faith, as defined by the Son of God (Mark 16:17, 18): "And these signs shall follow them that believe. In My name [that is, by His doctrine, word, and commandments] shall they cast out devils;" first out of themselves, and then out of them who believe in Him, and by their word are converted. "They shall speak with new tongues: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover." To such believers eternal life is promised, and they are commanded by Christ to expel from their congregations such sinful, offensive persons; and what they bind upon earth, will be bound in heaven; and what they loose upon earth shall be loosed in heaven. Such believers carry into effect the laws and regulations of their Lord and Master, although rejected for such conduct by the wicked. Faithful members may err and sin through weakness, but they never do so intentionally, and are always very sorry for the act. They are such who mourn for their frailty, and if reminded by their brethren, they greatly delight in hearing them, and take correction whenever they err. They are such of whom John says, "*My little children, if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*" 1 John 2:1. They are in a continual warfare against sin, and constantly mortify the sinful members of their mortal bodies. They would even rather be

excluded from the congregation of the Lord than transgress and not repent when reprov'd. Such persons can assist, with a good conscience, in excommunicating and withdrawing from their most beloved brethren for transgression and not accepting their affectionate corrections, because they have already banished from themselves this mind and spirit of the Christians. Such believers can say with John (1 John 4:6), "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." Thus, with a good conscience, can they reject from their society a member who is insensible to their affectionate corrections and instructions. For if a member transgresses and refuses all correction, it is a sin unto death, for which we are not commanded to pray, as John says. 1 John 5:16. Hereby we may discover the great difference in sinning; for if two persons commit the same sin, one of them may be lost and the other saved, as was the case with the two criminals crucified with Jesus. The one entered into Paradise with Christ, because he acknowledged his sins, and believed in Him. The same may be the case in a congregation where two members sin alike; the one hears, repents, and obtains forgiveness; the other, not able to bear correction, becomes hardened in pride and self-love, and will be lost. There is a great difference in committing sins, for which purpose David said, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32:2. Sincere Christians, after erring inconsiderately, easily repent when reprov'd by their fellow-members. Of these James speaks: "For in many things we offend all." James 3:2. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. "Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." 1 John 3:9. Such pardoned believers are in daily warfare against sin; and between them and the serpent there is a continual enmity. They feel its bruises, but its dominion is destroyed. Therefore, the faithful, as long as they live in the state of humility, are called the church

militant; but they shall overcome "by the blood of the Lamb." Rev. 12: 11.

But some have told me that they were happy, and could not feel its effects. Others said that it had no power, because they were insensible of its influence, and were in good spirits. Such poor souls must have been deceived by the subtlety of the serpent, for when they repented and believed in the gospel of Christ, they entered the church, and received divine ordinances, and assisted in conducting its services. They believed that what would bind the Lord's community upon earth will bind it also in heaven. But they did not contend for the faith according to the advice of the apostle (Jude 5:3), but departed from it, and gave heed to seducing spirits, which they accepted as angels, as Paul clearly writes (1 Tim. 4:1); and they harkened to them because they promised them liberty, etc. (2 Peter 2: 18, 19). Thus their conscience becomes seared, and they may continue insensible of their condition until the judgment. They may even speak to the congregation of the Lord in a haughty tone, "You may exclude us as you please; God still will receive us into His grace." But they who have been excommunicated for their sins, and still continue in the faith, are sensible of their state, and again return by faith and repentance. How great is the blindness of those who find fault with a congregation for avoiding them! They are insensible of the effect of excommunication, and contend against the church of the Lord.

God Himself subjects the greatest part of mankind to a state of excommunication, as is the case with all unconverted. Unless they are born again, according to the will of God, they are the children of His wrath, which waits on them with everlasting punishment, but they are lively and in good spirits, even claiming, through the medium of false doctrine, hope of salvation. Of such Jesus says (Matt. 24: 38, 39), "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage," etc. They were merry "until the flood came and took them all away." They cared nothing for Noah's preaching and his building the ark, neither did they believe, but mocked

at him. Even so will the unconverted be in the days of "the coming of the Son of man." They will not believe their condition to be so bad, because they possess no sense of the divine excommunication, to which they are subjected. Infidelity has hardened their hearts, like Lot's wife, who became a pillar of salt. So, also, will those who turn back to the sinful Sodom have no faith in the gospel. Peter says (2 Peter 2:21), "For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." Observe what these rejected angels did. They contended against the good angels. See Jude 5-9; Rev. 17:17. A contest likewise took place between Satan and Christ. Matt. 4:1-11. With the same propriety might these poor, deluded people say to God that His excommunication had no effect. Do not be alarmed because those who depart from the faith and adhere to these unruly spirits are permitted to contend against the good—for the rejected angels were permitted by God to contend against the good angels—they only increase their damnation, and prove the faithful for confirming their salvation. Therefore, concern thyself little about other people's conversation, for commonly it is of a profane nature, and against the mind of God; and although their testimony be received by some, the testimony of God is greater. John 5:9. For God has borne witness of His Son, and whosoever believes in the Son has the witness within himself, which is more certain than the testimony of men, be it of what appearance it may.

But would the powers that be, suffer the church to establish such tribunal for judging and excommunicating their members? Such ordinance can not be against the will and intention of earthly government, but on the contrary, is exceedingly beneficial to it. Paul instructs the faithful (Rom. 13:1-7), that every soul shall be subject, for the Lord's sake, to human regulations, made by their rulers, and render them tribute, custom, fear, and honor; for all magistrates are ordained by God to punish evil-doers and defend the good, in such a manner as to correspond with the will of God. In such of their subjects, therefore, they

should take great delight, especially if they walk in the fear of God, suffer among themselves no transgressors, and give their rulers their dues, as well as the Lord; for the Lord hath promised a time when "kings shall be nursing fathers" to His people. Isa. 49: 23.

OF TAKING OATHS.

It is much better for men, and more in accordance with the teachings of Christ, that the faithful should affirm with *yea* what is so, and with *nay* what is not so, than to take many oaths, which are frequently not kept sacred. More peace and safety exist in a government where the subjects, in the fear of God, tell the truth with *yea* and *nay*, and adhere to it, than the oaths of those in whom no confidence can be placed.

SELF-EXAMINATION.

Men are so apt to act upon, and even to judge and condemn, a thing which they do not understand, according to their carnal minds, instead of learning the mind and will of God in the case. Above everything else, men should strive to learn the will of God when they are about to execute judgment in the house of the Lord; and it is a source of comfort to know that He has not left us in the dark, but has plainly revealed His will by the manner of His dealing with His people in the old dispensation. They dare not pretend to be wiser, and although they be taken by men for fools, they must act agreeable to the model of divine wisdom. Paul says (1 Cor. 3: 18, 19): "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God." Now, as the faithful in all things must look to God, they should do so in the trial of their brethren. When the Lord wished to prove a person or a nation, He gave them His laws and commandments, and by these they were fully proved. Such always has been the manner of divine wisdom, and still is. Sirach 4: 19; 6: 22. Even Adam had to be tried after he was placed in Paradise, and his trial was for the purpose of showing whether or not

he would eat of the forbidden fruit. Noah was tried in his faith in building and entering the ark. Even Abraham, the father of all believers, had to undergo the severest trial. He had to leave his mother country, go through the ceremony of circumcision; and what was still greater, was commanded to sacrifice his only son, Isaac. Gen. 12:1; 22:1, 2. And God fully tried the seed of Abraham in Egypt; and after having been led into the wilderness by a mighty hand, He began to humble and prove them, even after they had the promise of the holy land, to know what was in their hearts, whether or not they were willing to keep His commandments. Deut. 8:2. In this trying wilderness most of them were destroyed for their unbelief, with whom God was not well pleased, although they had been "baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat," the food of angels (Ps. 78:25), "and did all drink of the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. 10:3, 4. But they did not hold out in their trial. God required of them obedience to His commandments and laws.

Now let us observe God's intention in the new covenant. In the first place, we read of no trial or temptation having occurred to the Son of God before His baptism; but as soon as this was performed by John in Jordan, and the voice from heaven heard, "This is My beloved Son, in whom I am well pleased" (Matt. 3:16, 17), temptations began. Then was He tempted of the devil, and by the scribes and Pharisees; then "learned He obedience" (Heb. 5:8), "and became obedient unto death, even the death of the cross." Phil. 2:8. In the same manner that the Father led and tried His Son, so does the Son lead His followers. Hence the kingdom of heaven is compared to a net that gathered of every kind of fish, but the bad were cast away. Matt. 13:47, 48. Jesus calls many who, through faith and baptism, became His disciples (John 4:1), but they will be proven by the cross and made perfect by His doctrine. Never did Jesus prove any man without His gospel; but all that came to Him and believed on Him He received as disciples, but He said to them,

"If ye continue in My Word, then ye are My disciples indeed. And ye shall know the truth, and the truth shall make you free." John 8:31, 32. Again, He said to His apostles: "If ye abide in Me, as the branch does in the vine, ye will bring forth much fruit; but if ye will not abide in Me, ye will be cast forth as a branch and be withered." John 15:4-6. Such a spirit must govern the church of Christ that if a man will repent, and publicly renounce the devil, the world, and all its sins, and acknowledge the doctrines of Jesus, it is their duty to admit him, although there be no certainty that he will continue faithful in his profession, while nothing is known of him that would justify the congregation in rejecting him. By his following Jesus, he will manifest whether or not he will reject His gospel as the way of life. Divine wisdom invites everybody to come to her, even the simple and such as lack understanding. Prov 9:1-4. She excludes no man who will accept the invitation of forsaking the way of foolishness and accepting the way of understanding. The believer will be tried in the house of God. There he may suffer his feet to be put into fetters, and his neck into the yoke. If then he does not hold out faithful, the whole blame lies upon himself. It is God's design to prove men in keeping His commandments, after they have entered into covenant with Him. Otherwise we might say that God in the Old Testament dispensation did not prove the inconstant, previous to His adopting them and vouchsafing to them His promises. And Jesus might be accused of choosing disciples who proved unfaithful. "Why did He not select all such as He knew would continue steadfast?" for it is written that "many of His disciples went back, and walked no more with Him." John 6:66. Thus, too, we might accuse all the apostles for making disciples by the preaching of the gospel, of whom many became apostates in different ways.

Please consider the following illustration: If two persons loved each other, and proposed to enter into matrimony, when can they best try each other, before or after marriage? Before, they are free from the burden of the family. The woman is not under the necessity of obeying the man, and the man is free from the cares

and infirmities of the woman. They know nothing but to love. But as soon as they enter the public matrimonial covenant with each other, and accept family relations, then, it may be said, their trial begins. Then the wife dare not court any other man. She must be obedient to her own husband. Then the husband will discover her weakness. Then the intensity of conjugal affection will subside, and if they hope to enjoy peace, they must seek divine love and guidance. Then an ever-enduring affection will be required, one that will abide until death, in prosperity and adversity. They dare not separate from each other until death parts them. This, then, is the state of matrimony among believers, which represents Christ and His church. Eph. 5:32.

People of the world make love with one person, then they will seek and woo another, and are very inconstant. They will also find fault with the conduct of married people, and imagine that they could lead a better life and show a better example. However, when they enter the state of matrimony they will discover that in the family only can they learn how to conduct a family. And, too, many become adulterers, as they do not have love and patience enough to remain steadfast unto the end.

Apply this case to spiritual matters. Many persons have been awakened and have been led to forsake the great whore,—have come out of Babylon, and have made numerous efforts to woo the gospel of Christ. One will take a passage out of the New Testament here and another there, with which they flatter each other, and pretend strong affection among each other, calling each other brethren and sisters, but refuse to enter a bond of Christian fellowship, or to be baptized “by one Spirit” “into one body.” 1 Cor. 12:13. Therefore, they take liberty to adhere to what they please, one to one, and another to another opinion, one to this and the other to another spirit, thus solacing themselves with this species of love, so that the saying will apply very well to them that “love covers everything and makes no contention,” which is true, for the flirtations of the latitudinarian cover everything where there is no matrimonial restraint, no sacred ties with Christ and His church, its commandments and ordi-

nances. **Rom. 13:9.** Where there exists a true union between Christ and His church, there will be no dallying with the world, but instead thereof a hatred of its vanities and sinful pleasures. Now let us observe the criticism and unjust remarks of those worldly coquettes, upon those who have entered into fellowship with Christ. They speak lightly of the faithful followers of Christ in their efforts to admonish each other to constancy of life. And if it should so happen that one of their number should depart from the faith and give place to the enemy in a sinful and wicked life, and the faithful should discipline them according to the gospel, they will raise a great cry of intolerance and cruelty. And the expelled member will invariably attach himself to those courtiers, and unite with them in the exercise of their indiscriminate affections. They want unlimited freedom of mind and spirit; and such, indeed, they do possess, for they are out of the church of God, out of His kingdom, where there is no restraint. But in the church of God there is order, for God is a God of order, peace, and love. All have but one mind and one will, and that is the will of God. The angels of heaven are governed by the will of God, and when they entertained any other will, they were speedily "cast down to hell, and delivered into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

Herein we discern the nature of the love of God, and His own method of its application to offenders, and it is the duty of all His faithful followers to be of the same mind, and to make the same application. Let us hear His word (Matt. 18:19): "And if thine eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

This commandment Jesus particularly gave to His church, His body, that it should cut off all sinful and offensive members, to prevent the destruction of the whole body. A love of this nature was commanded by God, in the law, that if "thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou shalt not harken unto him; neither shall thine eye pity him." Deut.

1:6-8. Behold, of this love every courtier remains ignorant as long as he refuses to enter into the sacred ties with Christ, or His doctrine and ordinances. Yet he professes to be very catholic, broad-minded, and liberal in his views and feelings for others, and may be so regarded by the inexperienced. However, when he will be made manifest, it will be discovered that he was a mere pretender. The Scriptures say, "Let love be without dissimulation." Rom. 12:9. See also 1 Tim. 1:5. 6. "Now, the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which, some having swerved, have turned aside unto vain jangling."

OF LOVE.

How do we prove true love and sound faith, or false love and pretended faith? True faith, and that which hath the promise of everlasting life, must be conformable to Scripture; it must be as Jesus said: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7:38. A scriptural faith will also produce a scriptural love. "For this is the love of God, that we keep His commandments." 1 John 5:3. "If ye love Me, ye will keep My commandments." (Rev. Ver.) "He that hath My commandments, and keepeth them, he it is that loveth Me;" and "if a man love Me, he will keep My words" (John 14:15, 21, 23), by which scriptural love all men are to know His disciples (John 13:34, 35). For as Christ was born, crucified, and raised according to the Scriptures (1 Cor. 15:3, 4), so He taught His believers a scriptural faith, and promised them an everlasting life. But a feigned love and faith are not recognized by Scripture, but are built upon the wisdom of men; one will believe as he was taught by his learned predecessor, the other will be governed by some book, and the third by his own opinion and desires; whereas the Scripture expressly says, "One Lord, one faith, one baptism." Eph. 4:5. Should ten vain professors be examined according to the Scriptures, it would appear that each one would be governed by a peculiar faith, and not one of which would correspond with the Scripture, for there

is only one true and unfeigned faith according to the Scriptures, and all they who possess this faith are of the same mind.

OF FAITH.

Whoever says, because all sects appeal to Scripture, that therefore no such liberty is to be given to the true believer, necessarily must be miserable and an ignorant person. That all sects acknowledge the divine origin of the Scripture, and appeal to it, although they do not believe in it, gives great support to the faith of the believer. There is a great difference between appealing to and believing in the Holy Scriptures, which will appear from the conversation between Jesus and the Jews. "For had ye believed Moses, ye would have believed Me; for he wrote of Me." John 5:46. The Jews all appealed to Moses, but did not believe in his writings. Thus, all sects appeal to Scripture, and even to Jesus Himself. In the same manner, therefore, as they believe in Jesus, so they believe in the Scriptures. Could a true believer be so stupid as to conclude that because all sects appeal to a crucified Saviour, "therefore I can not safely do so"? Such a conclusion would answer the devil's purpose extremely well. But true believers have been taught otherwise by their Master; for as the devil in his temptation of Jesus, appealed to the Scriptures, an appeal was made to the Scriptures by Jesus in His answer. See Matt. 4:6, 7. Admitting that the devil and all false spirits appeal to Scripture, is not admitting that they believe in it. The faithful children of God always look unto their heavenly Father, believe and follow Him in His revealed Word, because they are certain that God and His Word exactly correspond with each other. They would be under the necessity of omitting a great deal if they were not to do what the wicked and infidels do in their unbelief. They would not be allowed to pray, sing, labor, eat, and sleep, which to the wicked is all sin and abomination before God. For "unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure." Titus 1:15. When the ungodly perform divine service, as praying, singing, holding meetings, going to sacrament, and

such like, blind reason here may suggest that if such be the practice of these people, it will be no harm to omit them. Uninformed persons may, indeed, be so confounded, in various ways, that finally they will be at a loss to know what to think or believe. Then will they be compelled to invent one of their own, of which perhaps not the smallest trace exists in Scripture. In pursuing this, they will imagine to have exceeded the apostles, and will reject every counsel of the Scriptures. I have known people, whose course I discovered, to end in great depravity. Their ruined condition was such that finally they believed in nothing at all, and some of them again resumed the broad road to destruction. May God in His grace preserve every innocent believer against such a condition, that he may not aspire to rise too high, but be satisfied in a humble sphere. Rom. 12:16. And Paul says to his son Timothy, "that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 1 Tim. 3:15-17.

Are we in all respects to believe the teachings of the Holy Scriptures, and is a believer bound to believe and obey the same, or does the Spirit of God not lead us in ways different from what the Scripture literally tells us?

It is not necessary to tell a believer that he is absolutely bound to believe and obey the Scripture, but no person can be faithful without the Holy Ghost, who is the author of our faith. The Scripture is simply an external evidence of things formerly taught and commanded by the Holy Ghost, containing the promises and judgments pronounced by Him. When a person obtains the Holy Ghost, it will be the same Spirit of faith who worked in Peter, Paul, and John, many hundred years ago. He is the same in all the faithful, although working in greater measure in the apostles for the spread of the gospel, and what they wrote and commanded all believers accepted as long as they continued

sound in the faith. As there is but one God, and one Spirit, the purpose of this one Holy Spirit must be the same as it was many hundred years ago. What the Holy Ghost commanded the faithful to observe, is externally recorded, especially to which all the faithful submit, for He gives the same doctrine internally that the Scripture gives externally. But whenever persons examine the Scripture with their own wisdom and fleshly minds, they read it without the spirit of faith, and can not believe its external evidence, nor be obedient thereto. They are not bound to obey its commandments, because they do not consider it directed to them. If a king were to give laws, and record them for the use of his subjects, connected with great promises and threats, in case of obedience or disobedience, others not his subjects might read them with great ado, but with little concern for obeying them. The same holds good with the Holy Scriptures, the New Testament. Whoever reads it may see what Jesus, the King of kings, has promised to those who truly repent, believe, and faithfully follow Him in all His commandments. They can likewise read of all His judgments upon all who refuse to obey His gospel, or the government of His Spirit in the obedience of His commandments as recorded in Scripture. It is true, a man may read the bare scriptural Word, speak and write it, but if he has not the Spirit of faith in him, he will not concern himself about its commandments, nor be much terrified at its threats. The reason is plain, his ears are not opened. Thus Jesus said to those who heard Him preach, "He that hath ears to hear, let him hear." Matt. 11:15; 13:43. And in the Revelation the Spirit of God calls upon the seven churches: "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:7. Thus, a believer whose internal ears are opened, if he read the Holy Scriptures, hears what Jesus enjoins in His doctrine, what the apostles require in their writings, and by his internal hearing be excited to true obedience externally. He reads the Scriptures in faith, and hears the internal Word of life, which gives him power and vigor to follow Jesus. But where faith is wanting, it is an easy matter for a man to hear and read the bare Word, and say, "It is a dead letter

which I can not obey, because I am not internally convinced of what is externally written," but he is ignorant of his want of sound faith and the true love of God. John 14: 15.

OF THE EXTERNAL AND INTERNAL WORD.

When the Lord God revealed His law to His people, He wrote the commandments on two tables of stone, and gave them to Moses, to be put into the ark of the covenant. Deut. 10: 1-5; Heb. 9: 4. Of these they were to take a copy, and write them upon the posts of their houses. Deut. 6: 6, 9. It is written that the words of the commandments should be in their hearts, of which they should talk to their children, bind them for a sign upon their hands, and write them upon the posts of their houses and gates. The external copy, of course, was a faithful transcript of the writing of God upon the tables of stone within the ark of the covenant in the holy place, so that the external and internal law are of the same import. The ark of the covenant, containing the commandments in the holy of holies, may represent the heart of each believer in the new covenant. It contains, also, the tables of the commandments of his God, written not by the hand of man, but by the Holy Ghost. This, therefore, stands in close connection with the external writings in the New Testament, which flowed from the interior, and is the very image of the inward living Word of God. But where a person says that the laws of God are in his heart, and still wars against the commandments of the Son of God and His apostles, of which the Scriptures testify, we may safely believe him to be of a carnal mind, possessing in his heart the spirit of error and falsehood. Where the law of God is written in the heart, all are of one faith, one baptism, and one Spirit, according to Christ Jesus. It was the design of the true Lawgiver that His disciples all should be one, even as the Father and Son. John 17: 21. On the contrary, where a spurious gospel is received and written in the heart by the spirit of error, there is ignorance of divine things. Ps. 5: 10. It separates men from the commandments and ordinances of God, and causes among them many religious professions.

and opinions. This I have experienced in many, who said they were a free people, under no compulsion to obey the letter of the New Testament, because the law of God was written in their hearts. But I have seen such whereof not two were of one mind. For as many as possessed this high disposition, so many different opinions had they among them. To me, indeed, this appeared to be a very curious spirit, writing so many different laws in the different hearts of men. Even in the days of the prophet Jeremiah, God complained that the Israelites were corrupted by false prophets, forsook His laws and altars. Jer. 11:13. The same is the case with people in our times, who boast of great liberty without obeying the Scripture, the divine counsels, and commandments. The saying here is perfectly true: "As many people, so many spirits and so many laws. But however great their spiritual pretensions may be, it still continues to be Babylon, confusion, and discord. As builders, they refuse to desist, although the Lord confuses their language. Although many learned and wise have built, were disgraced and turned fools, still they begin again to build this confused edifice. The consequence will be confusion, confounding, and their minds will be so corrupted as totally to be unfit for believing. "Yet their folly shall be manifest unto all men," as is written in 2 Tim. 3:9. Both true and false laws may be written in the hearts of men, the false by the spirit of error, in the hearts of the unbelieving; and the true by the Holy Spirit of truth, in the children of the new covenant, or the true believers, perfectly corresponding with what Christ and His apostles commanded and recorded in the Scriptures.

OF THINGS STRANGLED AND OF BLOOD.

Blood having been as an offering for atonement, in the Old Testament, therefore God said to Noah, when permitting him and his sons to eat flesh, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:4. Again God commanded His people by Moses, saying, "Ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood,

even that soul shall be cut off from his people." Lev. 7:26, 27. God expressed the same still more clearly, when he said, "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set My face against that soul that eateth blood; and I have given it to you upon the altar to make an atonement for your souls. Therefore, I said unto the children of Israel, No soul of you shall eat blood." Lev. 17:10-12. This is the reason why God in the Old Testament has forbidden His people to eat blood. In the time of the apostles the Holy Ghost was pleased to command to abstain from eating blood as well as from acts of fornication, as a necessary observance for the faithful, both from among Jews and Gentiles. Acts 15:29. The reason of not eating blood by the Christians, is that the blood of the Son of God is an atonement for them, and is forbidden, both in the Old and New Testaments. The language of the first Christians to the heathen was, "We are not as brutal and desirous as the beasts to eat their flesh with blood." They inflicted a state of bondage on a man who proved to be guilty of this act, as may be seen in Godfrey Arnold's "Portrait of the Primitive Christians."

But the apostle said, "Whatsoever is sold in the shambles that eat." 1 Cor. 10:25. But Paul alludes only to natural food, and blood can not be considered as an article of that description. Thus it is a settled point that the eating of blood and things strangled, as well as acts of fornication, are forbidden by the Holy Ghost and apostles.

OF MATRIMONY.

The Lord Himself instituted matrimony in Paradise, as Jesus said to the Pharisees: "Have ye not read, that He who made them at the beginning made them male and female, and said, They twain shall be one flesh?" Matt. 19:4, 5. That this state is for the purpose of two persons who in the fear and faith of God are to be one, and was instituted and blessed by Himself, may be seen in the cases of Abraham, Isaac, Jacob, and the saints of the

Old Testament. That it is to be conducted in unity and purity, likewise has been expressed in the law. Thus God has forbidden the children of Israel to marry any other than those of the seed of Abraham. Deut. 7:3. The Lord gave His commandments to the Israelites by Moses, respecting this ordinance, for which see Ex. 19:15; Lev. 12:5; 20:18. From all these commandments it is clear that the state of matrimony is a regulation of decency and not in concupiscence, as among the heathen, who are ignorant of God and His will. In the New Testament it is to be respected as an ordinance still more holy. To the unmarried the apostle Paul says that it would be good for them if they abide even as he. For if a single state be conducted in the purity of the Spirit, and flesh, in the true faith of Jesus, and kept in true humility, it may be considered as an higher grade of perfection, and a nearer resemblance of the image of Jesus. But if a single person marries, he commits no sin, provided it be done in the fear of the Lord, that is, in the true faith of Christ, to be one flesh even as Christ and His church. Eph. 5:30. For in no other manner can a man be of one flesh with Christ than by obedience to the Word, which is Jesus, and which He has taught. In like manner must true matrimony be so conducted that they be one according to the outward flesh, but much more according to the inward part in the will of their God must they have one body and one faith in Christ Jesus. In no other manner has matrimony been instituted and consecrated. But where people marry on account of pleasures, and riches, and not in unity of faith in Christ, such a marriage lies under the curse, and must be rejected by the faithful, and is improper in the church of the Lord, and always has been punished by God. As may be seen, that when the sons of God turned away from Him, and became fleshly minded, "saw the daughters of men that they were fair, and they took to themselves wives of all which they chose," a flood came and destroyed them all. The Scripture called those from the tribe of Seth the children of God, because he, having been Adam's son, was begotten after his image. Gen. 5:3. But the children of men were from the tribe of Cain, whom the Lord

cursed for murdering his brother. God did permit these two tribes to mix with each other, but they disobeyed, and they all perished from the face of the earth, with the exception of a seed from the tribe of Seth, consisting of Noah and his sons. The devil, however, soon brought one of his sons, named Ham, under the curse of his father. Gen. 9:25. God therefore made no selection from Ham's tribe, but from Shem's, his brother, of whom Abraham, the father of the faithful, was a descendant. Abraham, for the marrying of his son Isaac, said to his eldest servant that he should not take a wife unto his son of the daughters of the Canaanites, namely, from the tribes of Ham, but go to Abraham's country and kindred, and take a wife to his son Isaac.

The same disposition governed Isaac when blessing his son Jacob and commanding him not to take a wife of the daughters of Canaan, but go to his mother's father's house, and take a wife of his daughters. But Esau, Jacob's brother, a wild man, and hated by the Lord, not regarding the will of God, but courting at pleasure, took two wives, not of his kindred, but of the Hittites, which caused great grief to Isaac and Rebecca. Gen. 28:1-5; Mal. 1:1-3. The wise king Solomon, when overcome by the love of strange women, and marrying contrary to the law, fell under the displeasure of God, so that his kingdom was rent out of his hands. 1 Kings 11:1. The Jews, too, when rebuilding the temple at the time of Nehemiah, repented and separated themselves from all strange women which they had taken, of whom some even had children. See Ezra, tenth chapter.

It, no doubt, frequently occurred among the first Christians that one of the two only became faithful. Paul therefore recommends the believer to continue with the unbelieving as long as the latter be pleased to dwell with the former; but if he made proposals for parting, the faithful no longer will be bound in such cases. 1 Cor. 7:12-15. It should be observed what Paul says of the marriage of the faithful in the foregoing verses, where the Lord says: "Let not the wife depart from her husband; but if she depart, let her remain unmarried. But to the rest speak I,

not the Lord. If any brother hath a wife that believeth not, and if she be pleased to dwell with him, let him not put her away." By this we are to understand that if the unbelieving should be brutish and continually grumbling and destroying every good feeling, or should be guilty of adultery, so that the believing party is to serve as a cloak to cover shame, in this case the believer is not bound to dwell with such a wicked person.

But should one commit adultery, shall they be permitted still to live with each other? In the beginning it was commanded in the law of Moses, to put to death all adulterers, and not to suffer any one of them in the house of the Lord. But if a man has set his wife at liberty by a letter of divorcement, she was no more to be considered as an adulteress, although married with another. Yet if the latter husband dies, her former would not have been allowed to take her again to be his wife, for she would have been considered an abomination before the Lord. Deut. 24:3, 4. How great, then, must the crime of adultery be, and how much it operates against a believer to marry an adulterous, whorish body, is evident from the great corruption it produces in the sight and congregation of the Lord, and therefore as such an abomination can not be permitted, no other remedy against such an offense than actual separation could be prescribed, unless in cases of thorough repentance.

OF EXCOMMUNICATION.

But if either party, the husband or wife, sins so as to be excommunicated by the church, is the other party to have no communication with him or her? God commanded in the Old Testament that "if thy brother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, who is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known," "thou shalt not consent unto him," nor "shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him, but thine hand shall be first upon him, to put him to death, and afterwards the hand of all the people." Deut. 13:6-9. Thus it may be seen of what little consequence

the closest connections were to him who was to be put to death under the law. This itself represents the state of excommunication in the church of God in the new covenant. There Jesus said, If thy brother transgress against thee (including husband and wife, children and parents, if belonging to the congregation of the Lord), and if he shall neglect to hear thee and the church, "let him be unto thee as an heathen man and a publican." Matt. 18: 15-17. This forbearance for the purpose of escaping corruption, both in spiritual as well as bodily communication, is to be observed even among the nearest connections. In Deut. 17: 7 it is strongly marked out, namely, if one has transgressed, so that he must suffer death, the hands of the witness first shall be upon the perpetrator, and then the hands of all the people. And when Israel had transgressed, through the medium of the gold calf, the Levites were commanded by the Lord to slay from gate to gate throughout the camp, every man his brother, companion, and neighbors, and then a blessing was bestowed upon them by Moses. Thus, in Christendom it is exceedingly necessary to renounce all for the Lord's sake. The doctrine of self-denial purports the same thing. It is an easy matter to assist in excommunicating as long as we are not under the necessity of expelling our companions and children, but in that case our natural affections, alas! often prove to be stronger than our love for divine things, which must end in destruction. It is, therefore, a settled point, what Jesus says, "Whosoever loveth anything more than Me is not worthy of Me." See Matt. 10: 3, 7.

OF OUTWARD WORSHIP.

There is a time for humiliation, and a time for exaltation. Jesus first appeared in this world in a low, humble station, in a humble and voluntary submission to the will of his father. In future He will appear as the exalted Christ, in great glory. Therefore, every soul wishing to share in His exaltation must follow Him in a state of humility, and not be ashamed to confess Him before men in all His commandments. In no other manner can success be insured. The church of the Lord has always been

little and despised in the eyes of the world, and has been as the sweepings of the dust. Such men greatly err who teach that it is needless for the faithful to be baptized with water and partake of the wine of communion for showing forth the death of Christ, pretending to be baptized with spiritual water and to partake of spiritual wine, and other high pretensions they may have against the clear evidence of the Holy Scriptures. It is very necessary to look wholly to the testimony of Jesus and His example; and to avoid being misled by these high-toned people, we must simply follow His example in the obedience of faith, and bring every thought into captivity under that obedience.

THE EXCUSE OF UNBELIEVERS.

But some people appeal to saints such as Taulerus, Thomas A. Kempis, and others, who have written spiritual books, without mentioning anything respecting the practice of the outward doctrine of Jesus. Men who appeal to men's evidence indicate that they are destitute of the testimony of Jesus. Therefore says St. John, "If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." 1 John 5:9, 10. Such testimony is essential to salvation, and possessed by all saints. But it is very dangerous to appeal to men who are still under the influence of popish institutions, and have avoided out of fear what otherwise they might have confessed. An appeal to saints is as absurd as though the world were to appeal to Christ and His apostles, and yet not harmonize with their doctrine. Such poor souls are to be pitied who endeavor to ground their faith upon such a slender foundation, which in time of affliction will afford no consolation. But the Son of God has taught, "Therefore, whosoever heareth these sayings of Mine, and doeth them, I will liken unto a wise man, which built his house upon a rock." Matt. 7:24. Our Saviour further says, "Verily, verily, I say unto you, he that heareth My

word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24. Again, "Whosoever liveth and believeth in Me shall never die." John 11:26. These are true testimonies to him who believeth, but how wretched it is to appeal to the testimonies and practice of men as patterns in divine things, and passing by the example of Christ and His apostles. Let us remember what Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:26. This is the only gospel to which we shall listen, to which Moses and the prophets have pointed, and was revealed by Christ and His apostles; neither dare it to be altered or tampered with by the holiness of angels or men, or even by the power and dominion of the whole world. To add anything to, or take away from it, would bring upon us the displeasure of God, for it is as firm as the mountain of the Lord; and Christ compares it to a stone, saying, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder." Matt. 21:44.

OF THE REWARD OF THE FAITHFUL.

The riches and glories to be obtained through Christ, are of such magnitude as to be inexpressible by any human tongue; nor can any one describe what God has prepared for those who love Him. The Son of God Himself testifies, "That whosoever believeth in Him should not perish, but have eternal life." John 3:15. This is a great expression of eternal glory. It is not like the life of kings and the great of this world, for this is scarcely like the span of an hand, and at the same time is full of danger, disease, and disquietude, and at last it will be brought to naught; but it is such a fulness of joy, which is no more subject to death, but will continue forever. No pain, no fear, no want, nor even any complaint, for as the life is everlasting, so will be its glory, as God said, "Everlasting joy shall be upon their heads." Isa. 35:10. There will proceed "out of the throne of

God and of the Lamb, a pure river of water of life," and "on either side of the river was there the tree of life," bearing the most precious fruits. Rev. 22:1, 2. It is here where the city of God will be manifested amidst this happy state of existence (Rev. 21), whose streets will be of pure gold and precious stones, and where the faithful will sing glorious hallelujahs. Job 13:22. They shall have crowns on their heads, and will be clothed with white robes, and palms of victory in their hands. Rev. 7:9. They will shout, and sing, and rejoice, and the Lamb will lead them unto living fountains of water, and feed them with fruit of immortality. It will heighten their joy still more when they shall behold Jesus in His great glory and majesty, with millions of His saints and angels surrounding His throne, and with a loud voice and great joy they shall sing everlasting hallelujah until heaven and earth will echo the song of the redeemed unto the Lamb that was slain, ascribing "blessing, and honor, and glory, and power," forever and forever. Rev. 5:12, 13. Their pleasure will become still greater when they behold Jesus in His glorified humanity. They will be astonished that so few have loved and followed their blessed Redeemer, and that they themselves had not more willingly served Him.

OF EVERLASTING TORMENT.

In the same manner that the glory of the faithful shall be inexpressible, so will be the misery of unbelievers. The Scripture expressly says of the Son of God: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7. And out of great fear they shall say "to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb." Rev. 6:16. But all this will profit them nothing, for Christ will say unto them, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. For they who "worship the beast and his image" "shall be tormented with fire and brimstone in the presence of the holy

angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever." Rev. 14: 10, 11. "And whosoever was not found written in the book of life was cast into the lake of fire," where "their worm shall not die, neither shall their fire be quenched." Rev. 20: 15; Isa. 66: 24. Yes, they will be abhorring to all flesh, and their punishment will be still more aggravated when they recollect that they have forfeited this glorious life which they now behold in the children of God, for which they have had so little respect. Moreover, when the righteous shall be seen with great cheerfulness by those who have given them such anxiety, and rejected their doctrine and faith in Jesus, then will the damned fall into a terrible dismay respecting such blessings; in sorrow will they converse with each other, and sigh with anxiety of spirit: This is he whom we fools had treated as an outcast and his conduct as insane. Now he is counted among the children of God; and his inheritance is among the saints. Therefore, have we missed the ways of righteousness. What profit do we now reap from our pomp? Of what avail now are our riches and pride? When they will now seriously reflect upon all their sinful deeds committed in this world, without the least love of God as the greatest good, and consider their forfeiture of such enjoyments, a torture and misery will ensue in them, which will be inexpressible; for they are banished from the presence of the Lord and all His saints.

According to the testimony of Scripture, it appears that "the smoke of their torment" will ascend "up forever and ever." Rev. 14: 11. But that it is to be without any termination the Word does not teach, which, however, is no consolation to the believer, and not worthy of much inquiry or investigation, for the wicked will have lost so much of the heavenly enjoyment that even if there should be a final termination of their punishment, after a long eternity, they could never enjoy that which the faithful will inherit through obedience to Christ.

It is a great error, and will prove disastrous to many, who, having heard of a final restoration, will trust to it for their redemption, and neglect the only means of salvation,—entire

consecration to the service of Christ. When they once enter the place of torment, such hope will vanish like a vapor, even in an apparent eternity. It is much wiser, therefore, to secure the hope of salvation in the time and by God's appointed means of grace, and thus escape the wrath of God and the torments of hell, than to waste time in devising means of final escape. As if a thief were to console himself with the thought, Ah, well, if I should be apprehended and convicted, my sentence would expire sometime! Would not that be poor comfort? *Therefore the gospel which teaches how to escape the wrath of God, is much safer and better than the gospel which teaches that external punishment will finally cease, which, though a truth, is however not at all the proper gospel to be preached to the ungodly. But the sincere milk of the Word is withheld from them through propositions of suspiciously-prepared strong food, and the result can scarcely be realized nor fully deplored, for it must be destruction and death, tearing apart and scattering abroad. And after the people have been fed a long time on such food, and their teacher goes to other fields, they do not know of what they had partaken, although they had heard many long, fine-spun, high-sounding, but to them unmeaning sermons. Through such a ministry nobody was prepared the better to resist the devil and his cohorts. Such people the apostle Paul likens to "sounding brass, or a tinkling cymbal." 1 Cor. 13:1. They lacked the love and obedience that would enable them to obey the commandments and ordinances of the Lord. John 14 and 1 John 5:3.

A FATHERLY ADVICE.

In conclusion, I offer you an affectionate, fatherly advice, which I hope you will cherish and keep sacredly while you live, that you may remember it wherever you go; when you lie down at night, and when you rise in the morning let this be your great-

*"Also ist das Evangelium viel besser und seliger, welches lehret wie mann den zorn Gottes entfliehen Kan, als Solches Evangelium welches lehret dasz die emige Qual ein Ende hat, welches zwar eine wahrheit ist, geheret aber gar nicht als ein Evangelium denen Gottlosen zu pretigen."

est concern; that all your desires, and your highest aspirations, and your sighs and groanings, may be that you may be enabled to love the Lord God, who made you, and Jesus Christ, who redeemed you with His own precious blood, with all your heart, with all your soul, and with all your mind, over everything in the world, whether it be beauty or wealth, or whatsoever you may see or hear or think of. And in this love, to fear and serve God, in childlike simplicity of heart, meditate upon His commandments day and night, and keep them with a pure heart. Let them be your instructor and adviser, and pray steadfastly for the Holy Spirit, who will lead you through His Word into all truth. Suffer the words of David to ring constantly in your ears: "Wherewithal shall a young man cleanse his way?—By taking heed thereto according to Thy Word." Ps. 119:9. Again, "The words of the Lord are pure words; or silver tried in a furnace of earth, purified seven times." Ps. 12:6. And again, "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb." Ps. 19:7-10. And keep also constantly in mind the words of our Saviour: "If a man love Me, he will keep My words, but he that loveth Me not, keepeth not My sayings." John 14:23, 24. Again, "My sheep hear My voice, and they follow Me, and I give unto them eternal life." John 10:27. And bear in mind, too, what the Lord Jesus says of His commands, in these words: "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak. And I know that His commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto Me, so I speak." John 12:49, 50. And keep steadfastly the precious advice of the Lord Jesus to His own, when He said, "Beware of false prophets,

which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. And regard carefully the warning He offers you. "Take heed that no man deceive you, for many shall come in My name, saying, I am Christ, and shall deceive many." Matt. 24:4, 5. Keep thy soul always safely in thine own hands, as the most valuable of all thy treasures, and walk constantly before the Lord in holy fear. Like David, speak to the Lord in uprightness of heart. "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer." Ps. 17:4. And if in your associations you should come in contact with men who appear more holy than John, with more fiery zeal than Elias, more wonderfully miraculous than Moses, more mild, meek, humble, and spiritual than Christ and His apostles, but do not walk in the doctrine of Christ, our crucified Redeemer, as it is recorded in the New Testament, and desire to lead you away from keeping the simple commandments of the Lord Jesus Christ, you may be assured in your heart that they are false prophets and deceitful workers. Close your ears against their pernicious teaching. Be as wise as serpents who stop their ears against the charmer. Call earnestly to Christ for help, as a sheep would bleat for the shepherd when it heard the voice of the wolf.

It may appear harsh and uncharitable to hold such persons, who make such loud pretensions to holiness and claim miraculous power, as false professors and deceitful workers, because they do not obey the outward ordinances and ceremonies of the written Word of the Lord, but such judgment will be found consistent with the teachings of both the Old and New Testament.

CHAPTER V

FROM THE CHRONICON EPHRATENSE

A third report of substantially the same circumstances is here presented and taken from a work entitled "The Chronicon Ephratense," being a history of the Seventh-day German Baptists:—

"It is still fresh in the memory of all, that, with the beginning of the present century, important changes in the realm of the church took place in many lands, especially in Germany. A great many people, of all ranks, separated themselves from the common forms of worship, and were in general called Pietists. But as only the three known church parties were included in the religious peace, the Pietists everywhere began to be proceeded against with much severity. On this account many of them went back again into the pale of the church, and were therefore denominated Church-Pietists. The rest, for the most part, went back to the districts of Marienborn, Schwarzenau, Schlechtenboden, etc., whose rulers had themselves been awakened, and so took up the refugees, and granted them liberty of conscience.

"Among the Pietists gathered together in that region, two congregations were soon formed, whose principles were radically different and contrary, namely, the Community of True Inspiration and the Baptists of Schwarzenau. As the superintendent's relations were intricately involved with these congregations, they will often have to be referred to. The Schwarzenau Baptists arose in the year 1708; and the persons who at that time broke the ice, amid much opposition, were Alexander Mack, their teacher, a wealthy miller of Schriesheim an der Bergstrasse (who devoted all his earthly possessions to the common good, and thereby became so poor that at last he had not bread enough to last from one day to the next), his housekeeper, a Widow Noethiger, Andreas Boney, John George Hoenig, Luke Vetter, Kippinger, and a gunsmith, whose name is not known. These eight asso-

ciated themselves together, chose one of their number by lot as baptist, and then, according to the doctrine brought from heaven by Christ, baptized one another that same year, in the running stream of water that flows by Schwarzenau. Who their first baptist was has never been known.

“From these eight persons are descended all the various kinds of Baptists among the High Germans in North America, who are now scattered from New Jersey to Georgia; but whether they were the first who restored immersion, as a candle to its candlestick, in Germany, is a question demanding closer investigation. It is asserted that the godly Hochmann agreed with them on the subject of baptism, but as they carried the thing out while he was under arrest, he could not afterwards insist upon it any more; probably, too, their sectarianism was a hindrance to him. Certain it is that God was with them at that time. Neither was there any difference between them and the congregation afterwards founded at Ephrata, except with reference to the Sabbath, and it is affirmed that Alexander Mack once publicly declared, ‘We now lack nothing any more, except the Sabbath, but we have enough to carry already.’ They had their goods in common, and practiced continuence, though, it is said, they did not persevere in this zeal longer than seven years, after which they turned to women again and to the ownership of property involved therein. And this is very likely, from the fact that, afterwards, when the great awakening in Conestoga took place, during which similar circumstances arose once more, they always declared that if it were possible to live in such wise, their fathers at Schwarzenau, who for a time had the same zeal, would have succeeded in it. Thus they made their faithlessness the criterion according to which they would judge God’s leading, which was the very source whence afterwards arose the division between them and the congregation at Ephrata.

“This congregation of Baptists at Schwarzenau increased very much. A branch of it settled in the Marienborn district, but was thrice persecuted there, and finally found a refuge in Krefeld in the year 1715. Here a division took place. Some say it

was with reference to the question whether one might marry out of the congregation. Others maintain that the occasion of it was the marriage, contrary to the teaching of Paul (1 Cor. 7), of a single minister of theirs by the name of Hager or Hacker.

"It happened that young Brother Hacker had studied, and was full of love, and an intimate friend of the said Peter Becker, and wanted to marry the daughter of a merchant, who also had been baptized into the congregation, but still served the Mennonites as preacher, because they did not wish to lose him, and gave him a yearly salary of 800 gulden. This man was glad for such a son-in-law, and married them with the greatest pleasure, not thinking that it would produce such a great excitement in the congregation. But when the affair became known, the tumult in the congregation became so great that Christian Libe, the second teacher, and with him four single brethren, rose up against it and excommunicated said Hacker, though John Naas and the congregation wished only to suspend him from bread-breaking. This godless excommunication ruined the whole congregation in the town of Krefeld. I heard the blessed teacher, John Naas, say that more than one hundred persons in Krefeld had been convinced in favor of the new baptism, but on account of this ban everything was ruined and killed. And since no Moses was there, who might have sent Aaron with the censer, the fire of ban burned on, and consumed the whole congregation, which still pains my heart whenever I think of it. But it touched poor Hacker most, who took all the blame on himself. The spirits took possession of him, so that he fell sick and died of consumption. As they were converted people, they were able to accomplish something. His good friend, Peter Becker, however, was with him in his utmost need, up to his death.

"After this Peter Becker concluded to move to Pennsylvania, and when this became known several others moved with him, but the spirit of discord and ban also moved with them, and so wounded and corrupted them on the other side of the ocean, that they could hardly be cured in America."

CHAPTER VI

EARLY INTERNAL TROUBLES

The brethren at Krefeld had their share of internal troubles. The ruling sovereign of the province to which Krefeld belonged, was of very amiable and peaceable disposition, and granted his subjects more religious liberty than was given in other parts of Germany. In consequence of this freedom, there was a continuous and heavy immigration into the town and vicinity, from different parts of the country. Many of these newcomers were members of the church. This aggregation of people brought into the Krefeld church almost as many different views on subjects of theology, as most of them belonged to some other denomination before they joined the brethren. Some were driven there by persecution, some came for the sake of church associations, and some, no doubt, were drawn thither by the savory odor of the "loaves and fishes." The Krefeld church being in its first love, like the mother church at Jerusalem, abounded in hospitality, and endeavored to practice community of possessions to a fault. One historian informs us that it became such a burden to support this large mass of immigrants and refugees that several of their most wealthy brethren were impoverished in the attempt to do so. And it was impossible to find immediate employment for so many people. But "necessity is the mother of invention," and man's extremity became Krefeld's opportunity, for from that period dates its extensive silk and velvet manufactory.*

Out of such a conglomerate mass of enforced idleness would naturally spring forth a heavy crop of religious discussion among those who were religiously inclined, and discussion not religious among those who were not, with a dangerous infection of those

*NOTE.—"Krefeld: Important manufacturing town of Rhenish Prussia, 12 miles northwest of Dusseldorf. It owed its importance to the settlement here, in the seventeenth and eighteenth centuries, of numerous refugees from religious persecution, in neighboring countries, who established here the silk and velvet manufacture, for which Krefeld is now the most noted town in Prussia."—*Manifold Cyclopedia*.

who tried to be. Such a state of society always broods strife, by increasing food for gossip, on which busybodies thrive and multiply. Their difficulties were augmented by the fact that all of them were entirely inexperienced in church discipline, or housekeeping, and therefore did not know how to help themselves out of their troubles, or to avoid getting into new complications. The different nationalities, each having its peculiar manners of conduct, and all more or less prejudiced to their own, in proportion to their intelligence and experience, also greatly hindered harmony of action in church work. And there is no doubt that the enemy profited by this state of dissension among them, in bringing on the work of persecution, as it afforded occasion for accusations of apostasy. But the saddest part of the above affair is that it did not end at Krefeld. Although persecuted from place to place, some to Friesland, some to Holland, still a disposition of wrangling was maintained, though somewhat modified by their afflictions from without.

About 1719 A. D., twenty or more families fled to America. On board the ship they revived their discussions, which resulted in such bitter contentions that some of the families were totally estranged to each other before they landed. Thus they brought with them to the New World the German "leaven of malice," as well as the Christian spirit of brotherly love. As a natural result, they dispersed to different parts of the country when landing on the shores of America. Some of them hoped to get rid of their troubles in alienation from those with whom they had been contending, but each took with him the essential part of their faith and practice. Thus, again did good come out of evil, for thereby was the Word of God spread abroad. The only serious hindrance to divine progress to individuals resulting from this state of affairs, was that which comes from not assembling of themselves together, the loss of brotherly exhortation and admonition. This some of them soon began to realize in a longing for the sweet associations of kindred spirits and brotherly intercourse. Others endeavored to keep up the life within by social and domestic worship, while many, alas! suffered the lamp to burn dry and the light to die out and become "great darkness."

CHAPTER VII

FIRST WORK IN AMERICA

The first emigrants from the mother church in Germany arrived in America in the autumn of 1719. Their number included at least parts of about twenty families. They embarked on a large Flemish vessel, at Friesland, with a number of other passengers. The voyage was to them, and to the New World, to which it brought them, an eventful one. It introduced them to a land of religious freedom, and gave to the country a people who would become one of its most useful and influential factors. In Chapter VI reference is made to certain dissensions among them, which were discussed during navigation, resulting in an estrangement of that brotherly feeling that had at first existed among them. Nevertheless, they still maintained Christian charity, which always characterized God's true followers,—a childlike simplicity, a forgiving disposition, and faithfulness to the truth as it is in Christ Jesus. Their fidelity to their religion is proven by an incident that occurred during the voyage. A furious storm arose, which threatened the destruction of the vessel. The sails were lowered, and much of the merchandise was thrown overboard, all to no avail. Meanwhile the brethren were in their quarters, in the hold of the ship, unitedly pleading with their heavenly Father, who needeth but to speak the word, "Peace, be still," and the winds and the waves must obey His will. The captain, in his despair, or more likely directed by Providence, went to the humble apartment of the devoted Tunkers, and, behold, they were praying and singing, as unconcerned as though the sea were quiet. He did not rebuke them for indifference to their fates, as Peter did our Savior. He was impressed with their pious devotion and serene calmness, and himself caught the inspiration of hope. He immediately returned to his post, and encouraged his crew, declaring that Almighty God would not suffer a ship to perish with such pious people on board.

With this assurance, all worked together, the storm soon abated, the sea calmed, and the passage was completed.

The ship which brought the first emigrants to this country landed at Philadelphia, Pennsylvania, in the autumn of the year 1719. Immediately upon reaching shore they scattered abroad, seeking homes for themselves and their families. The leading peculiarity of the pure German citizen is to get a home and keep it, that the home may keep him. Some remained at Philadelphia, some went to Germantown, the others to Skippack, Oley, and Connestoga. Peter Becker, whom we will call Baker hereafter, settled near Germantown, on a twenty-acre farm, where he remained for twenty-seven years. He had been the leader of the first company of emigrants, and was destined to lead them in other ways. He was a minister of the gospel, but did not preach publicly for several years. No doubt he had plenty to do at home, in the new country, as he was by trade a weaver. The first three years of their existence in this country is entirely lost to the history of the church. Yet no doubt, like some of the sand rivers of Kansas and Nebraska, the current continued to flow onward. Such a life of inactivity was very unsatisfactory to Brother Baker, especially, and we are told also to Brethren John Gomery, Balser Gantz, and Henry Traut. Brother Baker was much enthused by an apprentice whom he took into his employ and into his family as well. He was a recent refugee from Germany, by the name of Conrad Beissel. He was a religious enthusiast, although he did not belong to Baker's church at that time. They kept up a continued religious conversation, day and night, interspersed with numerous seasons of worship. In the latter, the above-mentioned brethren, Gomery, Gantz, and Traut, frequently joined them. Beissel greatly increased their religious enthusiasm by relating his experience in the persecutions in the fatherland. He told them all about the sufferings of their brethren and friends across the deep waters, until their zeal had been wrought up to a high pitch. They held frequent meetings to devise some plan by which those of like faith in the community might be brought together for public worship and

reconciliation. In this effort Beissel encouraged them, and recommended that Peter Baker should take one or more of the brethren with him, and make a house-to-house canvass of all the families who had been members of the church in Germany, and more especially of those residing within meeting distance of each other. Now, the reader must not conclude that this implied those residing in the same town, or township, or county, or even within a "Sabbath day's journey,"—fourteen miles. The country mentioned was not in 1719 to 1722 as it is now in 1901. Philadelphia and Germantown were then villages, with six miles of wildwood between them. Where now are fine, beautiful towns and cities, were marshes, bogs, and swamps, as will be observed when naming congregations and places. They felt assured that if they could get the members together but for one single occasion, to mingle their voices in the worship of God in song and prayer, all their differences would melt away as the fogs disperse before the rays of the sun.

Finally the mission was agreed upon, and all the preparatory arrangements completed, and in the fall of the year A. D. 1722 their long-prayed-for effort was put into execution. Peter Baker, John Gomery, and George Balser Gantz were commissioned to perform this visit of love in the interest of peace and union between brethren. This is recorded as having been the first home mission work performed in America by any religious people. They traversed the regions of Skippack, Falcomer's Swamp, Oley, and other places. They met the brethren and sisters at their homes, prayed and worshiped with them, and fully explained the nature and intent of their mission, extending on their part the olive branch of forgiveness and complete reconciliation unconditionally. This effort was wonderfully blessed. Meetings for public worship were held in many places, attended with a general revival of brotherly affection. The missionaries themselves were also greatly blessed, and determined to make an effort of the same nature in their own neighborhood. A time was agreed upon, and an appointment was made at the house of Peter Baker. This was the first public worship and preaching

service they had held, in that community, since their arrival in the New World. The following Sunday they met at Brother Gomery's. Services were continued, alternating between the two places, until winter set in, when the services were discontinued on account of the want of suitable accommodations to entertain the people.

The next year, as soon as fair weather had settled, the work was again taken up with renewed vigor, and continued thenceforth, but the meetings were held at Baker's only, perhaps because he had the most convenient house for the purpose.

In August of this same year quite a sensation was created in the neighborhood, by the report that Christian Libe had arrived from Germany. As it was known that he was an able minister, and had been persecuted, and had been compelled to serve as a galley slave for several years, it may well be imagined what an interest would be awakened by such a report. There was also quite an awakening among the brethren along the Schuylkill River about this time, where the Hermits of the Ridge had been holding meetings. The Schuylkill brethren, hearing of Brother Libe's coming, went to Philadelphia to meet him, but they were disappointed, as the report was false. The Germantown brethren then persuaded this committee of the brethren, who had been sent to meet Brother Libe, to tarry with them several days, and attend their services. They readily accepted the invitation, and appeared to greatly enjoy the meetings, as well as the associations of their brethren. The pleasure of association was mutual, but the visitors were especially entertained and edified by the reports of the persecutions and trials of the churches and members in Germany, as related to them and read from letters received by the Germantown people. They must have been well pleased, for they repeated their visit a short time afterwards, and secured a promise of ministerial service from Brother Baker and others, which was fulfilled the following month.

These good men had come full of hope and expectation to meet their persecuted brother from the fatherland, and to hear from his lips the tales of his sufferings, and to have him tell the sweet

story of the cross in their mother tongue in the strange country whither they had strayed. In this they were disappointed, but they did not find other brethren of like feelings, with whom they could tarry awhile and worship. They could say, with Joseph of old, The originator of the false report of the coming of Brother Libe meant it for ill toward us, but the Lord has turned it into a blessing. And how their hearts must have throbbed with emotion of pure gratitude as they joined in the worship at the family altar of Elder Peter Baker, and sang in familiar melody their own sweet song of thanksgiving:—

“Grosz ist unsers Gottes Guete;
Seine Treu taeglich neu
Ruehret mein Gemuethe;
Sende Herr, den Geist von oben,
Dasz jetz und, Herz und Mund,
Deane Guete loben.”

Translation:

Great is the goodness of our God;
His faithfulness daily renewed
Incites my admiration;
Lord, send the Spirit from above,
That, now and ever, heart and tongue
May sing thy loving-kindness.

While enjoying this unexpected feast of good things, they could all the better realize what it is to be children of one Father, and “how good and how pleasant it is for brethren to dwell together in unity.”

This first mission of love was greatly blessed, and several persons were brought under conviction and demanded to be baptized. But they felt themselves too unworthy to perform this solemn rite without being especially commissioned thereunto. It appears that the church in Europe had not been fully organized, or Brother Baker did not fully appreciate his privileges, or, perhaps, he was unnecessarily timid. We are also told that their late estrangement still haunted them, and insinuated that they had better first heal themselves, or remove the beams from their own eyes, before they would undertake to help others into a better life.

While they regarded themselves as constituting a branch of the church at Krefeld, they felt the need of better organization, in order that they might exercise in all the ordinances of the house of the Lord. And this very serious dilemma was the occasion of completely unifying them and fully establishing them for their work. They took the matter into prayerful consideration, renewed their own baptismal vows, and reiterated their forgiveness of each other's faults and trespasses, and plighted their faith in God and their love for each other. Peter Baker was authorized to perform the service of baptism, he being the choice of the applicants. So, after all the preliminary services had been attended to, they resorted to the Wissahicon Creek, early in the morning of December 25, 1723, where the six converts referred to were baptized. Their names were, Martin Urner and wife, Henry Landis and wife, Frederick Long, and John Maylie. These were the first persons baptized by the Tunker brethren in America.

The same day, December 25, 1723, they organized themselves into a congregation, and in the evening of the same day a love-feast was held at the house of John Gomery. Twenty-three persons participated in the communion services. They were: Peter Baker, Henry Traut, Jeremiah Traut, Balser Traut, Henry Holsoppel, John Gomery, Stephen Koch, Jacob Koch, John Hildebrand, Daniel Ritter, George Balser Gantz, John Preisz, Joseph Kaempfer, Magdalena Traut, Anna Gomery, Maria Hildebrand, and Joanna Gantz, and the six who had been baptized in the morning, making in all twenty-three persons, seventeen brethren and six sisters. Thus, we have the first organization of the Tunker Church, the first baptism administered, and the first communion celebrated in America, all on the same day, and that on the natal day of our Redeemer, in the seventeen hundred and twenty-third year of His own dispensation.

Quite a revival followed the organization for a year or more. Their services were so largely attended that they found it difficult to provide accommodations for all the people. The meetings were also full of interest and followed with good results.

Many of the young people, and especially their own children, were converted, which was very encouraging to parents as well as to the ministers. Nor was the revival confined to this one neighborhood, but it spread over the entire colony. They also held frequent love-feasts, which were something so much out of the regular order of religious service that they attracted much attention, and created deep interest and investigation of religious subjects and study of the Scriptures. All this research would invariably result favorably to the Tunker cause. It always does. In this case it was the occasion of numerous accessions to the congregation organized, and of establishing others in the adjacent communities. And still more, the inspiration was sent abroad in numerous letters, and a special epistle was prepared in the name of the church in America to the church in Germany, giving a full account of the glorious work the Lord was performing among them, following their reconciliation.

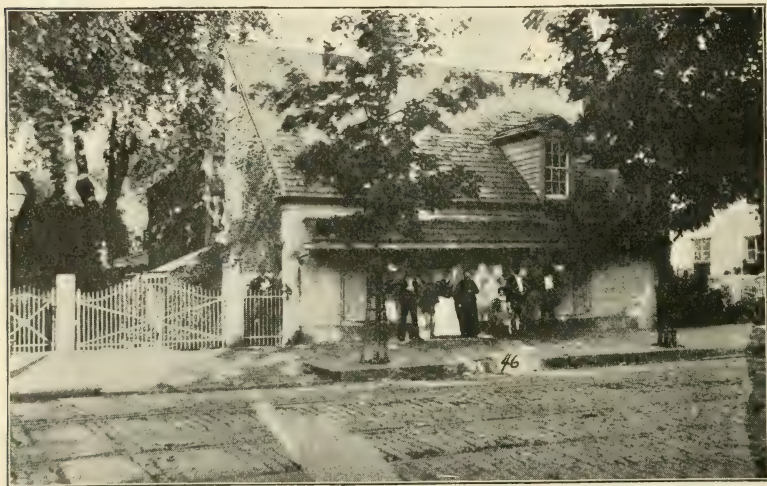
After several years of activity, the interest abated in this country. Meanwhile the inspiration was working up among individual members in the mother church in Schwarzenau.

What has been said of the Tunkers so far must be understood as relating to the church in general. As a congregation, the above organization was called the Beggarstown church.

ORGANIZATION OF THE FIRST CONGREGATION IN AMERICA.

Beggarstown.—The first properly-organized Church of the Brethren in America was that of Beggarstown, a small village about two miles west of Germantown, Pennsylvania, and about eight miles from Philadelphia. Its name originated from a beggar by the name of John Pettikoffer, who had a lot of ground there. By begging, he procured means to build a small house on it in the spring of 1731. Other houses were erected in the vicinity, making a small village, which was called Beggarstown. This town and Germantown soon grew together, and are called Germantown. After the death of Pettikoffer, this property came into possession of Brother Peter Schilbert, an old and well-established member of the fraternity. In 1760 he made a present

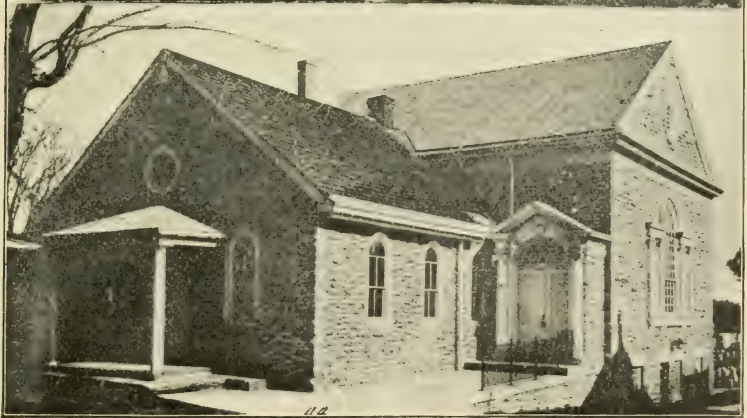
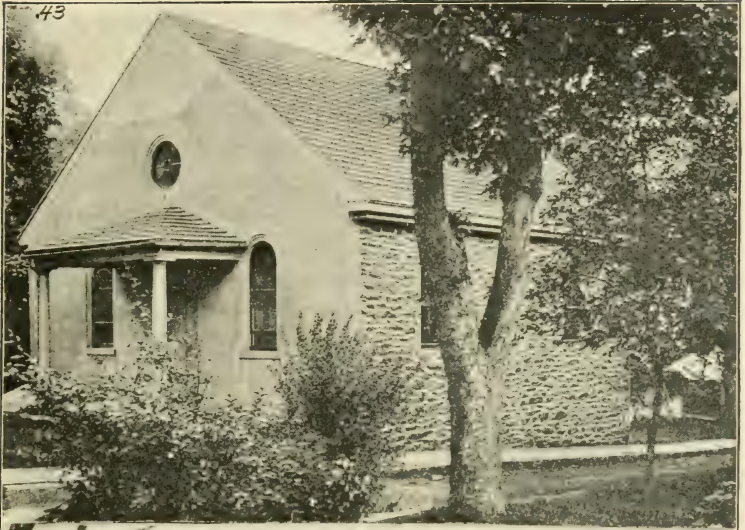
of the old building and eighty rods of the land to the church for a place of worship and a burying-ground. He had it formally conveyed to the church by Theobald Endt and Henry Slingluff, in a deed of trust to Christopher Saur, Alexander Mack, Peter Seibert, and George Schreiber, trustees, under date of August 12, 1760.



OLD GERMANTOWN PARSONAGE

At the confiscation of Christopher Saur's property during the Revolutionary War, 1778, this property narrowly escaped confiscation, but Brethren Fox and Seibert interested themselves and saved it. Their plea was that it was not Saur's property, and that he only held it in trust. The soldiers reluctantly consented, because Brother Saur occupied the loft of the house as the storage place for Bibles and other books, before they went to the binders. Most of the sheets for books were scattered to the winds by the soldiers.

In this house the brethren held their regular worship until 1770, when their increased number required larger accommodations. They again converted the house into a dwelling-place for the



OLD AND NEW GERMANTOWN CHURCHES

wardens of the church, and built a meeting-house of stone, thirty feet square, on the same lot, a little back of the old dwelling. Both of those buildings are still in reasonable condition (A. D. 1899), and have been occupied ever since as houses of worship, and the ground is used for burial purposes.

The first appearance of brethren in America was in the fall of 1719, when about twenty families of the persecuted flock at Schwarzenau emigrated to this country, hoping to find an asylum of peace and safety from their persecutors in Germany. They landed at Philadelphia, but dispersed themselves, some to Germantown, some to Skippack, some to Oley, some to Conestoga, and elsewhere. This dispersion incapacitated them for meeting for public worship, and so they soon grew lukewarm, then cold.

In A. D. 1722, Brethren Baker, Gomery, and Gantz visited the scattered brethren in their various dispersions, with a view of ministering to their spiritual necessities. Their mission was attended with blessed effects, and a revival followed, resulting in the forming of new societies wherever a number of families were in reach of each other.

On December 25, A. D. 1723, the members at Germantown formed a society. They chose Brother Peter Becker to be their elder; and on the same evening they observed the ordinances of feet washing, the Lord's Supper, and the communion. This was also the first time that these ordinances were celebrated in America. Those who constituted this organization were: Peter Becker, Henry Traut, Henry Holtzapfel, John Gomery, Jeremiah Traut, Stephen Rock, John Hildebrand, Daniel Ritter, George Balser Gantz, Jacob Koch, John Priesz, John Kaempfer, Joanna Gantz, Magdalena Traut, Anna Gomery, Maria Hildebrand.

From this small beginning some moved away, some died, but the number kept increasing. In 1770, when their new meeting-house was dedicated, forty-seven years after their organization, they numbered fifty members in forty families. The additional members at this time were the following:—

Christopher Saur, his wife and son, Elder Alexander Mack, Jr., his wife and daughter, Margaret Boyer, deaconess, George

Schreiber and wife, Nathaniel Schreiber, Catherine Schreiber, Henry Slingluff and his two daughters, John Slingluff and wife, Philip Weaver and wife, Peter Seibert and wife, Anthony Schneider and wife, Richard Roob, Elizabeth Roob, Michael Keyser, Peter Keyser and wife, Jacob Bowman and wife, Justus Fox and wife, John Kline, Conrad Guth, Conrad Stamm and wife, Hannah Stamm, Mary, Sarah, and Susannah Baker, Eva Feith, Elizabeth Boyer, Mary Bossert, Margaret Hertzback, Magdalena Mellinger, Christian Von Delashet and wife, William Spyra and wife, Henry Sharpneck and wife, Mary Nice, Rudolph Harley and wife, Mary Fend, Sybille Endt.

At first after their organization (A. D. 1723), they held their meetings, in rotation, at the residences of the brethren. Some of them were poor, had small dwellings, and they labored under inconveniences. After some time, Christopher Saur, a man of considerable means and of a very benevolent character, built a large new house. He arranged the second floor on purpose for holding meetings. The partitions were hung on hinges fastened to the joists, and could be swung open when more room was required. Because of these advantages, the meetings were generally held there, until increase in business and growth of family required so much of the house room that other accommodations had to be sought. Then the above-named Peter Shilbert kindly bestowed the Beggarstown property, where the meetings have been regularly held for the last one hundred years.

The first ordained minister of this church was Peter Becker. For a complete history of his life and services, see Biographical Department.

AN IMPORTANT IMPORTATION.

On the 15th day of September, 1729, the church in America received valuable accessions in numbers and influence by the arrival of a number of members of the mother church from Schwarzenau, where persecution was raging with increasing fierceness. They had first fled to Krefeld, and from there to Holland. From Holland about thirty families emigrated to America. They crossed the ocean on the ship *Allen*, commanded

by James Craige, of Rotterdam, sailing from the Isle of Wight, July 7, 1729. They had a boisterous voyage, lasting seventy-one days, but landed safely at Philadelphia on the day above mentioned. The following persons were among the number: Alexander Mack and his three sons, John, Valentine, and Alexander; Hans Gunde, Andrew Bony, John Naas, Antony Dearsdorff, Jacob More, Rudolph Harley, Johan Peter von Laushe, Jacob Bossert, Jacob, Henry, and Christopher Kalkglæsser, Johannas Kipping, Willhelmus Knepper, Jacob and Mathias Schneider, John Pettekoffer, Hans and George Koch, Reinhard Hammer, with their wives and others.

This large increase of membership, and especially the addition to their number of Elder Mack and other founders of the church, wonderfully encouraged the churches in America. This inspiration became contagious, and resulted in the organization of several new congregations. Among them were: Oley, in 1732; Great Swamp, 1733; Amwell, New Jersey, 1733; Cocalico, 1735; White Oak, 1736; Little Conowago, 1738; Big Conowago, 1741. For particulars in regard to those several organizations, see "History of the First Churches in America."

Some time afterwards the Pettikoffer property came into the possession of Brother Peter Schilbert, an old and honorable member of the church. He presented the building to the congregation for a house of worship, and eighty perches of land for a graveyard. It is deeded to the church by Theobald Endt and Henry Slingluff, under the date of August 12, 1760, in trust of Christopher Saur, Alexander Mack, Peter Shilbert, and George Shreiber, trustees. The partitions were taken out of the house, and the entire building converted into an audience room. It was used for church purposes until 1770, when it became too small to accommodate the increased attendance at their services. This property narrowly escaped confiscation, during the Revolutionary War, in 1778. Christopher Saur being the first-named trustee in the deed, and because he had stored in the loft printed sheets of Bibles, it was seized, with his personal property, all of which was condemned and taken by the government. However,

through the interposition of the other trustees, who could easily establish their claims, the property was saved to the church. But Brother Saur's printed sheets of Bibles and other books, awaiting the binders, of which there were several tons, were all destroyed. Some of the paper was used for bedding the army horses, and some for making cartridges by the soldiers.

THE EPHRATAH MOVEMENT.

The author of this work is not in sympathy with any part of doctrine wherein the Ephratah faction differs from the main body of the Tunker fraternity. For a period of ten years or more after the work was fully organized at Ephratah, say from 1730 to 1740, they were the more influential and leading faction of the body. And had it not been for the prominence they gave to the errors of celibacy and the seventh day, they might have held their hard-earned prestige. Their consecration, devotion, piety, spirituality, systematic, stated, yes, constant worship, in prayer, song, and exhortation and admonition, was so rapturously inspiring as to be almost irresistible. It is related of several of the old members, while on their first visit to the Ephratah service, that during a private conversation about what they were seeing and hearing, one had made the remark, "It will be difficult for you to get me away from this heaven-like place." Their music must have been enchanting, from the description given by Dr. Fahnestock, in Belcher's history, elsewhere referred to. And from my own personal experience I have good reasons to believe he has not in the least exaggerated the subject. I had the pleasure of hearing a choir from Snowhill, Antietam, Nunnery on several occasions, in the vicinity of New Enterprise, Bedford County, Pennsylvania, when I was a young man. And such inspiring singing I never heard anywhere else. I can not understand why it should be lost. There was nothing supernatural about it; nothing but cold science, accompanied by the devotion which the performance itself would inspire. A fortune awaits the church choir, or operatic troupe, that will revive it and traverse the United States. I walked a distance of twelve miles and back,

to hear it, and would cheerfully repeat the trip, if possible, to enjoy a similar occasion.

The life at Ephratah and Snowhill, barring the restraint, might be said to have been one continued enraptured spiritual enjoyment, to all who were religiously inclined.

The foregoing sketch was written almost entirely from data furnished us for this work by Abraham H. Cassel, of Harleysville, Pennsylvania, the Tunker antiquarian of the nineteenth century. We believe the things set forth as facts to be correct.

By way of explanation, but not for apology, as an introduction to the following chapter, we wish to state that until the actual and official separating of the two factions of the Tunkers, we shall consider them in all particulars equal and equally entitled to recognition. True, it is probable that the Sabbatarians were greatly in the minority, even in their most prosperous period.

In "Religious Denominations in the United States," by Joseph Belcher, D. D., and published by J. E. Potter, 1855, may be found the data for the following chapter. Mr. Belcher acknowledges his indebtedness for the facts set forth therein to Dr. W. M. Fahnestock, of Bordentown, New Jersey, who, he says, "Is more fully acquainted with them than any other man." A letter addressed to Doctor Fahnestock, or any lineal descendant, by the author of this work, brought a reply from Mrs. M. F. Reed, Allegheny, Penn., one of Doctor Fahnestock's daughters. From her letter we learn that Doctor Fahnestock died in December, 1854; that the article for Doctor Belcher's history was written shortly before his death. The statements made by Doctor Fahnestock must therefore be taken as current about 1850-1854. Doctor Fahnestock was a member of the Seventh-day Baptist Church, and therefore knew whereof he wrote. The reader will please remember these facts when perusing the chapter, and especially note the dates of occurrences specified by the term "present time."

EPHRATAH.

"This is the name of a village in Lancaster County, Pennsylvania. It is about forty-five miles a little north of west from

Philadelphia, and about thirty-five miles a little south of east from Harrisburg. In 1722 the Tunkers made an evangelizing tour through this section, and seemed to meet with success, and felt very much encouraged. Upon due consideration, they concluded to make a second effort. October 23, 1724, was fixed as the time to start on this mission of love. They visited their brethren in different places until they came to Oley. Here they learned of several persons at Conestoga who were desirous to hear God's Word expounded. The brethren went there, reaching the home of Henry Hoehn on the evening of November 11. They went to work at once. On the next day they held services there, and Brother Peter Becker baptized the following seven persons: Conrad Beisel, V. Frederick, Henry Hoehn and wife, John Mayer and wife, and Joseph Schoefer. The balance of the day was improved in exhortation and prayer, and in the evening they observed the Lord's Supper and communion. These services were held at the home of Brother Hoehn. At the same meeting a church was organized, and they chose Conrad Beisel to be their minister. This was at Mill Creek. After closing the meeting they went about three miles northward, into Earl Township, and pitched on the land of Rudolph Nageley. Here there was something winning, temporarily, socially, and religiously, so that they remained about nine years. They succeeded in arousing an interest, and many went to see them and to become acquainted with their faith and practice. Many were so well satisfied, and so much impressed with what they saw and heard, that they united with them. Here, also, they began their 'Economy.' Men lived by themselves, on lands of Rudolph Nageley; and women, likewise, by themselves, on the land of John Mayly. Two elders and a matron (deaconess) were appointed by Elder Beisel to watch over this body in the wilderness. He gave to each a New Testament, and had them make a solemn promise to govern, or oversee, according to the teachings of that Book. Then he left, as though they should not see him again. This was in 1733.

"Elder Beisel then went northward, through the wilderness,

until he arrived at the place where Ephratah now stands. In some way he was so allured with the place that he made this his stopping-place, and, as it was in the spring of the year, he planted Indian corn and roots for means of future subsistence. He was here but a short time until his brethren found and visited him in his cot. They settled with him, the brethren on the west side of Cocalico River, and the sisters on the opposite side. They lived in sight of each other, but the river ran between them.

"In 1734 they commenced the building of a village. This village became Ephratah, and was afterward denominated 'Dunkard Town.' In the beginning there were only temporary places of public worship. This tract of land, of about 155 acres, was in a triangle formed by the Paxton and Lancaster roads and Cocalico River. The village contained between thirty and forty buildings, and within it there were three places of worship. One was called Sharon, a chapel adjoining the sisters' apartment. Another, also a chapel, was called Bethany. It belonged to the apartments of the brethren. To these they resorted for worship every morning and evening, and often in the night-time, each in its proper department. The third was a common church, and it was called Zion. This was on the summit of a little hill, about two hundred yards from the others. In this house the single brethren and single sisters, the married people and their children, would assemble promiscuously, once a week, for public worship. The brethren adopted the dress of the White Friars, with some modifications, and the sisters were required to be nuns; and both took the vow of celibacy. Somehow they disregarded their vows, quit their cells, and went into the neighborhood of married people. The brethren all wore their beards. They cultivated their land for a living. They had a grist-mill, a sawmill, an oil-mill, a paper-mill, and a printing office. The sisters engaged in sewing, knitting, spinning, and weaving, etc.

"At first they slept on board couches, with blocks of wood for pillows. Afterward they introduced beds, and otherwise abandoned their former severity. They observed the seventh day of the week for their Sabbath, to which their founder, Brother

Conrad Beisel, had been proselyted by the Rev. Thomas Rutter, a minister in an extinct branch of the Seventh-day Baptists, who were disciples of the celebrated Abel Noble. From their uncouth dress and their esthetic life, somber appearances and rough manners might naturally be expected, but the facts were to the contrary. A smiling innocence and charming meekness were said to have graced their countenances, and a softness of tone and accent added interest to their conversation. Their deportment was gentle and obliging. Their singing was enchanting, partly on account of the melodious voices, the variety and number of the parts they sang, and the devout manner in which they performed it. The number of their members was varied, because many of them, when their first flame of devotion began to subside, would become dissatisfied with their rigidity, and would leave them. Others, on account of their charming simplicity, would so fall in love with them as to seek admission, which caused their number to constantly fluctuate. Then, as celibacy was considered to be such a great virtue, a marriage was barely sanctioned, and consequently they had but little increase from consanguinity. However, in 1769, about the time of the death of their founder, there were about forty families belonging to them, with 135 members, including single brethren and sisters. The number of their single brethren then was only fourteen, and their names were: Henry Bendle, Jacob Eiker, Marcus Groff, Samuel Funk, Jacob Funk, John Hupple, Jacob Kimmel, William Lebracht, Peter Miller, John Moyley, Jacob Moyer, George Miller, Christian Reb, John Reesman.

“Their first minister, as before stated, was Conrad Beisel. This was his real name, but when he became a brother, he assumed to himself the name Friedsan Gottrecht; and he gave new names to all the brethren and sisters. (See biographical sketch elsewhere.)

“Elder Beisel’s successor was Brother Peter Miller. In 1735 he joined the Brethren; and in 1744 he was ordained to the ministry by Elder Beisel, to be prior of the society, over which he presided until 1790.

"No other remarkable event happened to this society, except a conspiracy, which Eckerlin, their first prior, had formed to supplant the founder. He had seduced the brethren to his purpose, and began to tamper with the sisters, but they perceived his design, and opposed and defeated it. Afterward he caused some uneasiness through the power he had as a trustee of the land.

"The number of brethren and sisters in celibacy was greatly reduced after the death of the founder, and from that time onward gradually diminished, until their celibates, as a class or order, became extinct. Afterward, however, a society somewhat similar was established at Antietam, Franklin County, Pennsylvania.

"Though they considered contention with arms and at law unbecoming professors, yet they were decided Whigs in the Revolution, and, unfortunately, had to defend themselves too frequently in courts of justice. To set an example of forbearance and Christian meekness, they suffered themselves for a long time to be wronged and plundered, until forbearance was no longer a virtue. In the French War of 1756, the door of the cloister, including the chapels, meeting-room, and every other building, was opened as a refuge for the inhabitants of Tulpehocken and Paxton settlements, then the frontiers, from the incursions of the hostile Indians, all of whom were received and kept by the society during the period of alarm and danger. Upon hearing of which a company of infantry was despatched by the Royal Government from Philadelphia, to protect Ephratah; and on representation of the character of the society, by the commissioners who were sent to visit the place, the government made them a present of a pair of very large communion goblets, which was the only recompense they would receive. At an early period they attracted the attention of the Penn family, and one of the young ladies, in England, commenced a correspondence with the society. Governor Penn visited them frequently, and, desirous of giving them a solid evidence of his regard, had a tract of five thousand acres of land surrounding Ephratah, surveyed and conveyed to them, as the Seventh-day Baptist Manor; but they refused to accept it, believing that large possessions were cal-

culated to engender strife, and that it is more becoming to Christian pilgrims and sojourners not to be absorbed in the gains of this world and the accumulations of property. After the battle of Brandywine the whole establishment was opened to receive the wounded Americans, great numbers of whom were brought here in wagons, a distance of more than forty miles, and one hundred and fifty of whom died, and are buried on Mount Zion. Their doors were ever open to the weary traveler, and all visitors were cordially received and entertained while they tarried, as is done in the hospices of Europe. All supplies were given to the needy, even their own beds, and to stripping their own backs, to afford some shelter from the 'peltings of the pitiless storm,' to those who were exposed to the weather in inclement seasons.

"Many of the brethren being men of education, they established at a very early period a school, which soon gained for itself an honorable reputation, many young men from Philadelphia and Baltimore being sent there to be educated. A Sabbath-school was also instituted for religious instructions, which flourished many years, and was attended with some remarkable consequences. It produced an anxious inquiry among the juvenile population who attended the school, which increased, and grew into what is now called a revival of religion. The scholars of the Sabbath-school met together every day before and after common-school hours, to pray and exhort one another, under the superintendence of one of the brethren. The excitement ran into excess, and betrayed a zeal not according to knowledge, which induced Friedsam to discourage an enterprise which had been commenced and was partly under way, namely, to erect a house for their especial use, to be called Succoth. Ludwig Hoecker, or Brother Obed, as he was designated, who was the teacher of the common school, projected the plan of holding a school in the afternoon of the Sabbath, and he, in connection with some of the other brethren, commenced it, and gave instruction to some of the indigent children who were kept from regular school by employments which their necessities compelled them to be engaged at during the week, as well as to give religious

instruction to those of better circumstances. It is not exactly known in what year the Sabbath-school was commenced. Hoecker came to Ephratah in the year 1739, and it is presumed that he began soon after he took up his residence among them. The materials for the building were furnished, as is recorded in the minutes of the society, in the year 1749. After the battle of Brandywine, the Sabbath-school room, with others, was given up for a hospital, which was occupied as such for some time; and the school was never afterwards resumed. Hoecker at that period was sixty years of age.

“By 1777 the society began to decline, not from causes alleged by some writers, lack of vigor in the successor of Beisel, who died in 1768; for his successor, Peter Miller, was a man of much greater powers of mind, and had the management of the establishment during Beisel’s time, and to his energy and perseverance is mainly attributable the great prosperity of the institution in its early days. The institution was one of the seventeenth century, and in accordance with European feelings, most of the members being natives of Germany. The state of public opinion at Beisel’s death was widely different from what it was during the first fifty years after it was established, in relation to politics and government, and with this march of intellect different sentiments were entertained in regard to religious institutions. It was commenced as a social community in the midst of a wilderness. The hand of improvement made the desert bloom, and at that time (1768) it was surrounded by a dense population. These circumstances, connected with incessant persecution, the turmoil and contention into which it was thrown and constantly kept by some of its envious neighbors, were the principal causes of its decline.

“At an early period they established a printing office, one of the first German presses in the state, which enabled them to distribute tracts and hymns, and afterwards to print several large works, in which the views of the founder are fully explained. Many of these books have been lost and destroyed. In the Revolutionary War, just before the battle of Germantown, three

wagon-loads of books, in sheets, were seized, and taken away for cartridges. They came to the paper-mill to get paper, and not finding any there, they pressed the books in sheets.

"Music was much cultivated. Beisel was a good composer and musician. In composing sacred music he took his style from the music of nature, and the whole, comprising several large volumes, is founded on the tones of the Aeolian harp; the singing is the Aeolian harp harmonized. It is very peculiar in its style and concords, and in its execution. The tones issuing from the choir imitate very soft instrumental music, conveying a softness and devotion almost superhuman to the auditor. Their music is set in four, six, and eight parts. All the parts, save the bass, are led and sung exclusively by females, the men being confined to bass, which is set in two parts, the high and low bass, the latter resembling the deep tones of the organ, and the first, in combination with one of the female parts, is an excellent imitation of the concert horn. The whole is sung in falsetto voice, the singers scarcely opening their mouths or moving their lips, which throws their voice up to the ceiling, which is not high, and the tones, which seem to be more than human, at least so far from common church singing, appear to be entering from above, and hovering over the heads of the assembly. Their singing so charmed the commissioners who were sent to visit the society by the English Government, after the French War, that they requested a copy to be sent to the royal family in England, which was cheerfully complied with, and which, I understand, is still preserved in the British Museum. About twelve months afterwards a box was received about three or four feet long and two or two and a half wide, containing a present in return. What the present was is not now known, none having seen it but Friedsam and Jabez, who was then prior, and into whose care it was consigned. It was buried secretly by him, with the advice of Beisel. It is supposed, from a hint given by Jabez, that it was images of the king and queen, in full costume, or images of the Saviour on the cross, and the Virgin Mary, supposing, as many in this country have erroneously thought, that the people of Ephratah possess many

of the Catholic principles and feelings. The king, at whose instance they were sent, was a German, and we may presume that he considered they retained the same views as the monastic institutions of Europe. They have nearly a thousand pieces of music, a piece being composed for every hymn. This music is lost entirely now at Ephratah, not the music books, but the style of singing. It is, however, still preserved and finely executed, though only in a faint degree, at Snowhill, near the Antietam Creek, in Franklin County, where there is a branch of the society, and which is now the principal settlement of the German Seventh-day Baptists.



SNOW HILL NUNNERY

“They greatly outnumber the people at Ephratah, and are in a very flourishing condition. There they keep up the institution as originally established at Ephratah, and are growing rapidly. Their singing, which is weak in comparison with the old Ephratah choir, and may be likened to the performance of an overture by a musical box with its execution by a full orchestra in an opera house, is so peculiar and affecting that when once heard it can never be forgotten. I heard it once at Ephratah, in my very young days, when several of the old choir were still living, and the Antietam choir met with them. And some years since I sojourned in the neighborhood of Snowhill, during the summer season, where I had a fine opportunity of hearing it frequently, and judging of its excellence. On each returning Friday evening, the commencement of the Sabbath, I regularly mounted my horse

and rode to that place, a distance of three miles, and lingered about the grove in front of the building, during the evening exercises, charmed to enchantment. It was in my gay days, when the fashion and ambition of the world possessed me, but there was such a sublimity and devotion in their music that I repaired with the greatest punctuality to this place, to drink in those mellifluous tones, which transported my spirit for the time to regions of unalloyed bliss; tones which I never before nor since heard on earth, though I have frequented the English, the French, and Italian opera. That is music for the ear; the music of Beisel is music for the soul, music that affords more than natural gratification. It was always a delightful boon to me, enhanced by the situation of the cloister, which is in a lovely vale just beyond the South Mountain. During the week I longed for the return of that evening, and on the succeeding morning was again irresistibly led to take the same ride, if I did not let it be known on the evening that I was on the ground, for whenever it was discovered, I was invited and kept the night in the cloister, to attend morning service, at which time I always entered the room, and there was preaching. But as often as I ventured, I became ashamed of myself, for scarcely had these strains of celestial harmony touched my ear, than I was bathed in tears. Unable to suppress them, they continued to cover my face during the service, nor in spite of my mortification could I keep them away. They were not tears of penitence, for my heart was not subdued to the Lord, but tears of ecstatic rapture, giving a foretaste of the joys of heaven. I have spoken of Ephratah as it was, not as it is. True, old Ephratah still stands its weather-beaten walls, some of which are upwards of an hundred years old, and crumbling to pieces, rendering it more interesting from its antiquity. Many traces of the olden time remain, but its life has departed. There are, however, many delightful associations connected with its moldering walls, which, like some of the dilapidated castles, are apparently falling to the ground, deserted, and given to the rooks and owls, yet it contains many habitable and comfortable apartments.

"As early as 1758 there was a branch of this society established at Bermudian Creek, in York County, about fifteen miles from the town of York, some of the members of which still remain, though they have been without preaching for many years. Another was established in 1763, in Bedford County, which still flourishes, and many members of the present society are scattered through the counties of the interior of the state, so that the truth which was left has not become extinct, but is still extending, which is particularly the case at Snowhill; and hope is still entertained that the little one may become a thousand, and the small one a great nation.



SNOW HILL NUNNERY CHURCH

"A few years ago the German Seventh-day Baptists were placed in a situation in which, with all their dislike to law, they felt that the great principles of religious freedom demanded an appeal to Cæsar. Prior to that period Sunday was regarded in the eye of the law as a holy day, and an act of the Pennsylvania Legislature, passed in 1794, fined those who pursued their secular callings on it. Harmless and inoffensive as the German Sabbatharians had ever been, there were found those who brought them before the magistrate with a view to their being fined. For some time this was submitted to, but at length it was brought before the Supreme Court of the state. Thaddeus Stevens, the counsel

employed by these Baptists, took grounds: (1) That Christianity is not, as is generally assumed, the common law of the land; and (2) that the law of 1794, under which they were prosecuted, is unconstitutional, inasmuch as it sets up and enforces Sunday as a sacred—a holy day—a religious institution. The difficulty was felt, and the final decision of the court was, that the Legislature was incompetent to give religious preference to any sect, but was competent to ordain a civil rest day, which might be established on any day of the week, at the pleasure of the Legislature, thus stripping, so far as human law is concerned, the day of rest of all sacredness. A subsequent law of the Legislature took away the temptation to inform against the violators of the law, by throwing the whole of the fine into the county treasury, instead of dividing it, as heretofore, with the informer. Since that period the Seventh-day Christians of the state have pursued their own path without annoyance."

COCALICO CHURCH.

The Cocalico River flows through Lancaster County, Pennsylvania, and is a small tributary of the Susquehanna. A number of members lived along this little river, who came from different places, and although for some time they had no regular organization, they did not neglect the work of the Lord. The Lord blessed their efforts, and in a short time it was considered advisable that they should be organized. It was effected in 1734, and was presided over by Elder Peter Becker. From its location it was called Cocalico church.

For several years this congregation was under the care of the Conestoga church, and finally it became the Lancaster church. Brother Michael Frantz was one of the first ministers of this congregation. From records still existing, it is evident that this was considered as the most prosperous and successful of all the churches of those days. In 1745 there was a large influx of members from the Amwell church, New Jersey. During the fourteen years' service of Brother Frantz, nearly two hundred members were added to this congregation.

Michael Pfautz, a German, came to this country in 1727. He settled not far from Lancaster, Pennsylvania, where, twelve years afterward, in 1739, he was converted and was baptized by Brother Frantz. Five years later he was chosen to the ministry in the Cocalico church. Under his ministration the church was alive and zealous, and, according to the records, during the first year fifty-seven became members by baptism, and within the next seven years seventy-nine more were added to the church. He died in the sixtieth year of his age, and the church mourned his loss. (See Biography of Elder Michael Pfautz.)

In 1748 Brother Jacob Sontag was chosen to the ministry, and in May, 1763, he was ordained to the eldership, but resigned his office the next day.

After the foregoing, on December 1, 1764, this congregation chose Christian Longanecker, born in this country but of German parentage, to serve them in the ministry. The church prospered under his service, and on the 4th of May, 1769, he was promoted to the office of bishop. At this time there were in this church about fifty-three families and eighty-six members.

WHITE OAK LAND.

In Lancaster County, Pennsylvania, Warwick Township, there was a tract of land that was called White Oak. A number of members lived in this township and surroundings, and in the vicinity of this tract of land. In 1729 Jacob Kriebil, John Longanecker, George Keyser, and some others, located in this vicinity. They came from Germany, but some others came from other places. There was a deep interest felt and manifested in this place, and in 1736, Elder Michael Frantz presiding, they were organized into a church, and because of their nearness to the above-named White Oak Land, they adopted for the name of the congregation, White Oak Land. Elder Frantz resided in the Conestoga church, but he became the pastor of this newly-organized congregation, and next to him in office were brethren Michael Pfautz and Jacob Sontag. Brother Christian Longanecker became their first resident minister, and he served them

acceptably and successfully. About the time to which allusion is made, there were sixty-six members, and their names are yet on record, which is a source of gratification to their far-off progeny. Their names are the following: Catherine Bitner, Salome Borghart, Andrew Eby and wife, Barbara Eby and four daughters, Henry Eter and wife, Abraham Flohry and wife, John Frantz and wife, Fronica ———, Catharine Gish, Conrad Gingle, Henry Giebel and wife, Widow Huber, Ann Huber, Elizabeth Huft, Jacob Hershy and wife, John Hackan and wife, Conrad Hausser and wife, Jacob Kuensing and wife, Christian Krabiel and wife, George Kleine and wife, Mrs. Kratzer, Christian Langanacre and wife, E. Langanacre and wife, Ulrich Langanacre, John Lautesmilch and wife, George Mohler and wife, John Pfautz and wife, Elizabeth Royer, Catherine Royer, Martin Schuh and wife, Henry Stohler and wife, George Stohler and wife, John Zug and wife, Jacob Zug and wife.

BIG SWATARA, OR EAST CONEWAGO.

This congregation was named after the Swatara River, along which most of its members resided. It was also sometimes called East Conewago, after another small stream running through the neighborhood. Their meetings were mostly held in the houses of members in Mt. Joy Township, Lancaster County, Pennsylvania, about twenty miles from Lancaster City.

In 1752 Mr. George Miller was awakened by the Spirit of God. He and his wife received the doctrine of the brethren, and were baptized by Elder Michael Pfautz, from Conestoga. Being filled with the Spirit, he at once began to exhort and preach among his neighbors. He soon succeeded in convincing them, and many of them became converted and members of the body. Others moved in from Conestoga and White Oak Land, and in 1756 they were regularly organized, and Brother Miller became their minister; but the church was under the oversight of Elder Pfautz. After the death of Elder Pfautz, Brother Miller was placed in charge. This was in 1769, but he was not regularly

ordained as an elder until August 15, 1770, when the impressive service was performed by Elders Saur and Urner.

Brother Adam Hammacher also became a minister of this church, which at that time numbered thirty-nine members, as in the following list: Elder George Miller and his wife and daughter, Adam Hammacher (minister) and wife and daughter, John Buck and wife, Christopher Brauser and wife, Peter Bersh and wife, George Balshbach and wife, Freny Cass, Jacob Eter and wife, John Eter and wife, Peter Ertzstone and wife, Barbara Henry, Frederick Hess and wife, George Henry and wife, Wendel Merich and wife, Jacob Metzger and wife, Philip Roemer and wife, Philip Reicker and wife, Henry Stohner and wife, Henry Thomas and wife, Margaret Thomas.

BIG CONEWAGO.

Like many other churches, the Conewago church was named after the river along which most of its members resided. It was denominated Big Conewago, to distinguish it from a neighboring congregation known as the Little Conewago. It was mainly located in Reading Township, York County, Pennsylvania. It was organized in 1741. At that time Joseph Latshaw, Peter Neiper, John Neagley, Jacob Swigart, Adam Saur, and others, united in enjoying a communion service. Their first minister was George Adam Martin, and he remained but a short time. After him Elder Daniel Leatherman was placed in charge. He soon removed to Maryland, and Brother Nicholas Martin was made an elder. He remained but a short time. He moved to Maryland, and Brother George Brown served them up to 1770, the period at which this history closes. The following are their names:—

George Brown (minister) and wife, Samuel Arnold, Barnet Achenbach and wife, Rudolph Brown, Sarah Brissel, David Brissel and wife, Henry Brissel and wife, Marilas Baker, Nicholas Bakener, Jr., Nicholas Bakener, Laurence Bakener and wife, Matthias Bouser and wife and daughter, Velten Brissel and wife, Michael Brissel and wife, John Burkholter and wife, Daniel

Baker and wife, Michael Bosserman and wife, Manass. Bruch and wife, Adam Dick and wife, Peter Dierdorff and wife, Henry Dierdorff and wife, John Dierdorff and wife, Anthony Dierdorff and wife, David Erhard and wife, Peter Fox and wife, Christian Frey, John Heimer and wife, Mary Latzcho, Nicholas Moyer and wife, John Nageley and wife, Ustace Reinsel and wife, Abraham Stauffer and wife, Catharine Studebaker, Philip Snell and wife, Adam Saur and wife and two daughters, Andrew Trimmer and wife, George Waggoner and wife.

TULPEHOCKEN.

The Tulpehocken branch is composed of parts of Lebanon and Berks Counties, Pennsylvania. There were several families of brethren living here about 1770, who held to the Conestoga and White Oak churches, Lancaster County, Pennsylvania. These brethren had meetings in their houses, held by the ministers of the above-named churches. In 1813 Brother Abraham Zug (son of Elder John Zug, of White Oak) moved into this vicinity. He was formerly of Conestoga, about a mile south of Tulpehocken Creek. At that time there were four families in this place, making in all nine members. Two families held with the Conestoga and two with the White Oak. In 1815 Brother Abraham Zug was chosen as a minister of the Word by the Conestoga church. He served about twenty-seven years as minister and elder, and died in 1841, in the seventieth year of his age. There were then about fifty members in this district, but part still held to Conestoga and part to White Oak.

As there was no minister or deacon here after the death of Elder Abraham Zug, the elders of the adjoining churches came on a visit, and counseled the brethren of this district to organize and choose a minister and two deacons. The majority took the advice of the elders, and on the 5th day of October, 1841, they held an election. The choice fell on John Zug (son of Elder Abraham Zug) as minister, and Jacob Oberholzer and Daniel Royer as deacons. The church then received the name of Tulpehocken. Afterward brethren were called to the ministry as the

church had need of them. Since 1841 four of these went the way whence, it is said, none ever return, and will receive their reward. In 1873, there were four ministers, five deacons, and about two hundred members in this congregation.

NORTHKILL.

The Northkill church is located mainly in Berks County, Pennsylvania, in Tulpehocken and Bern Townships, and about fifteen miles from Reading. It was in 1748 that this church was organized. It was called after a small river of that name. There were not many resident members at the time of the organization, but among them were Brother John Stump, wife and sister, Frederick Moyer and wife, and a few others. Elder Michael Pfautz conducted a communion for them, and they continued to exhort each other, and to build one another up in the most holy faith.

In 1750 Elder George Kleine, from New Jersey, moved among them. He became their first officiating minister, and was placed in charge. Soon after this his labors were greatly blessed of the Lord. They continued to increase in number until the more western valleys began to settle. Then many of the members moved to other places, and the once thriving church was gradually reduced. In 1770 there were only eleven members in fellowship with the church. Following are the eleven names: Elder George Kleine and wife, Valentine Lang, Elizabeth Reiler, Elizabeth Stump, Elizabeth Brandel, Mary Stoner, Sarah Solenberger, Susannah Mackly, John Stoner and wife.

It is sad, but true, that this little congregation became extinct, or more likely the name was changed to Little Swatara, as stated by David B. Kline in "Brethren's Almanac," 1872, page 20.

BERMUDIAN.

The Bermudian church, in York County, Pennsylvania, was organized in 1758. At first it was under charge of Elder Conrad Beisel. Among the members at the time of organization

were Peter Beisel, Philip Gebel, and Henry Lohman. After some time Elder Beisel no more visited this church, and brethren George Adam Martin and Peter Miller did the preaching. Brother Martin was a member of this body, but Brother Miller resided at Ephratah. In 1762 the former adhered to Beisel, left the church, and migrated westward. Brother Henry Lohman was elected to the ministry, and, the Beisel annoyance notwithstanding, the congregation prospered, and in 1770 there were fifty-three members from forty families. Following are their names:—

Henry Lohman (minister) and wife, John Bence and wife, one daughter and four sons, Peter Bender and wife, Peter Beisel and wife, son, and daughter, Philip Beisel and wife, John Cook and wife and son, Mrs. — Dorothy, Daniel Fahnstock and wife, ——— Frick, Elizabeth Foltz, Philip Gebel, Benjamin Gebel, John Lehn and wife, John Miller and wife and two sons, John Messerbach and wife, George Neiss and wife, Frederick Reuter, wife, and daughter, George Reiss, Belzar Smith and wife, Sebastian Sholles and wife, — Stauffer, Paul Traub and wife, Adam Weyley and wife, Melchior Webber and wife.

OLEY.

This congregation was named after Oley Township, in Berks County, Pennsylvania, where it was located. The principal point was about fifty-five miles northwest of Philadelphia. In 1732 there were several members residing in that vicinity, among whom were Brethren Ritters and Shelbut. They arranged to have a communion service, at which Elder Peter Becker presided. They had an enjoyable meeting, and at that time they were organized, and the church was named Oley. They had no resident minister, but with the aid of ministers from other places, and through their own zealous, persevering efforts, and under God's blessing, they increased rapidly. This was very pleasant and encouraging, and they soon had a strong congregation. About ten years after their organization, in 1742, a number

of members moved to other places, most of them to the attractive valley of the Conacocheaque. Their correspondence in relation to their country was so favorable that, in 1743, nearly the whole church followed them, leaving only a few. This was discouraging, but they did not cease working. They were faithful, hopeful, and persevering, and the Lord blessed their efforts. Martin Urner and John Jodder were the first resident ministers in this church, but they were often visited and helped by ministers in adjoining congregations.

The following members belonged to this congregation: Martin Gaby and wife, David Kinsey and wife, Christian Kinsey and wife, Peter Kleine, Daniel Kleine and wife, Catharine Plank, Conrad Price and wife, Elizabeth Ellis, David Price and wife; eighteen members in all.

COVENTRY, OR SCHUYLKILL.

This church is located in Chester County, Pennsylvania. Before its organization eight members belonging to the Germantown congregation were residing here. Elder Peter Becker, of Germantown, had them in charge, and ministered to them. On September 7, 1724, he assisted them in their organization, and they adopted Coventry for a name, which was the name of the township. This was about forty miles from Philadelphia, the city of brotherly love, and was the second Brethren Church in America. Elder Becker still had them in charge, but by their choice Martin Urner was commissioned to be their exhorter and leader. It is located on the Schuylkill River, and on this account it was also sometimes called Schuylkill.

In the evening of the day of their organization they held a love-feast, with eight native communicants. Their names were: Daniel Eiker and wife, Peter Heffly, Henry Landis and wife, Owen Longanecker, Andrew Sell, and Martin Urner. They prospered and increased rapidly, and would soon have become a large congregation, had they all remained, but the beauty and utility of the surrounding country attracted many settlers, and the land was soon all taken up and advanced in price. This

caused many to migrate to other settlements with their families. Some sought homes in Virginia, Carolina, and other places. Notwithstanding these deflections, in 1770 they numbered twenty-two families, containing forty members.

For many years, up to 1772, they held their meetings for worship in a kind of rotation, at about five private houses. Their first meeting-house was built in 1772, the second in 1817, and the third in 1890. This is a commodious house, and may stand for many years.

The first elder of this church, it will be remembered, was Peter Becker, of Germantown, but the first elder ordained here was Martin Urner. He was ordained by Elder Alexander Mack, in 1729. The next ordained minister was Martin Urner, Jr., who was ordained in 1756. Since then there have been near a score of ministers in this place, and to-day the church seems to be in a prosperous condition.

CONESTOGA.

There is a place in Lancaster County, Pennsylvania, called Conestoga. In this vicinity there resided several members of the Tunker Church, namely, Conrad Beisel, Veronica Frederick, Henry Hohn and wife, John Moyer and wife, and Joseph Shaffer. On the 12th of November, 1724, they were organized into a church, with the name of Conestoga, by Elder Peter Becker. At this time Conrad Beisel was chosen to be their minister. Soon after the organization, Sigmond Landert and wife were received by baptism. At first they held their meetings on Mill Creek, but soon in Earl Township, at the house of Peter Nageley. At this place they held their meetings for seven years, Beisel being their principal minister. From about 1728 till 1734 there was considerable annoyance and confusion in this Conestoga congregation. Their minister, Beisel, imbibed some strange views, and they grew so strong that he withdrew fellowship from the brethren, and a number of members went with him, but not all.

After the above withdrawal the remaining members were ministered unto by Elder Peter Becker, until September 29, 1734.

On this day there was a reorganization of the congregation, with Michael Frantz (minister) as their leader. This was effected by a somewhat novel method of working. They were assembled in a council meeting in a barn, and Brother Frantz laid a rail on the floor. One side of the rail he called the right side and the other the left. He then solicited those who would remain with the brethren and constitute the reorganized congregation to step to the right side, he leading, and asked all who wished to follow Beisel to step to the left side. Thus there was a friendly division, and the following members constituted the reorganized body: Michael Frantz (minister), John Frantz, Samuel Good, John Landis, Michael Pfautz, Emick Reyer, George Reyer, Philip Rowland, Henry Sneider, Rant Woolf, and others whose names are not given.

Immediately after there was an encouraging revival, and the following were added to the church: Rudolph Bollinger, Gottfried Geiger, Samuel Gut, Hans Hildebrand and wife, Ludwig Kalckglasser and wife, Hans George Koch and wife, Hans Kepinger and wife, Sister Kropf, Joseph Latschan and wife, Brother Luys and wife, and Brother Vogan. Several of these had been members in other places.

Brother Michael Frantz was ordained in 1735. He died in 1748. He was succeeded by Elder Michael Pfautz, who served till 1763, and then Brother Jacob Sontag was ordained.

LITTLE SWATARA.

The Little Swatara church is located partly in Berks County, Pennsylvania, and partly in Lancaster County, in the neighborhood of twenty-five miles from Reading.

In 1745 a man named George Beasher settled in this neighborhood, and soon after he was followed by Peter Heckman, Michael Frantz, and others. These were converted under the labors of the brethren, and they were baptized by Elder George Kline, from the Northkill congregation. They continued to increase, and were organized into a church. At this time they chose Brother Peter Heckman for their minister, who served faith-

fully. Their first communion was celebrated in 1757, Elder Kline officiating. He continued to assist them in various services until about 1770, when Brother Peter Heckman was ordained to be their elder. Ten years later, on August 12, 1780, Brother Michael Frantz was ordained an elder by Elders Urner and Saur, and Brethren George Beasher and Jacob Moyer were ordained deacons. In 1770 there were forty-five members, whose names follow:—

Jacob Beasher and wife, Jacob Baker and wife, Widow Benedict, Elizabeth Benedict, Jacob Breneisen and wife, George Beasher, Mrs. Cryder, Jacob Deal, John Frantz and wife, Nicholas Gerst and wife, John Grove, Peter Heckman (minister) and wife, John Heckman and wife, Adam Henrick, Eliza Kentzel, David Kleine and wife, Sophy Kish, Simon Merrick and wife, David Marge and wife, Jacob Moyer and wife, Hans Stohner and wife, Leonard Sebalt and wife, Rose Schables, Jacob Smith and wife, Philip Zeigler and wife.

Elder John Hertzler was in charge of this congregation at the close of the nineteenth century.

CODORUS.

This church is located in Codorus Township, York County, Pennsylvania, about ten miles from York City. Its organization was accomplished in 1758. Its charter members were Brethren John Brillhart, Peter Brillhart, Elder Jacob Donner, and Rudy Yount. Their first minister was Henry Neff. He labored under the care of Elder Jacob Donner, and his labors were very successful. Elder Donner presided over them until he moved to Monocacy, Maryland. He was a noted poet, and served the church faithfully for a long time. This was in 1770. At this time Brother Neff was ordained to the eldership, and their membership was about thirty-five, as follows:—

Elder Henry Neff and wife, Michael Berkey and wife, Peter Brillhart and wife, Catharine Beightley, Wendel Baker and wife, George Beary and wife, Christian Eby and wife, George Ettor and son, John Harold and wife, Elizabeth Leip, Ann Neiswanger,

Jacob Neiswanger and wife, Jacob Spitler and wife and two daughters, William Spitler and wife, Matthias Spitler and wife, Jacob Tilman and wife and daughter, Susanna Weltner, Rudy Yount and wife.

After Elder Donner had moved to Maryland, he lived at Linginoehr (now Langanore), Frederick County, but the Codorus church was not forgotten or neglected by him, as it was frequently visited by him, and he labored diligently for the spiritual welfare of its members and the salvation of souls.

GREAT SWAMP CONGREGATION.

This society was called by the above name from the large, level tract, called the great swamp. Their meetings were usually held at the house of their minister, Brother John Frick, in Upper Milford Township, Bucks County, Pennsylvania. In the spring of 1733 there was an awakening of a few persons in the vicinity, who occasionally met for devotional services. They had some knowledge of the brethren, and of their manner of observing the sacraments, and they solicited a visit from some minister to instruct them more fully in the ordinances of the Lord's house. Accordingly, Brother Johann Naas, then living in the Jerseys, made an evangelizing tour among them, during which he baptized six persons, namely, Salome Miller and her brother, Joseph Miller, John Bracht and his wife, Peter Longanecker, and Peter Rhoads. These established meetings between themselves, to edify one another, as the apostle enjoined. This little leaven soon began to work, and it continued to extend its influence.

In A. D. 1735 they were visited by Elders Peter Baker and Martin Urner, of Germantown, Pennsylvania. They found five more earnestly awaiting opportunity to manifest their faith in the Lord, and they were baptized. These were Hanse Zuck and his wife, John Frick and his wife, and John Slifer. In the evening of the same day there was a love-feast, at which Peter Becker officiated. Here an organization was effected of eleven members in 1735, which existed for a number of years, without the occurrence of any unusual event.

In 1742 Count Zinzendorff canvassed the country to make proselytes to his accommodating faith. He made inroads among the brethren, and, by his artfulness, took a number of them away. They, however, soon found themselves disappointed, and some of them returned. They were frequently visited by ministering brethren from other parts, and continued to increase in number. Many of the Mennonites united with them, preferring immersion. The Moravians also intermingled themselves among them, and diminished their number. Their first elder was Abraham Duboy (see Biographical Department), who became a resident minister in 1738. He died March 21, 1748, and then John Frick became the pastor of the congregation. In 1770 he became an ordained elder. At this time there were about twenty families identified with the congregation, and there were twenty-eight members, as in the following list:—

Elder John Frick and wife, Philip Deal, Frederick Deal, Lawrence Erbach and wife, John Demuth and wife, Egite Christian and wife, Ludwick Christian and wife, Mary Christian, Philip Goodman and wife, Henry Kun, Widow Crayling, Andrew Meinzingen, Widow Olinger, John Redrock and wife, Widow Rinker, Catherine Rinker, John Sleifer and wife, Jacob Staut and wife, Freny Trissel.



OLD GERMAN BAPTIST CHURCH

CHAPTER VIII

GERMAN BAPTIST CONGREGATIONS

ANTIETAM, PENNSYLVANIA.

Abraham Stouffer, who was ordained a bishop by Elder Peter Becker, preached a while at Conewago, York County, before moving to Antietam. That church was organized in 1741. He, with Elder George Adam Martin, organized the Conococheaque congregation in Franklin County. Stouffer did not remain there more than twelve years, when he again emigrated eastward to a place called Bermudian. Conococheaque and Antietam are two prominent streams flowing southward in Franklin County, and emptying into the Potomac River in Washington County, Maryland. Prior to the organization the people were supplied with preaching by ministers traveling back and forth between Germantown and Virginia.

In 1780 a number of families from various places settled along the Antietam. Some were members of the church, others joined after they arrived. Among those were the Snowbergers, Knepers, Fridlys, Stovers, Prices, and Royers.

This is one among the oldest Tunker churches in America. It was organized about the middle of the eighteenth century, probably not later than 1752. This congregation was first named Conococheaque, the Indian name of a small stream flowing through the county. Of the names of the ministers from the time of its organization to the year 1800 only two are known, namely, George Adam Martin and William Stover. During the first fifty years the brethren suffered many privations on account of the French War, in 1755, the Revolution twenty years later, and the Indian wars, together with many inconveniences incident to a newly-settled country.

For upwards of forty years no meeting-house was built, and they worshiped in their houses and barns, and sometimes in the open air. The dread of the Indian tomahawk and scalping

knife was everywhere felt. In the morning, before going to the fields to work, the farmer and his sons often bade good-bye to the balance of the family, fearing they might not return, or, if permitted to do so, would find their loved ones murdered by the Indians. Some, indeed, fell victims to the ruthless hand of their dreaded foe; but, owing to the strict vigilance of the settlers, the Indians were finally banished, and a brighter era dawned over the community. The long, dark night of woe gave way to a beautiful morn, betokening a pleasant day, which the brethren, with others, have enjoyed through the present century.

In 1798 the first meeting-house was built, where they continue to meet for worship. It is commonly called Antietam or Price's church, built on the bank of the Antietam, near Waynesboro, Pennsylvania. Since then other meeting-houses have been built, making five in 1898.

Four annual meetings have been held in this congregation during the nineteenth century, namely, in 1810, at Antietam meeting-house; in 1829, with Brother George Royer; in 1847, with Brother Isaac Deardorff; and in 1866, with Brother Jacob Price.

The names of the ministers elected since 1800 are: Daniel Stover, John Royer, Jacob Holsinger, Sr., Henry Strickler, Jacob Fahrney, Israel Senger, Daniel Keefer, D. Fogelsanger, Sr., William Boyer, Jacob Price, William Etter, David Bock, Joseph Gipe, Daniel Holsinger, Isaac Renner, Joseph F. Rohrer, Joseph Garber, D. F. Good, Abram Golly, John D. Benedick, Jacob F. Oller, Jacob Snider, and Daniel M. Baker. The last three and John B. Ruthrauff and Rush B. Oellig are the ministers in the service in 1899.

The ministers, two together, go on a circuit through the congregation. The two ministers who will be at a place on one Sunday will be at another the next, that there be no disappointments, and the ministers become better acquainted with the members. The membership numbers about four hundred, eighty of whom live in Waynesboro, where they have a meeting-house and a Sunday-school conducted by the members only. The members meet in council quarterly. The secretary records all that is

brought before the meeting, with its decisions, and keeps a record of the attendance of members.

In the primitive days of the church the Welch Run and Bock Creek congregations belonged to it, and in later years out of it the Ridge and Falling Spring churches were organized.

At first they worshiped all together in the German language. It was not until the year 1830 that any English preaching was done, and then only one sermon in a month. But during the last thirty years this has all changed. English only is mostly spoken.

There are two Sunday-schools kept up the year round, and another during the summer months only. On Wednesday evenings they have prayer-meetings, and on Sunday evenings, before the regular services, they have a young people's meeting.

AUGHWICK, PENNSYLVANIA.

The Aughwick church, Huntingdon County, Pennsylvania, was organized about 1802, with only six members, namely, Christian Long and wife, Daniel Secrist and wife, and Peter Secrist and wife. Of these Christian Long was chosen minister, and Daniel Secrist deacon. They could only labor in German, and hence, for a time, there was but little progress in number; but soon after the organization some members moved in from other points. In a few years, Jacob Lutz, also German, was chosen to the ministry; and again, in a few more years, John Hanawalt was chosen. He could speak in English, and the work seemed to move a little faster. The number was about twenty-five, when, in 1826, Peter Long was chosen to the ministry; and in 1827 Andrew Spanogle and John King were elected. Next in turn, in 1835, was Michael Bollinger; and afterward, in 1839, were elected Grabill Myers and Christian Long, Jr. John Glock was chosen in 1842, and John Spanogle in 1844. About this time the Aughwick church was denominated "a preacher factory." This seemed to be suitable, for the good work still went on as follows: Abraham Funck, in 1847; Enoch Eby, in 1850; George Myers, in 1853; James R. Lane, in 1858; Peter Swayne,

in 1861; Christian Myers, in 1865; Isaac Book and John Garver, in 1869; Robert Wakefield, in 1872; Seth Myers, in 1874; W. L. Spanogle, in 1877.

Of the foregoing twenty-two ministers, Christian Long, the first elected, served about forty-seven years, and died in 1849. In 1877 four more had departed this life. Seven were still in the bounds of the original Aughwick church, which was afterward divided into three organizations; and ten migrated to other places to carry forward the good work.

BROWNSVILLE CHURCH, MARYLAND.

The Brownsville church comprises the lower part of Washington County, known as Pleasant Valley, also the southern part of Middletown Valley, Frederick County, Maryland.

This congregation is located upon territory embraced in what is known as the Grossnickle congregation, embracing Mechanics-town on the east, during 1878, in D. P. Saylor's congregation, and extending westward to a point six miles beyond Charlestown, Jefferson County, West Virginia. The Virginia portion of this Grossnickle congregation is now under the supervision of Elder David Long (since deceased), of Washington County, Maryland. After cutting off the two extreme points of the Grossnickle congregation, as above, only Middletown Valley, with the lower portion of Pleasant Valley, was left, leaving the last-named congregation about twenty miles north and south and eight miles east and west. In time this territory was divided by the great national turnpike, which runs from Baltimore westward. All the members south of said road belong to the Brownsville congregation. Soon after the close of the Revolutionary War, brethren emigrated from Pennsylvania to this section of the country. Among those early pioneers was John Slifer, whose name appears in the annual meeting minutes of those early days, Peter Miller, and Peter Garver. Those named took up land around what is known as Burkittsville, Frederick County, and Rudolph Brown, about the same time, settled in Pleasant Valley, Washington County. Brownsville is named after him. Burkittsville and

Brownsville are but two miles apart, yet the South Mountain runs between them. And here at Burkittsville is Crapton Gap, a place rendered famous in American history by a battle being fought during the Civil War, which took place September 14, 1862.

For some years the scattered members through this section of country were dependent upon traveling ministers—Brother Ferguson and Elder Jacob Leatherman. After Ferguson, Christian Harshman and a brother by the name of Holler, who has three sons in the west preaching. After those came Christian Harshman, Jr., and Jacob Leatherman. Next in succession, Daniel Brown. Jacob Leatherman was the first elder. Then followed Henry Koontz, George Bear, Emanuel Slifer, Daniel Boyer, Ezra Gilbert, George Grossnickle, and Jonathan Baker. Grossnickle circuit was divided in April, 1864. Brother George Bear at this time was also an elder, who was assigned to Brownsville congregation. Brother Jacob Leatherman had the supervision of the Grossnickle church. In 1879 the ministers in this congregation were George Leatherman and Daniel Gibbon. Brother Bear continued elder of the Brownsville congregation until his death, April 16, 1872, aged eighty-three years. October 14, 1873, Emanuel Slifer was ordained elder of the Brownsville congregation, whose assistants were Cornelius W. Castle and Eli Yourtee. In 1878 there were forty-three added to this church, and the number of members was about 134; and at that time they completed an addition to their meeting-house.

COAL CREEK, ILLINO.

In the autumn of 1844, Jacob Negley, with his family, came to Fulton County, Illinois, not knowing of any members there. In the spring of 1845, David Zuck and his family came. He was in the second degree of the ministry. They held social meetings at their houses every two weeks. At first their congregations were small, but after their neighbors heard of it, the congregations increased. John Markley and his wife, from Ohio, had been there several years. In the autumn of 1847, Daniel Martin and

his family came. He was an ordained elder. These, excepting Markley and his wife, all came from Welsh Run, Franklin County, Pennsylvania. They then commenced holding meetings regularly in schoolhouses, and they had a small organized body of about eight or nine members. They adopted for a name Coal Creek.

About a year later, one Sunday morning, a man by the name of Ensign called at Brother Negley's house to shelter from a storm. After some conversation he asked to what denomination they belonged. The answer was that they belonged to the German Baptists, but were probably more commonly known by the name of Tunkers. He said, "Then you belong to soup people." The reply was, "Yes, we have soup at our communion meetings." He then said, "I know a man by the name of Wolfe, in Adams County, an able preacher, who belongs to your church." When asked for the first name and address of Brother Wolfe, he could give neither, but he said that he had a brother-in-law in the same county, by the name of Bushnel, belonging to the same church, whose address was Liberty.

Shortly after, Brother Wolfe was written to, in care of Brother Bushnel. About two weeks later Brother Bushnel visited the brethren in Fulton County, and it was concluded that they were of the same faith, and he gave Brother Wolfe's full name and address, upon which they entered into correspondence with Brother Wolfe, giving him invitations to visit them.

Probably in the autumn of 1849, the brethren in Fulton County, Illinois, had their first love-feast. They had become more extensively known, and Brother Samuel Garber, from Ogle County, and Brother Wolfe attended. Being strangers to each other, they had a council meeting, at which they concluded to commune with each other, and to wash feet in the single mode.

At the next annual meeting Elder Garber introduced Elder Wolfe, and afterwards the latter visited the brethren in Fulton County frequently. In 1876 in this church there were four ministers, two of whom were ordained elders, one in the second degree of the ministry and one in the first degree, and there were three deacons, and about sixty members.

DANISH MISSION.

The Danish Mission, by the Tunkers, was brought about mainly through Brother Christian Hope, who was born in Denmark, December 7, 1844.

His father was a farmer, and of limited means. However, he sent him to school seven years, the time required for a common-school education. He possessing fine natural abilities, his father early resolved to place his son in the ministry, but his mother frustrated this, and he was sent to learn harness making.

It seems that from his youth it was impressed on his mind that he should become a missionary, and in 1864 he was brought under conviction by reading the Scriptures. Believing the state church to be in error in many things, he associated with the Baptists, and united with them on the 1st of April, 1865. He did not find the union and peace he had expected in the church. He thought the members did not live as they should.

Zealous, earnest, and sympathetic, he pressed the priests with questions and arguments which aroused their enmity, rather than love and forbearance. He criticized the king of Denmark for acts which he regarded as without warrant in the divine law.

Seeing corruption looming up on all sides, he beheld Christianity wanting, and unbelief asserting its sway over the people. His soul was grieved, his heart saddened by the fearful manifestations of uncleansed affections among his countrymen. Believing that those who should exhibit the greatest virtue had fallen from wisdom and goodness, he attempted a reformation by issuing a fifty-two page pamphlet, with the flaming headings, "A FALLING AWAY," "ANTI-CHRIST," "THE SON OF PERDITION." He also issued four sixteen-page tracts, entitled respectively, "Marriage and Wedding," "Can a Rich Man Be Saved?" "Lo, Here; Lo, There!" "The Scaffold," or "A Voice from the Infernal House." All of these were published in 1869, and to meet the demands of the publisher he disposed of his stock in trade, gave his furniture to the poor, and went about distributing his tracts, and preaching the gospel. At the close of the year his printer

was called upon by a government officer to answer for the tract, "The Scaffold," but not until diligent search had been made for the young man who had turned the country upside down with his "Scaffold." The printer sought young Hope, and told him of the difficulty. The young soldier at once surrendered himself to the government, appeared in court, and confessed authorship and responsibility, thus clearing the printer. As the Danish laws require printers to be responsible for the character of each publication issued through them, and the counsel of the king finding that young Hope had no property, he turned his attention to the printer, and secured judgment against him for 2,000 crowns. However, by some good streak of fortune, the printer was let off with a very small sum. He continued to preach peace and goodwill to his fellow-citizens, and in four months held 340 meetings, which were attended by large crowds.

Before this took place he and a friend had almost resolved to sail across the great Atlantic for free America, and in casting lots it was determined that they should go. During the interval between his arrest by the government for the "Scaffold" publication, two more were issued, entitled "The Mark of the Beast," and "Redemption." These created a storm of indignation, and a reward of twenty crowns was offered for his capture. The mail and telegraph were brought into use for his apprehension, and every other means was used to secure his arrest and imprisonment, so that several times he barely escaped being captured, but a way of escape was opened, and he reached Norway in safety.

Here he proclaimed the gospel, as he then understood it, in low and in high places, for a month or more to great crowds of people, who thronged to hear the young defender of the truth and the Bible. From here he started for America, reaching the central part of Iowa about harvest-time, in 1870. He remained in central Iowa one and one-half years, and, after having married, went to Clinton. Here he joined the English Baptists. To become better acquainted with the English language he bought some English books, and among these was a family Bible, which contained historical sketches of various denominations. Here he

first learned of the Tunkers. He at once saw that this people were in possession of many of the practical truths for which he had so earnestly labored in Denmark. He made inquiry of a Baptist deacon, who replied that he knew some of the Tunkers years ago in the east, and added, "They want to be a little smarter than other people, that's all." The only thing that seemed to puzzle him was trine immersion. He saw that Matt. 28:19 would sustain it, but, like many others, thought single immersion just as good. He read that "scrap of history" time and again, and the oftener he read it, the more he was assured that if the Tunkers live as they teach, he could live with them.

He had much trouble in finding the Tunkers, but succeeded at last, and was received by baptism into the church at Hickory Grove, Carroll County, Ill.

He settled down to work in Mt. Carroll, where he remained a few months, and then, at the solicitation of kind friends, moved to Lanark, where he continued working at the harness trade.

Having found peace with God and gladness of heart, he had not forgotten his countrymen, and here commenced to translate Moore and Eshelman's pamphlets into Danish, thinking that perhaps some day he would be able to have them printed and distributed in Denmark. One day Brother Eshelman came to visit him, and the conversation soon drifted toward tract work. Brother Eshelman said, "I will begin the work by giving twenty-five cents; will you do the same?" They did so, and called on others for help, through the papers, and soon \$400 was donated toward publishing the translated pamphlets.

While this was going on he wrote to an old-time friend of his in Denmark, named Christian Hansen, concerning the brethren, and sent him Moore and Eshelman's pamphlets, as Mr. Hansen could read English. Brother Hope prayed God to give him grace to know the truth and obey it. By the time the \$400 for the tract fund was in, he had received a letter from Mr. Hansen to the Cherry Grove church, Carroll County, Illinois, asking to have the gospel preached in Denmark, and wishing to be received into the church. This brought the church to action, and after

the request was read, it was agreed by the Cherry Grove congregation to seek the counsel of all the churches comprising the northern Illinois district. It was agreed to convene in special district council, at Cherry Grove, November 12, 1875. Every church but one was represented, and the house densely crowded with earnest, sympathizing members from the various congregations. The Spirit of God seemed to fill every heart; and there was but one expression, and that was that the call must be heeded. But who should go? was the momentous question. It was finally decided that the delegates should choose two brethren to fill the call, and that the general brotherhood should be invited to contribute money to meet expenses, but that if sufficient would not be contributed, northern Illinois would bear the whole burden.

Brothers Enoch Eby and Paul Wetzel were chosen to go to Denmark, but later Daniel Fry was chosen in place of Brother Wetzel. Brother Hope was chosen to be their interpreter, as the brethren selected could not speak Danish.

It was agreed that Brother Hope should prepare immediately and go in advance to begin the work. By the first of January, 1876, Brother Hope left Lanark, Illinois, and visited his wife's parents at Clinton, Iowa, and other friends, and then set sail for Denmark. Both he and his wife were very seasick, but landed safely.

They went to see Christian Hansen, who lived in the northern part of Denmark. He was glad to see them, but thought it best that they should locate in the southern part of the country, so they located at Assens.

Their first work was to distribute the translated tracts among the people, so as to awaken them to a sense of gospel duty.

Hansen was baptized May 5, 1876. He informed Brother Hope of a young woman who was seeking the Lord, and would likely join the brethren if he would go and see her. He went, and on the 27th of May she was baptized. This finished the harvesting for 1876. Brother Hansen traveled during the summer of 1876, and distributed pamphlets all over the country. He was apprehended and thrown into prison because he refused to do military duty.

Elders Eby and Fry and their wives landed in October, 1877, and a church was organized by them at Hjorring. There were thirteen members at the time of organization. Brother Hope was advanced to the second degree, Brother C. C. Eskilsen was chosen to the ministry, and Brother N. C. Nielsen chosen deacon.

Brother Hope was shortly afterwards advanced to the eldership, and before returning home the American brethren also ordained Brother Eskilsen to the eldership, and he was given charge of the church.

Brother Hope remained in this part of Denmark about two years, and then went to Copenhagen, and started to work there. Here there were at one time about twenty members, but there are only a few left now. (They did not do well in Copenhagen, largely because of the mode of *dress* required.)

In 1884 Brother Hope moved to Malmo, Sweden, and commenced to work there. Returning to the United States in 1887, he located in Herrington, Kansas.

Since then he has been in the mission work all of the time, and under the direction of the German Baptist Mission Board, and has been working in many states. He was sent to Denmark and Sweden several times to help the work along. He crossed the ocean nine times.

He was there in 1899, and coming home in the spring, was sent to Texas, and was there when that part of the country was flooded. He contracted disease from it, and came home sick, dying after an illness of about ten days, July 31, 1899, leaving a wife and six children.

In 1899 there were in Denmark eighty-two members, of which four are elders, two are ministers, and seven are deacons; and in Sweden eighty-four members, of which three are elders, four are ministers, and three are deacons.

DRY CREEK CHURCH, IOWA.

Early in the spring of 1854, Brother T. G. Snyder and family left their home in Blair County, Pennsylvania, and emigrated to the west. They arrived in Linn County, Iowa, April 16, 1854.

Brother Snyder, then a deacon, and his wife were the first members in the county. The second family of members was that of Elder Jacob O. Waters, who emigrated from the Conemaugh congregation, Cambria County, Pennsylvania, in the spring of 1856. Within a few months ten or twelve members were located in this vicinity, and Elder Wagner, of Ohio, assisted Elder Waters to organize what is now known as the Dry Creek church.

In the fall of 1856, this little congregation held their first love-feast in Brother Snyder's barn. A few brethren from Waterloo and elsewhere were present on this occasion, and about twenty enjoyed a very pleasant feast together. At this time a choice was held for a speaker, which resulted in calling Brother Snyder to the ministry. Two years later this little band of brethren gained strength enough to build the first meeting-house in the state. It is still in a good state of preservation, though it plainly shows the marks of age.

It was here that the Quinter and McConnell debate was held, in 1867, which resulted in the entire overthrow of the Disciple Church in this vicinity. The house in which the debate was held has long since been torn away. A dim outline of the foundation is all that marks the place where once stood a flourishing church. Many were added to the Tunker Church after the debate, and ever since they have had a strong hold in the community.

Ministers elected up to the time when the old-order brethren withdrew, were, Jonathan Keys, J. C. Miller, Solomon Stamy, and Martin Boyd. Those moving into the district were, John Filmore, Moses Rogers, John Veach, Daniel Holsinger, and Abram Stamy. Those who went with the old-order brethren were, Daniel Holsinger, Solomon Stamy, Martin Boyd, and J. C. Miller, who took with them nearly sixty members.

The church, in 1894, had a membership of about one hundred, and three houses of worship, two in the country and one in the city of Cedar Rapids. The latter was the outgrowth of the annual meeting held there in the spring of 1892.

ELKHART, INDIANA.

Among the first venturers into this wild, new country was Daniel Cripe, an elder in the Tunker Church. He, with his family, and Jacob Cripe, Christopher Stouder, and John Pipenger and their families, came in 1829. Daniel Cripe was a man of medium height, broad-shouldered and well muscled; his face was smooth-shaven, and complexion light. Being of kindly disposition, he made many friends, and commanded the love and respect of all who knew him.

He selected for himself a half section of land on Elkhart prairie, about two miles south of where the city of Goshen now stands, and at once erected a log cabin upon it, and made other necessary preparations for a home. He, with his friends, constructed a rude plow with a wooden moldboard, for the purpose of turning a few furrows to mark their claims, and put out small crops to raise provisions for the coming winter.

After making the plow, the question arose as to who should use it first. It was decided that the oldest should first use it, and, as Daniel Cripe was the oldest, the lot fell to him, and thus, according to tradition, he was the first white settler to plow a furrow on Elkhart prairie.

Having established his new home, he returned in the early part of 1830 to Montgomery County, Ohio, his former home, and induced his son Samuel, and family, to emigrate to this country. Martin Weybright and family, Jacob Studebaker and family, and others, came also the same year. In the early part of the summer of 1830 a daughter, Rosanna, was born to the wife of John Cripe, nephew of Daniel Cripe, she being the first child born to any of the brethren in northern Indiana. The Cripe family has since become very numerous, and has exerted no small influence in the history of the church of this county, a large portion of it adhering closely to the teachings of the church.

One of the first things to be remembered by these early settlers was their devotion to God. Accordingly, services were held in the homes of the members, Elder Cripe preaching in German.

The work prospered, and soon, in the spring of 1830, was organized the Elkhart church. This was the nucleus around which were formed all the churches of the northern district of Indiana. From the first they called themselves the Brethren, and for a long time were known by no other name.

In the latter part of the summer of 1830 the church decided to hold a love-feast. No beef could be procured, therefore Elder Cripe gave a ewe lamb—the only one he had—for the supper. About twenty members communed. It was held in Elder Cripe's house, and was pronounced, by some present, as the most enjoyable feast they had ever attended.

Traveling in those days was very difficult, and many hardships had to be endured, even after reaching the settlement. But these difficulties stimulated them to greater efforts. Emigrants from the east kept pouring in, and, settling in different localities, soon covered a great amount of territory. This created much work for Elder Cripe, and, feeling the need of help, a church meeting was called, and two brethren, Martin Weybright and Jacob Studebaker, were chosen to the ministry. These were the first two brethren elected to the ministry in northern Indiana.

Other ministers moved from the east, and made this their home. John Leatherman came in 1835, and settled in the southern part of Elkhart County. Soon after eight members of that portion of the territory were organized into a separate congregation, and are known as the Turkey Creek church.

Elder James Tracey came in about 1850. He was a natural orator and born leader of men, and, by his strong traits of personal character, exerted a wonderful influence for the church. Through his efforts the Elkhart district was again divided, this time into three separate congregations. The Rock Run church was cut off on the east and the Yellow Creek church on the west. Later the Elkhart Valley district was cut off on the northwest. A number of churches have been organized from the Elkhart church.

The lives and the work of our pioneer brethren are full of interest. As a historian says of the Puritans, so we say of our

ancestors: "They were sturdy men and women, and the sturdiest part of them was their principles. When they began the structure of their new society, they began at the bottom. They built upon God and in godliness. Christ was their foundation, and His edifice was the structure which they sought to build."

Elder Cripe died in 1859, at the age of eighty-seven years and six months. His ashes now rest in the little cemetery near the eastern edge of Elkhart prairie. His grave is a modest one, and but few people in passing by realize that here lie the remains of the organizer of the first Tunker Church in what was then known as the northwest, and the first Protestant minister in Elkhart County.

FLAT ROCK, VIRGINIA.

One hundred years ago, the first brother moved to the valley of Virginia, and settled in the upper end of Shenandoah County. He was a minister, and his name was John Garber. He was the father of seven sons, six of whom became ministers, and the other a deacon. They were all faithful ministers, planted many churches in Virginia, Tennessee, and Ohio, and all lived to be aged. Martin Garber, one of the seven, remained in the county near the home of his father, traveled much, and labored faithfully in the cause of the Redeemer, connected with some of the writings of the old brethren in the encyclopedia. He was elder of the first district of Virginia, which then extended from Harrisonburg to the Maryland line.

When the membership became large, the district was divided, and Jacob Wine, grandson of Martin Garber, became first elder in the Flat Rock district. The district took its name from the rock on which the meeting-house is built, it being one mile from where Martin Garber lived. This rock has an area of about one acre. It was deeded to the church by Brother Michael Wine, Sr., who lived in a house in which, over eighty years ago, a yearly meeting was held. The house was not more than half full of people. An old man from the South Branch being present, said that the house was so large there ought to be two preachers.

HICKORY GROVE, OHIO.

From 1827 the territory now known as Donnels Creek, Lost Creek, and Hickory Grove, were one organization, presided over by Elder Christian Frantz. In the part now called Hickory Grove, Isaac Darst was a minister; in all, about twenty-five members. In 1830 Henry Harshbarger, David Landis, deacons, and Isaac Karns, elder, moved in. Then what is now Hickory Grove church was organized, with about forty members, under the care of Isaac Karns.

In the fall of 1832 Isaac Darst died. In 1833 John Studebaker died. In 1835 David Landis was elected to the ministry. In 1836 David Shelabarger, Adam Stinebarger, and Henry Rubson, ministers, moved in.

In 1837 James Ward and Daniel Arnold were elected deacons. Ward at this time insisted on the ordination of Darst, so that their children could be married in English. About 1849 the interest in the good cause grew so low that for a time there was no regular preaching services held, though there were three resident ministers; but by the efforts of David Bowman, John Darst, and Peter Nead, the work was again established, David Shelabarger being in charge.

In 1853 David Landis and David Shelabarger moved out, and Joseph Arnold and Jacob Snell were elected deacons. David Studebaker moved in. He proved a minister of great influence, and being dead yet speaketh. There were now about eighty members. In 1855 the present house of worship was built. In 1856 Abraham Studebaker died. In 1858 Joseph Arnold was elected to the ministry, S. S. Studebaker deacon, and Henry Rubson and Adam Stinebarger ordained. From the time David Shelabarger moved out until the above ordination the church was under the care of Elder John Frantz, of Donnels Creek.

In 1860 John Crist was elected to the ministry. In 1863 G. W. Studebaker moved in and labored here for two years, then moved to Indiana. In this time the death of David Studebaker occurred, which was deeply lamented. There were now one hundred members.

About 1865 Rubsom and Stinebarger were relieved of their ministry by a committee from annual meeting, and H. D. Davy and Abraham Flory placed in charge. Flory remained in charge until the division of '81. In 1866 Samuel Coppock was elected minister, Jacob Hawier and John Filburn, deacons. In 1872 Isaac Studebaker, minister, moved in. In 1873 O. F. Yount was called to the ministry, and labored here until 1876, when the middle district was formed. He and Samuel Coppock were living in that territory. In 1879 Joseph Arnold was ordained. In 1880 Henry Gump was called to the ministry.

In 1881 the memorable divide took from this church about thirty members, including Elder Flory and three deacons, leaving the church with Henry Gump, minister, and two deacons; in all, about one hundred members. The church now called Elder John Smith to take charge.

In 1881 Jacob Coppock was called to the ministry, and Henry Gump advanced.

In 1882 the first series of meetings were held, resulting in twenty-eight accessions and greatly confirming the members. In 1885 D. S. Filburn was called to the ministry. In 1886 Henry Gump was ordained. In 1893 Samuel Gump was called to the ministry.

The official board now stands: Ministers, Henry Gump, Jacob Coppock, D. S. Filburn, and Samuel Gump; deacons, Jacob Hawver, Jacob Snell, George Zimmerman, and Samuel Studebaker. There are now about one hundred and fifty members. There are three points of regular preaching, with fair attendance and interest. A greater per cent of the members' children are in the church.

LITTLE CONEWAGO, PENNSYLVANIA.

The Little Conewago church is located in Pennsylvania, York County, Hanover Township, and along the Conewago River. The central point was about twenty miles from York City. It was established in 1738, when Brethren Bigler, Deardorff, Eldrick, Gripe, Stutsman, and some others who resided near to them,

united in an organization. Elder Daniel Leatherman attended to this service, and for some time he had the oversight of the congregation. He then moved to Monocacy, in Maryland, and Brother Nicholas Martin was selected and appointed to take his place. He was blessed in his ministry, but also left them and moved to Conococheague, Maryland. After this Brethren Jacob Moyer and James Henricks were elected for the ministry.

In 1770 this Little Conewago congregation numbered fifty-two members, and the following are their names:—

Jacob Moyer (minister) and wife, Rudy Brown and wife, Brother Dobis and wife, Mrs. Bowser, Maud Bowser, Barbara Bear, Eliza Bearing, Henry Donner (tanner) and wife, Christian Etor, John Geiny, Henry Geiny and wife, James Henrick (minister) and wife, Nicholas Housteter and wife, Christian Housteter, Henry Hoeff and wife, Great Hyman, Michael Kouts and wife, John Moyer and wife, Mrs. Moyer, Jacob Miller and wife, Joseph Moyer and wife, Stephen Peter, wife, and daughters, George Peter, Hans Adam Sneider and wife, John Swartz and wife, Jacob Souder and wife, Barbara Sneider, Michael Tanner and wife, John Peter Weaver, George Wine and wife, Daniel Woods and wife, Hester Weiss.

MAHONING, OHIO.

The territory occupied by the Mahoning church was settled by white people about the year 1800. John Myers, John Shoemaker, and John Summers were among the first Tunkers that settled there. Ministers from Pennsylvania preached for them occasionally, and from time to time some were baptized. After the lapse of several years, the exact date of which we could not obtain, it was deemed proper to form an organization. George Hoke and Joseph Mellinger were chosen to the ministry, and John Coller and Abram Heastand deacons. George Hoke was ordained to the eldership in the year 1820, and David Shoemaker and David Summers chosen to the ministry. In 1826 Elder Hoke moved to the Canton church, but retained the charge of the church. A number of other members moved away, keeping up a

constant drain on the membership. During the years intervening between 1827 and 1836, David Shoemaker, David Summers, Joseph Mellinger, Abraham Myers, and Abraham Heastand, all ministers, moved from this congregation to the vicinity of North Georgetown, where a new settlement of Tunkers was being formed. This left David Summers and Richard Brenemon the only members of the church. Elder Henry Kurtz about this time resided in the Canton church, and in 1841 Elder George Hoke authorized him to visit Mahoning church once a month. His labors were greatly blessed in the conversion of sinners. It is recorded that at one meeting he baptized ten persons, which was then regarded a remarkable occasion. In the spring of 1842, Brother Kurtz moved into the Mahoning church, and four other members were received by letter. Soon after this Henry Kurtz was given charge of the church, although not ordained at that time. There were then about fifty members, including three ministers and three deacons. The following is a synopsis of the membership gathered from the church record:—

Number of members in 1841.....	55
By letter and baptism, to 1870	122
<hr/>	
Total, 1870	177
Died during above period	46
Removed to other places	69
<hr/>	
Number left in 1870	62

115

George Hoke moved to Canton in 1826, where he preached about twenty years. He moved to the Nimishillen church, and finally to Ashland, where he died.

Henry Kurtz was ordained Sept. 26, 1844, and died Jan. 12, 1874, after serving the church thirty years in the capacity of elder. Philip Rothenberger lived in this congregation and moved to Indiana, where he was ordained. James Quinter moved into this congregation in 1856, and was there ordained. Jacob H.

Kurtz and Noah Longanecker were elected to the ministry Aug. 30, 1861; Jonas Hoke elected Oct. 8, 1875, D. F. Longanecker and Edwin Ruhlman, Oct. 4, 1879.

The first meeting-house in this church was built in 1849, on the Summers place, and about one mile from the residence of Elder Henry Kurtz, in Mahoning County, Ohio. This was the birthplace of the monthly *Gospel Visitor*, the first serial publication in the Tunker Church since the days of Christopher Saur. In 1871 another house of worship was built near Columbiana, called Zion Hill. In this house Elder Kurtz preached his last sermon, on the day before his death.

Before the erection of any church building, services were held in the houses and barns of the members. The following is a list of the names of those who entertained the meetings and love-feasts previous to the time of houses of worship: John Summers, David Hardman, David Summers, M. Shoemaker, Jacob Leedy, Conrad Hauger, Daniel Summers, M. Bowman, Jacob Summers, Henry Hoke, George Battenfield, Daniel Hardman, John Bright, Richard Brenneman, Adam Anglemeyer, Daniel Wise, Mathias Haas, David Brown, Jacob Longanecker, Henry Kurtz, John B. Summers, and Jacob Haas.

MARSH CREEK, PENNSYLVANIA.

This church was organized about 1810, the probable membership being twelve. David Pfautz was elected to the ministry, and Jacob Sherfy to the deaconship.

About 1813 Michael Slothour, a minister, came into the church, and he served as such until 1834, when he died. In September, 1830, David Ecker and John Pfautz were chosen to the ministry, and Slothour and David Bosserman as deacons. August 28, 1836, the latter was chosen to the ministry. August 27, 1841, Daniel Benner was chosen speaker, and Joseph Kittinger deacon. May 23, 1845, Henry Bucher, and in December, same year, Michael Bushman, were chosen to the ministry. February 8, 1851, J. D. Trostle was chosen to the ministry. October 4, 1851, Joseph Sherfey and Jacob Diehl were elected deacons, and on May

29, 1853, the former was called to the ministry, and Jeremiah Sheets elected deacon. Between this and 1874, David Blocher and C. Lahman Pfoutz were chosen to the ministry, and the following were deacons: H. G. Koser, Samuel Hoffe, Isaac Bucher, David Blocher, John Trostle, C. Lahman Pfautz, Ephraim Dear-dorff, Isaac Pfautz, and B. F. Kittinger.

It is said that David Pfautz was ordained in 1821, and that he was an elder till his death, in 1849; also that David Bosserman was ordained in 1848, and that, in 1877, the church was still flourishing under his eldership.

This church is located in Adams County, Pennsylvania, and is bounded by these churches: Upper Conewago, Antietam, Falling Spring, Lower and Upper Cumberland, Monocacy, and Pipe Creek. The membership in 1877 was 193. In 1850 the territory was formally divided into six sub-districts, the boundaries being designated by public roads meeting at Gettysburg. In 1877 there were five ministers, eight deacons, and five places for regular preaching. At that date there were but two meeting-houses, one built in 1830, and the other in 1852.

MAQUOKETA, IOWA.

Jacob Stutzman and wife were the first Tunker members who lived in the territory which constitutes the Maquoketa church. Afterward Samuel Brumbaugh moved in, and in 1852, David Brower preached in his house, which was the first Tunker preaching in that community. The church was organized in the fall of 1855, at the house of Samuel Brumbaugh. Elders Daniel Fry and Christian Long presided at the organization, and Elder Fry officiated at the communion meeting following. There were at that time nineteen members scattered through Jackson, Clinton, and Cedar Counties. Jacob Stutzman and Henry Haines were elected deacons. There was no minister in the church until the following year, when Jones De Haven moved in from Pennsylvania. The following ministers were elected in this church: Felix Senger, Joshua Schultz, John Gabel, Jacob Long, and David Kamiar, and Isaac Barto and Marcus H. Fowler moved

in. Joshua Schultz was ordained here in 1874, and Isaac Barto in 1880.

Previous to 1880, one hundred and fifty-nine members were received by baptism and sixty-eight by letter. Twenty-three members died, twenty-seven were disowned, sixty-six moved away, and fifteen were struck off by a change of territorial lines. The church embraces Clinton, Scott, and the eastern one-half of Jones County. The officers in 1880 were: Joshua Schultz and Isaac Barto, elders; John Gabel and David Kamiar, ministers; J. Kindig, J. Friday, Levi Snowberger, J. Scott, George Stramp, and Fred Oberfelt, deacons.

They preached at Lost Nation, Grand Mound, South Grove, Nashville, Mill Rock, and Calamus. The congregation had one church at Lost Nation valued at \$1,300.

MONOCACY, MARYLAND.

The territory constituting the Monocacy church was formerly of the Beaver Dam congregation, and was organized into a separate church Dec. 3, 1855. There were at that time twenty-six brethren and fifty-three sisters, who constituted the charter members of the organization. They were much scattered over a territory 10x30 miles. There were thirteen different sects occupying the same territory who regarded baptism by immersion as non-essential. At the time of the organization Daniel P. Saylor was the elder, Daniel Boyer minister, and John Weybright deacon. The first baptism was administered Aug. 3, 1856, by Elder Saylor to Peter Fogle. Since then to 1880 one hundred and sixty persons have been baptized in this church. Daniel Harp, Isaac Renner, D. R. Saylor, G. A. Hoover, and T. J. Kolb were chosen to the ministry.

A committee appointed by the annual meeting of 1879 to visit Maryland churches, did not deem it necessary to visit this congregation. The church has two meeting-houses, one at Rocky Ridge, the other at Double Pipe Creek, and a membership of about 125 in 1880.

MORRISON'S COVE, PENNSYLVANIA.

Extract from Charles B. Clark's "Semi-Centennial History of Blair County":—

"The first permanent white settlers of Blair County, coming into the southern end of Morrison's Cove about 1760 or earlier, are Tunkers, and that was probably the first religious denomination to obtain a foothold in Blair County territory. A Presbyterian minister by the name of Beatty preached a sermon one Sunday at Beaver Dams, now called McCann's Mills, in 1756; but it is likely that the Tunkers, who resided here, as above stated, held religious services at a still earlier date, and that the congregation consisted of residents of the Cove."

I further glean from this history that about the year 1765 Jacob Neff, who was a Tunker, built a mill where Roaring Spring is now situated. His mill was burned by the Indians, and rebuilt by him prior to the Revolution. Later, but still long, long ago, it was owned by John Ullery. He had a brother named Samuel, who was the first Tunker minister in the Cove, a great grandfather, on the mother's side, of S. B. Furry, the writer of this article. He preached in the Yellow Creek congregation, south-east end of the Cove, in the vicinity of New Enterprise. So far as I remember, his successors in office were Martin Miller, John Holsinger, David Brumbaugh, Jacob Miller, John Eshelman, Leonard Furry, and Daniel Snowberger. All died before the division except Jacob Miller.

According to the "Biographical Cyclopedia of Blair County, Pennsylvania," "Jacob Neff killed two Indians who attacked him at his mill at Roaring Springs in November, 1777, and then fled; after which the entire war party came up and burned his mill." This statement must be wrong; he killed only one Indian. The facts, as I gather them from the early settlers, are these: While in his mill, two Indians suddenly came upon him. He hid in the water-wheel. He remained there until everything was quiet, for a good while. Then he emerged with his gun, and ran up the hill in the direction of East Sharpsburg. As he glanced back,

he saw one of the Indians close upon him, gaining on him, when he suddenly turned and fired. The Indian fell dead, and Neff escaped. But he was afterwards disciplined by the church. Some said he was expelled. I do not vouch for the truth of the last statement.

S. B. FURRY.

NAPERVILLE, ILLINOIS.

The first brother that loacted in Du Page County, Illinois, was Jacob Netzley, probably in 1850. He was a lay member at that time, but afterwards was made a deacon. They had no meeting for two years. During this time they heard of brethren west of them in Lee, Ogle, and Stephenson Counties. In 1852 Samuel Garber, Daniel Fry, and Joseph Emmert responded to their call, came over, and preached for them. This was the first meeting held by the brethren in this county. Shortly afterward Levi Hartranft and wife were baptized, being the first in the county. Afterward the brethren visited them every eight weeks. In 1855 the church was organized by Elders Samuel Lehman, Daniel Fry, and Joseph Emmert. After that they were five years without a shepherd, when Elder Samuel Lehman came to labor. The first minister elected was Christian Martin, the first deacon Jacob Netzley. The church in 1878 numbered about seventy. Of this number there were four ministers, Elder C. Martin, Jacob Solenberger, John Hollinger, George Mowery.

OREGON COAST CHURCHES.

The early Tunker Churches of Oregon had the usual difficulties incident to frontier work.

Like children learning to walk, they had much to learn before they could keep step to the music of the gospel trumpet.

About the year 1867, a very ominous cloud hung over the scattered membership in the communities of Salem, Albany, and Lebanon, foreboding nothing but confusion. With a view of reviving the work of the Lord among them, they sought the assistance of the California churches, who sent Elder George Wolfe and Henry Haines (a deacon) to their assistance. They

started on their mission April 27, 1867, by way of San Francisco, Portland, and Oregon City, a distance of nine hundred miles. After a voyage of seven days they reached their destination, and found the brethren, as Elder Wolfe says, "in a tangled and gloomy condition, but after laboring with them from house to house, for nearly two weeks, all day and part of the night, with occasional public preaching, hope began to revive, and a desire was expressed in the church and outside in favor of union and fellowship."

They called a meeting at the house of Brother Philip Baltimore, near Lebanon, Linn County, where the main body of the Oregon membership resided at that time. The meeting was held May 13, 1867, when the following memorable document was agreed to and signed:—

LEBANON, Linn Co., Oregon, May 13, 1867.

We, the brethren of Oregon, being assembled at the house of Brother Philip Baltimore, agree:—

FIRST: In order that we may have a union and practice love and affection one toward another, to lay aside all hardness, past acts, and feelings, forgiving one another and asking forgiveness of all.

SECOND: We promise to strive in the future to cultivate brotherly love and peace.

THIRD: We agree to lay aside strivings and disputings (as we have heretofore done) about the restitution, the devil, the judgment, the resurrection, and the second coming of our Lord Jesus Christ.

FOURTH: We agree that we will not provoke one another on those subjects.

FIFTH: And whoever oversteps these agreements, we will admonish and deal with them according to the Master's directions in the eighteenth chapter of Matthew.

SIXTH, and lastly: We agree to be subject to the decisions of the brethren in the yearly meeting.

Hereunto we subscribe our names.

Signed in the presence of us, George Wolfe and Henry Haines.
J. Hardman, Anna Hardman, J. H. Ritter, Rachael Ritter,

B. Hardman, Philip Baltimore, Mary Baltimore, Daniel Leedy, Mary Leedy, David Peebler, M. Hardman, A. J. Wigle, Mary M. Wigle, J. W. Hardman, H. Spurlock, S. R. Peebler, Catharine Barnard, Peter Zell, Susan Peebler, Jacob Wigle, Nancy Wigle, Solomon Ritter, Elizabeth Ritter, Samuel Hardman, Mary Hardman.

Antedating the above organization we have a sketch of the life of some of its charter members. Jacob W. Wagner, in a letter to the *Gospel Visitor*, dated August 8, 1853, says:—

“My parents settled in Cape Girardeau County, Missouri, in early days. They became members of the church under the ministry of Elder John Hendricks. I was born in that county, in 1807. My father removed to Illinois, and lived under the care of Elder George Wolfe, who was my mother’s brother. I was brought up under religious instruction and joined the church in my youth. I was baptized by Elder Wolfe in September, 1827. I traveled much with Father Wolfe, visiting the churches.

“In the spring of 1852 I and two of my brothers set out for Oregon Territory. We were told before starting that in crossing the plains we might be required to deny our faith by traveling in a military form and under military protection, which, however, we did not find necessary, as the Indians were friendly toward us.

“We live eighty miles above Oregon City, seven miles above Calapoosa, on the east side of Willamette Valley. There are seven of us, three brothers and four sisters. Three others crossed the plains with us, but settled a hundred miles from us. The church elected me deacon, which is the only church officer among us.

In his remarks to the above the editor of the *Visitor* says:—

“There is one other subscriber to the *Visitor* in Oregon. His address is David Peebler, Salem, Marion County.”

PHILADELPHIA, PENNSYLVANIA.

The subscribers and contributors for purchasing a lot on which to build a church held their first meeting March 19, 1817. Nearly five thousand dollars had been subscribed. At that meeting James Lynd, George Gorgas, Jacob Ziegler, James Gorgas, and John Rink were appointed to procure a lot of ground. March 24, the committee reported that they had purchased a lot on Crown Street below Callowhill, seventy-five by eighty-six feet, for four thousand dollars. A building committee was then appointed, and held its first meeting April 11, 1817. The Crown Street meeting-house was built, and was dedicated October 12, 1817. Brother Peter Keyser was their minister.

Election of Ministers.—I have no date for the election of James Lynd and John Heisler. Timothy Banger was elected April 24, 1824; John Righter elected November 18, 1841; John Fox elected September 28, 1844, and ordained bishop November 16, 1867; Christian Custer elected December 24, 1861. All the above ministers preached in the old Crown Street church.

Deacons Elected.—Peter K. Gorgas and John Fox, July 13, 1842; John Goodyear and Christian Custer, February 23, 1850; John Fry and Isaiah G. Harley, January 31, 1863.

The Crown Street church was sold September, 1872, and the lot bought on Marshall Street below Girard Avenue in the same month. The building was thereon erected for the worship of God. The Sunday-school room was dedicated July 13, 1873. The main church room was dedicated the second Sunday in September, same year. Brother Isaac Price preached the sermon that day. The building was sold in March, 1890, and ground bought at the northeast corner of Dauphin and Carlisle Streets, in June, 1890. The church building was erected in 1891.

I. G. HARLEY, *Secretary*.

The church, corner of Carlisle and Dauphin Streets, was dedicated May 3, 1891. With that date my ministry began in this church. In the fall of 1892 Sister Mary S. Geiger built a splen-

did Sunday-school-room addition to the church, and presented it as a free gift to the church. In 1896 we started a mission Sunday-school at Twenty-sixth Street and Lehigh Avenue. The expenses of the work at this place were and are now entirely borne by Sister Geiger. In 1898 she purchased a lot at the above corner, built a splendid chapel and parsonage, and presented the entire property to the church. Brother J. W. Cline is the minister in charge at that place. The Sunday-school is large and active. This work is under the care of the main first church.

The Philadelphia church has at present about three hundred members. More than two hundred have been baptized in the past eight years. The church is very active in all missionary, benevolent, and charity work.

T. T. MYERS.

PANTHER CREEK CHURCH, ILLINOIS.

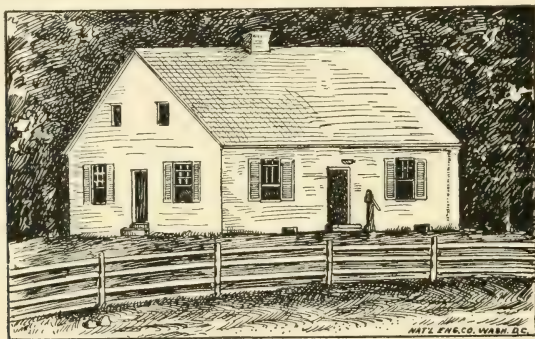
The first brethren that visited Woodford County, Illinois, to preach, were Daniel Martin, Jacob Negley, and D. Zuck, of Fulton County, all formerly from Pennsylvania. Brother Daniel Martin preached the first sermon, June 27, 1852. On that day eight of us came to the meeting with the purpose of uniting with the church. This was the first meeting ever held by the brethren in the county known to us. There were four men and their wives. There were six members here that had moved from Roanoke County, Virginia, at the time of the first meeting. The brethren came back again the following October, when four more were baptized. They organized a church on the 23d of October, 1852. Two brethren were elected to the ministry, George W. and James R. Gish. Since that time we have had regular meetings, but not without our ups and downs. After dividing twice, we still have over one hundred members, six ministers, and four deacons. We are still trying to do as well as we can in the Master's cause, endeavoring to keep close to the gospel and ancient landmarks.

JAMES R. GISH.

Roanoke, Ill., 1877.

SHARPSBURG, MARYLAND.

The town of Sharpsburg is situated in Washington County, Maryland, twelve miles south of Hagerstown, and about an equal distance north of Harper's Ferry. It is an historic town, noted chiefly for the bloody but indecisive battle fought in its suburbs and along the banks of Antietam Creek, September 17, 1862. A national cemetery at the eastern end of town contains the mortal remains of 4,667 Union soldiers. While probably an equal number of the opposing army fell victims to the cruel war, a much larger number were wounded, some of whom died subsequently, and others were maimed for life.



SHARPSBURG CHURCH AFTER THE WAR

It is conceded that more men were slain in a given time in this engagement than during any other battle during the war. Large shafts and monuments, numerous tablets, and silent artillery mark the places of the severest engagements. Other points of historic interest are "Burnside's Bridge," across Antietam, "Bloody Lane," and the "Tunker Church." This meeting-house is in the Manor congregation, is situated one mile north of town, and was built in 1853. It stood within the lines of battle, and was partly demolished by the batteries of both armies.

After the battle it was used as a hospital for both the "blue" and the "gray," and is a silent witness of human carnage and

inhuman warfare. The building was repaired in 1864. The War Department proposed to purchase the house and preserve it as a relic of the bloody event. The offer, however, was declined by the congregation, believing it would serve a better purpose by using it as a place in which to worship the Prince of Peace and teach the doctrine of love and good-will. A tablet has been placed on the outer wall, to the right of the door, by the government, which gives a brief history of the meeting-house and its connection with this battle.

The central meeting-house of the congregation, known as the Manor church, was built in 1832 by John Weaver and Peter Shamel. The annual conference of 1857 was held in this house.

Previous to the building of the Manor house, this territory was a part of the Beaver Creek church. Up to 1897 the bishops in this territory were, Joseph Emmert, Jacob, Emmanuel, and Isaac Long, and David Reichard. Brother Emmert was an uncle of Elder Joseph Emmert, of Arnold's Grove, Illinois, who was the grandfather of Mary Stover, of India. He preached mostly in the German language. These faithful standard-bearers had all gone to rest before the roar of cannon resounded within the walls of this hallowed sanctuary.

Samuel Mumma donated the church lot, whereon the Sharpsburg house was built in 1852 or '53. He was born in 1801. He was living within the lines of battle at the time of this engagement. His dwelling-house, barn, and nearly every building, with most of their contents, were laid in ashes during the battle, leaving scarcely a change of raiment for his family.

Elders Jacob Hibarger and David Long were next placed in charge of the flock. Elder Long was well known in the brotherhood, having served frequently on the standing committee of the annual meeting and other important committees. He reared a large family. Four of his sons, Joseph, Victor, Orville, and Walter, and three of his sons-in-law, Eli Yourtee, Seth Myers, and E. D. Kendig, are ministers.

During the war the Manor congregation numbered between three and four hundred members. It now numbers two hundred

and forty. Many have removed to other localities, and the Hagerstown congregation has taken a part of their territory and membership.

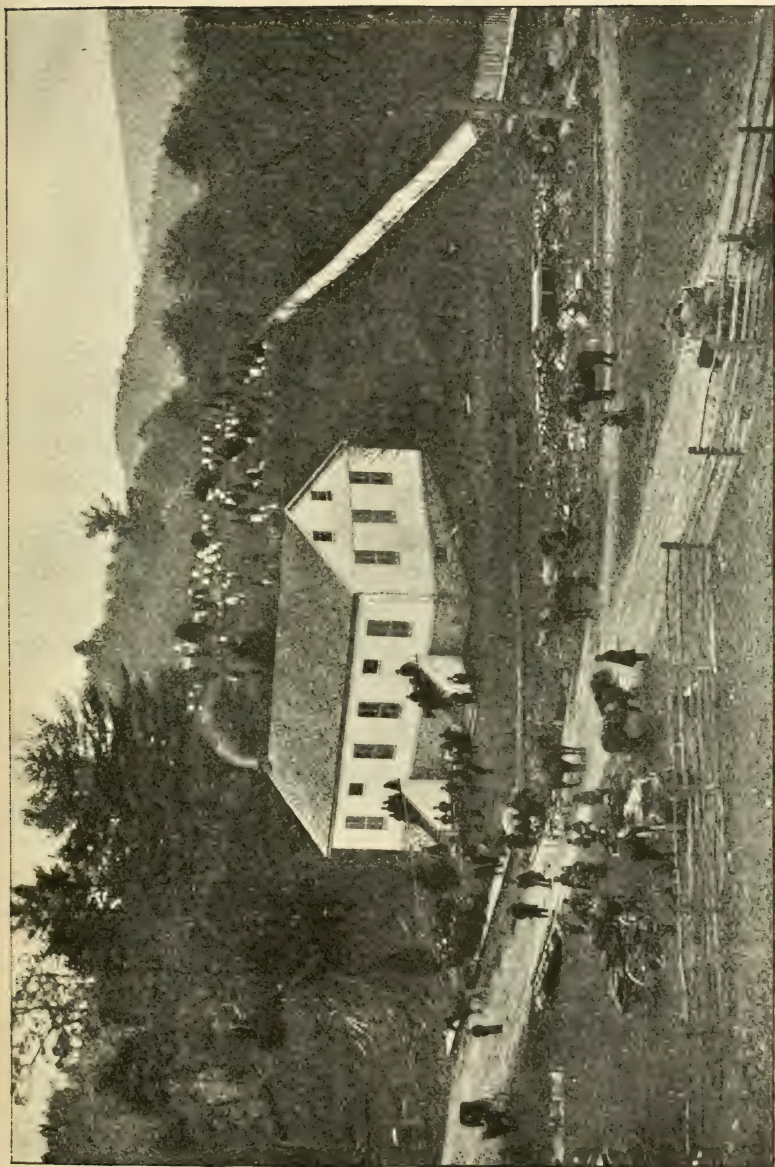
SPRING RUN, PENNSYLVANIA.*

This church is a part of the old church, which, about fifty years ago, was mostly known by the name of Kishacoquilas, and later by the name of Lewistown. In 1857 it was divided, and the western portion called Spring Run. The eastern portion is known by the name of Dry Valley.

The Lewistown congregation was presided over for many years by Joseph Rothrock, who resided near Lewistown, and later by his son Abraham, who subsequently emigrated to Kansas and died there. About 1851 Joseph R. Hanawalt was ordained to the bishopric of the church until it was divided, and over both churches for several years, until Jacob Mohler was ordained to the bishop's office. The first minister that lived in the territory of the Spring Run church was Jacob Kinsel, who died near McVeytown. About the same time John Hanawalt resided near Newton Hamilton, but his residence was in the Aughwick church.

The next resident minister in the limits of Spring Run was Joseph R. Hanawalt, who died in February, 1877. At that time the ministerial board consisted of Peter S. Meyers, George Hanawalt, Abram Myers, Samuel Musser, George H. Swigart, John S. Hanawalt, and William J. Swigart. There was a branch of this congregation called Stone Valley, in charge of Archy Van Dyke. The meeting-house where the love-feasts are held is at Spring Run, about two miles from McVeytown station, and was built in 1856. The whole number of members at present (1877) is near three hundred and fifty. In 1858 the number was about one hundred and twenty. The increase by baptism has been about thirty per annum, and seems regular and substantial. The young people are nearly all members of the church, from ten years upward, and many of them are quite intelligent and talented.

*Contributed by George Hanawalt in 1877.



SPRING RUN MEETING-HOUSE, NEAR M'VEYTOWN, MIFFLIN CO., PA.

The ministers are generally gifted, and have their labors reduced to a perfect system. There is regular preaching at over twenty different points.

SOUTHWEST MISSOURI.

Walnut Creek Church is located in the northeastern part of Johnson County, about four miles north of Knobnoster, on the Missouri Pacific Railroad. It is the oldest church in southwest Missouri. It passed through a severe trial during the war. It was under the care of Elder Joseph Wampler, and seemed to prosper till toward the close of his life, when dark clouds threatened its prosperity, but of late years those clouds have passed away. In 1880 it was under the care of Andrew Hutchison. They had a good church house in which to worship, and numbered about forty members.

Center View church is located in the central part of Johnson County, around the village of Center View, on the line of the Missouri Pacific Railroad. It was organized in 1870, and in 1880 was under the care of Elder Andrew Hutchison, who was assisted in the ministry by Elder Alexander W. Reece. They numbered about fifty members, and had a good church.

Mineral Creek church is located in the southern part of Johnson County, and embraces also the northern part of Henry County. As a church district it is large, and has a membership of about one hundred and fifty. It was organized about 1860. A number have since moved in, and others have united by baptism. S. S. Mohler, elder; assistant ministers, J. M. Mohler and F. Culp. It is distant from Warrensburg (south) about twelve miles. They have a commodious church house.

Holden church is in the southwestern part of Johnson County, eight miles south of Holden. It was organized in 1879, with a small membership and two deacons, but no resident minister. The church was placed under the care of Elder J. S. Mohler.

Grand River church is in the southwestern part of Henry County, south of La Due about three miles. It was organized

about 1871, with a membership of about twenty. In 1880 it numbered about seventy, under the care of Elder J. S. Mohler and J. C. Mays. They have a good church house.

The Mound church is in the northern part of Bates County, at Crescent Hill. It was organized in 1878, with a membership of about twenty, and was placed under the care of Elder D. L. Williams.

Murrow Creek church is in Morgan County, about twelve miles south of Tipton, on the Missouri Pacific Railroad. It was organized about 1874, with a membership of about thirty. It was under the care of Elder D. Bowman.

Clear Creek church is in Saline County. It was organized about 1875, and under the care of Elder D. B. Williams.

Brush Creek church is in St. Clair County, and was organized soon after the war, and was placed under the care of Elder Jacob Ullery. After his leaving, it was placed under the eldership of Brother John Ullery. He also moved away, leaving the church in the hands of Elder Lair. It was about three miles south of Osceola.

Nevada church is in Vernon County, in the vicinity of Nevada. It was organized about 1870, and was under the care of Elder S. Click, assisted in the ministry by Brother Wine.

Cedar County church is located in the southwestern part of Cedar County. It was organized about 1888, and under the care of Elder S. Click, assisted in the ministry by Brother Thomas Allen.

Spring River church is in Jasper County, in the vicinity of Carthage. It was organized in 1872, and was placed under the care of Elder Addison Baker. Since his death it was under the care of Elder George Barnhart, assisted in the ministry by William Harvey and S. Garber. In 1878 there was a membership of about sixty.

Shoal Creek church is in Newton County, in the vicinity of Newtonia, and was organized about 1872, having a membership of about seventy-five. It was presided over by Elders C. Harader and G. Barnhart, assisted by Brother William Hubbard. It was

in this church that J. W. Stein identified himself with the church. They have a commodious house in which to worship.

Texas County church is located in Texas County. It was organized in 1879, and cared for by Elders Harader and Barnhart, and is the result of missionary effort on the part of those elders.

The churches of southwest Missouri are generally in a prosperous condition.

SOUTH WATERLOO, IOWA.

The South Waterloo church was organized in April, 1856, with twelve members. Among these were John Spicher and wife, Matthias Miller and wife, John Dull and wife, John Berkley, and John Myers. John Filmore was chosen first pastor, and John Spicher was elected soon after. Meetings were held in the neighboring schoolhouses, in the country, and in the halls in town until 1868, when the church had grown numerically strong enough to build a house of worship, when the Orange church was erected. It is 40x80 feet in size, and cost about \$5,000. The house in the city of Waterloo is located on the corner of South and Seventh Streets, and was built in 1878. It is 30x48 feet, and cost about \$1,200.

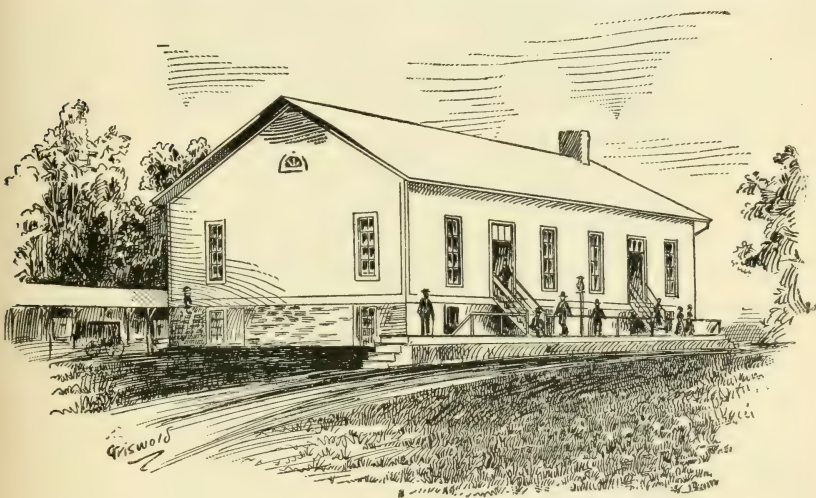
The following persons were called to the ministry in the South Waterloo congregation: John Filmore, Joseph Ogg, John Spicher, S. M. Miller, S. H. Miller, C. Asquith, L. R. Peiffer, Martin Beeghly, John Snyder, W. H. Lichty, H. F. Maust, E. B. Hoff, A. P. Blough, L. W. Eikenberry, N. J. Miller, J. H. Fike, J. B. Spicher, W. O. Tannreuther.

The following moved into the district: Jesse Myers, Henry Gochenour, Jacob Hauger, E. K. Buechley, Jacob A. Murray, A. B. Hochstetler, Tobias Musser, and Benjamin Buechley.

Of this church the *Waterloo Courier* says: "There are many interesting spots in Black Hawk County, and one of no small importance is the Tunker settlement south of Waterloo. In the midst of this community, and at its most interesting point, stands their meeting-house, the largest country church in Iowa, known as the old Tunker Church of Orange.

“To many a visitor who goes to this place for the first time there naturally comes the thought that he has been transported back to the times of the early church, so devout and utterly devoid of any semblance of ostentation are the people and their surroundings. It is a picture of a people whose object in life seems to be to live in perfect harmony with themselves and the rest of the world, and at the same time uphold the teachings of Christ as they recognize them.

“The church has two entrances, one for the women and the other



SOUTH WATERLOO, IOWA

for the men. At the ends of the room facing the center are several rows of plain wooden seats, while those in front of the pulpit—which is located at the side of the room directly opposite the entrances—face the platform. An aisle running through the center divides the room into two parts, one of which is occupied by the men, the other by the women. The room will seat upwards of eight hundred people. The ministers occupy the platform during the service, each taking a part. The singing is entirely congregational. On Sabbath morning Sunday-school is held; then

follows the preaching service. The young people's society holds a meeting in the early evening, and preaching services are held again during the hour following.

"It is a custom among the Tunkers to attire themselves in a peculiar style of dress. The men ordinarily wear a full beard, without a mustache. The clothing of both sexes is entirely plain. Broad-brimmed hats predominate among the men, while the ladies have a plain bonnet extending beyond the face. It is a custom for the men on meeting to extend the hand and salute with a kiss. This rule is also observed among the women.

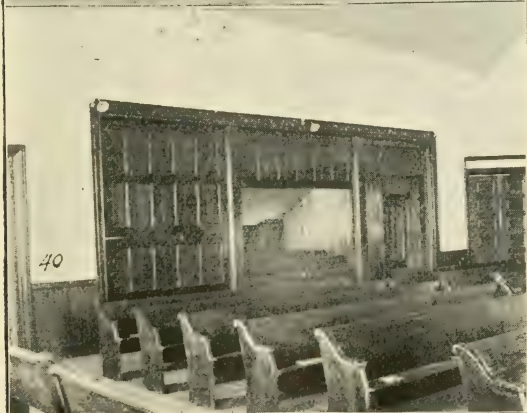
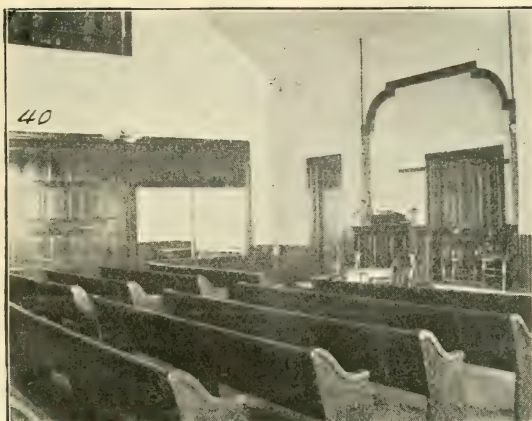
"This church has the honor, and we believe the pleasure also, of entertaining the first annual meeting held west of the Mississippi River, that of 1870. The congregation now numbers upward of three hundred and fifty members."

SOUTHERN CALIFORNIA.

In the year 1884 J. S. Flory, M. Hasdel, and P. S. Myers made a tour through Arizona and California, for the purpose of selecting a suitable location for a colony of brethren. After thorough investigation they decided upon a tract of two thousand acres twenty-five miles east of Los Angeles City. They projected a town which was named Los Covinas, afterwards changed to Covina. Arrangements were soon made for subdivision of the land in ten-acre blocks, and settlement commenced.

A number of brethren with their families soon located there. At that time there were but two members in southern California. Meetings were opened in a hall near the colony. P. S. Myers settled at Ontario, ten miles east of Covina, with some other members, and held meetings there in a hall for some time.

June 20, 1885, an organization was effected at Covina, with eighteen members and two elders, J. S. Flory and A. F. Deeter, one minister in the second degree, no deacons. A meeting-house was built near Covina, in 1886, named Southern California church. The name was changed to Covina church in 1889. Number of members now enrolled, one hundred and ninety-four. The next organization was in Ventura County, January 5, 1889. Their



church is now disbanded through removals. Lordsburg church, thirty miles east of Los Angeles, was organized Nov. 1, 1890. John Metzger and John W. Metzger, elders. Number now, some seventy or eighty members.

Tropico, five miles north of Los Angeles, was organized Aug. 15, 1891; J. S. Flory in charge. A neat little meeting-house was built at that place. Brother Reuben Wolf and others were the active members there.

In 1892 P. S. Myers settled in the city of Los Angeles, and conducted services in a hall, assisted by S. G. Lehmer.

In 1896 the name of the Tropico church was changed to First Los Angeles church, and measures set on foot to build a house of worship. Elder P. S. Myers had published a lithographic chart representing the world in its struggle for higher life. He made an extensive tour through the eastern churches, selling the chart and donating the proceeds to purchasing the lots on which now stands one of the most modern and convenient church houses in the brotherhood, P. S. Myers designer and builder. The whole, complete, cost \$3,200; membership, sixty.

San Jacinto came next in order of organization. Isaac Gibble is the elder.

Englewood organization, J. W. Thomas; then Colton, which is under the mission board.

A mission is also conducted in West Los Angeles by S. W. Funk, under the mission board.

SOLOMON'S CREEK, INDIANA.

In the year 1856 the Solomon's Creek church was organized, with Frederick P. Loehr and Martin Weybright ministers, and Jacob Arnold, John Weybright, Joel Rush, and Levi Wyland deacons. In the year 1858 Daniel Shively was chosen to the ministry, and F. P. Loehr was ordained elder.

The meetings were held in barns, schoolhouses, and dwellings until the year 1864, when they built one of the largest meeting-houses in northern Indiana. This was during the Civil War,

when drafts were frequent. Commutation money, in connection with the expense of building a house of worship, taxed the brethren very heavily. Just about the time the house was completed, in the year 1864, Martin Weybright died, never having been permitted to worship in the new meeting-house; and early in the year 1865 F. P. Loehr moved to Michigan. In June, 1866, George W. Cripe was chosen minister. In 1867 Joseph Hardman and George Domer moved in, and in 1868 Lewis Muntz was chosen to the ministry. The same year George W. Cripe moved into another district. In 1869 Jesse Calvert was received by letter, and in 1871 Joseph Hardman moved away, and Joseph Hartsough was received by letter. In 1872 Abraham L. Neff was chosen to the ministry, and in 1873 George Domer moved away, and Davis Younce moved into the district. In 1875 Jesse Calvert, and in 1876 Joseph Hartsough, moved away, so that, in 1877, the ministers were Daniel Shively, Lewis Muntz, A. L. Neff, and Davis Younce. In 1877 twelve ministers and twenty-one deacons had served in the church since its organization.

TENNESSEE.

The first Tunkers of Tennessee were emigrants from Virginia. As early as 1799 the Shanks and Simmons families, of Greenbrier County, Virginia, settled in what is now Hawkins County, Tennessee. The former located on the Holston, the latter on Big Creek. Christ Simmons was a minister among them, but died soon after the settlement was made, and the membership was left without organization.

Michael Krous, from Shenandoah County, emigrated to Washington County, Tennessee, as early as 1799. He located on Knob Creek in 1801.

The Bowman families came from Franklin County, Virginia, in 1801, some of them settling on Knob Creek, and others, later, on Boone's Creek. One member of this family had settled here some years earlier, but about the year 1797, he moved into the mountainous wilderness of the adjoining state of North Carolina. He and his companions were the first members of the church in Yancey County, where they located.

The church was regularly organized by Elder Samuel Garber, of Rockingham County, Virginia, very early in the century. He preached the doctrines of the church here while the country was but sparsely settled and much of it a wilderness. Traveling on horseback a distance of three hundred miles or more from his home in Virginia, he is known to have visited the country as often as three different times. He was the first of the brethren who preached in Tennessee.

The first resident Tunker minister was Isaac Hammer. His connection with the church was of short duration, on account of heterodox views.

From the time of the organization up to 1834, the chief ministerial force of the church was Daniel Bowman, English, and Michael Krous, German. David Molsbee, of Hawkins County, on the organization of the church there, in 1824, was added to the ministry.

The first communion service after the organization of the church in Washington County, was held in a private house, in the gap of the ridge between Knob Creek and Boones Creek. Only five members engaged in the service.

The membership remained small up to 1833, when the Garber, Nead, Miller, and Lair families, seven families in all, emigrated from the Valley of Virginia, and settled in Washington County, making quite an accession to the church.

In 1834 Samuel Garber and John Nead were added to the ministry, and about the year 1841 John A. Bowman, of Sullivan County, and Benjamin Byerly, of Limestone, Washington County, were added to the ministerial force. Solomon Garber, Sr., and Solomon Garber, Jr., had been preaching some time before this date.

In 1844 a church was organized in Yancey County, North Carolina, with Henry Masters, and later, Peter Peterson, as ministers. Pleasant Hill, Sullivan County, and Limestone church, Washington County, were separated from the Knob Creek church, as distinct organizations, about the year 1846. Other organizations followed, and have multiplied until, in the year

1890, there were twenty-eight churches, sixty-six ministers, and a membership of 1,700.

Houses of worship were erected on Knob Creek, in 1834; on Limestone, 1851; at Pleasant Hill, Sullivan County, 18—; Cedar Grove, Hawkins County, 1858; Pleasant Valley, 1858; Cherokee or Pleasant View, 1858 or '59, and again in 1877; Whitehorn, 1864 or '65; others, later.

The above historical sketch is taken from an article by M. Nead, published in Brethren's Almanac, 1890.

WESTERN PENNSYLVANIA.

In the spring of 1783 a young Tunker deacon by the name of John Keagey, emigrated from York County, Pennsylvania, to the back-woods of Bedford County, into the valley lying between the Alleghany and Negro Mountains, and located at a point about thirteen miles south of the ancient village of Berlin. At the time of his arrival there were living in the vicinity a few scattered members of the same denomination. One of those was John Burger, who lived on the farm now known as the Buechley estate. In the fall of the same year some ministering brethren from the east visited Brother Keagey, hunted up the other members in the valley, and held a love-feast at the house of John Burger, and organized the little band into a church. Keagey was promoted to the ministry, and another brother was elected deacon. This was the first communion meeting held by the Tunkers west of the Alleghany Mountains.

Peter Livengood, John Olinger, Michael Buechley, and Christian Hochstetler, all of them members of the Amish church, had preceded Keagey. The four families soon after united with the Tunkers, and Livengood, Buechley, and Hochstetler were called to the ministry. From this time onward the church grew rapidly, extending her borders southward into Maryland and across the neck into western Virginia, and northward to the Conemaugh. Some time afterward a separate church was organized on the south, called Sandy Creek; and, later on, Conemaugh was struck off into a separate church. Keagey was ordained

bishop about the year 1790, and in the fall of 1806 he emigrated to the vicinity of Dayton, Ohio. Michael Meyer, who had emigrated from Lebanon County in his youth, was ordained to take the place of Elder Keagey, and was, consequently, the second elder living in this valley. He presided over an extensive membership for thirty years. He died in the spring of 1836. In the fall of the same year Peter Cover and John Forney were ordained. Forney died in 1847, and Jacob Meyer, son of Elder Michael Meyer, was ordained to the eldership.

By the year 1849 the membership had become so numerous and the territory occupied so extensive, that it was deemed prudent to divide again. A general meeting was called for the purpose of deciding on the territory and boundaries. It was determined to divide into six churches, namely: Brothers' Valley, Quemahoning, Middle Creek, Ellick, Bear Creek Cove, and Shade Mills. The latter two were in Alleghany County, Maryland. Peter Cover and Jacob Meyer, bishops of the Brothers' Valley church, were given charge of Quemahoning and Middle Creek churches; John Berkley and Jacob Lichty were ordained elders of the Ellick church, and given the oversight of the two Maryland churches. A few years after the above work, Jacob S. Hauger was ordained bishop of the Middle Creek, and Christian Smucker of the Quemahoning church.

The farm occupied by John Burger at the time of the organization above referred to, is now covered by the beautiful town of Meyersdale, and contains two Tunker Churches—one Conservative and one Progressive—and more members to the square acre than any other territory in the United States.

An incident occurred in a part of the territory described above, which is worth recording. The Tunkers were, from their beginning, great missionary people in their own way. Their method was peculiar to themselves. They called it visiting neighboring churches, and in olden times all the churches of Pennsylvania constituted the neighborhood or mission field. It was quite common for ministers from Franklin, Cumberland, and other eastern counties to visit, once a year, the churches beyond the Alleghany.

During one of these mission tours, Elder George Price, grandfather of Elder Isaac Price, and others, had been visiting the church in the Glades. On their homeward journey they found it necessary to stop at a hotel. They were politely informed by the landlord that the house was promised for a dance that night, and he feared they could not be made comfortable. But it was growing late, and it was seven miles to the next tavern, where the accommodations were not so good for man or beast. They seemed inclined to remain. The landlord remarked that his accommodations were ample, if the music and dancing would not disturb them. One of the old men remarked that neither the music nor dancing would keep him awake, if nothing of more annoying kind should follow; and so they all said.

After supper the landlord came to their room and stated that the leader of the dancing party desired to see them. He was invited up, and, after a brief interview, he requested that a few of his friends might also be permitted to enjoy their company. This was readily acceded to, and after a number had collected in the room, it was proposed to postpone the dance, and the old man was invited to preach; and preach and pray they did; but further deponent saith not. Eternity may reveal the results, but the Lord has declared that "bread cast upon the waters shall not return to Him void;" and from the numerous crumbs scattered abroad by the pioneer Tunker preachers a wonderful sentiment has obtained, and a numerous membership is scattered over the territory included between the Alleghany Mountains and the Ohio River.

WOLF CREEK CHURCH, OHIO.

The Wolf Creek church is situated in the northwestern part of Montgomery County, and the northeastern part of Preble County. This district is about ten miles wide and twelve miles long. Among the earliest settlers were brethren who came while Ohio was yet a territory. The Bersts, Bakers, Cripes, Diehls, Nise-wongers, Shocks, Ulricks, and Wogomans were prominent among the earliest members in this part of the Miami Valley.

All was under one organization—the Miami church—until October 18, 1811, when a committee of four elders from the east was called to settle the difficulties in which the officials were largely involved, and which threatened the life of the church on the Miami. The names of these elders were, John Garber, Martin Garber, Jacob Staley, and Frederic Klein. The church committed everything into their hands, and promised to abide by their decision. The trouble was investigated, a decision made, full satisfaction rendered, and the Miami church divided into four churches, the Wolk Creek church being the northwestern division. At that time it included all north of the Dayton and Western road, and west of the old Stillwater road, an unlimited territory, but having the limited number of about twenty-five members only. It was under the care of Elder Daniel Cripe, a resident elder, assisted in the ministry by D. Ulrich.

The meetings were held in the houses and barns of the members until the year 1837, when the first house of worship was built in the center of the district. It was called the Dutch meeting by the neighbors, as all the services were conducted in the German language until that time, and mostly for ten years longer. The German language has not been used much since 1879.

The meeting-house built in 1837 was enlarged with kitchen attachment in 1856. In 1870 this was superseded by building the big meeting-house across the road. In 1872 the Eversole meeting-house was built in the southern part of the congregation. In 1886 the Wolf Creek and the Salem districts built one in Arlington, on the line between the two churches.

The following is a list of the ministers of the Wolf Creek church to 1897. Those marked with a star were elders.

*Daniel Cripe, 1811-28; Jacob Shively, 1814-20; D. Ulrich, 1811-25; *Emanuel Flory, 1820-30; *Michael Landis, 1822-33; *Samuel Pfoutz, 1830-43; *Christly Arnold, 1834-55; *Abraham Erbaugh, 1840-72; *Joel Wogoman, 1844-78; *Samuel Murray, 1847-51; *Samuel Garber, 1852-81; Samuel Bock, 1855-65; George Sala; Stephen Miller; Ezra Gilbert; John Wrightsman; *Jacob Garber, 1870; John Kimmel, 1872-81; Henry Garber, 1879-81;

*Conrad Brumbaugh, 1879-81; Simon Mikesell, 1880-82; *John Calvin Bright, 1881; Samuel Horning, 1882; Geo. Erbaugh, 1882. Of the above, Brethren Cripe, Flory, Murray, Bock, and Sala moved to Indiana, and spent years of service in the Master's cause.

John Arnold was elected to the ministry in 1832, but as he could not read, he asked to be excused, and said he was willing to serve as a deacon. This was granted in 1834, when his brother, Squire C. Arnold, was elected. From 1831, for several years, Elder David Bowman, Sr., of the Bear Creek church, had the oversight of Wolf Creek.

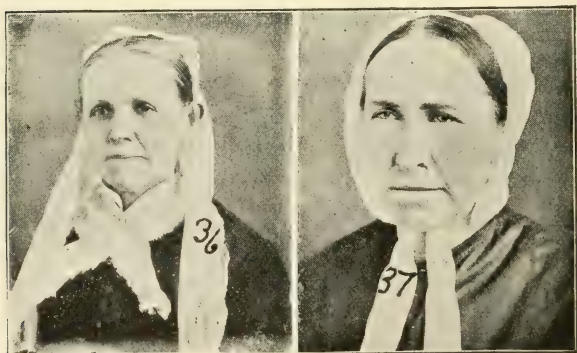
A general council was held in this church September 4 and 5, 1840, by permission of the annual meeting of the preceding spring. In 1862 the annual meeting was held at the place of the former meeting, on the old Hay farm, with Brother Kline as moderator, and Brethren Saylor and Quinter as clerks. In December, 1880, there was a large council held in the big meeting-house, called by the Miami Valley elders, who were not satisfied with the disposition made of their petition by the annual meeting the preceding spring. A large number of elders from various parts of the brotherhood were present. The conservative counsel of Brethren D. P. Saylor, James Quinter, R. H. Miller, Enoch Eby, and others, discomfited those who were anxious for separating for the time being.

This church suffered considerably from divisions. In 1831-33 Elder Michael Landis, with some ministers of adjoining branches of the church, caused a division. The principal points of difference were: They wanted lamb for the Lord's Supper, the single mode of feet-washing only, and a greater distinction in non-conformity in dress. They prospered for some years, then became divided among themselves, and have been on the decline. They never erected houses for worship. They were put in avoidance and released therefrom by their own request.

The later falling away was the Old Order Brethren, from which nearly all the churches of the Miami Valley suffered. The author of the petition of 1880 and the resolutions of 1881 was a prominent and influential elder of this district, and with him went one

elder, two ministers in the second degree, and three deacons, with a total of one hundred and forty members. The loss was greater than that of any other church in the brotherhood. Their first conference meeting was held in this district in 1882.

The first extended series of meetings was held in this church February 19-26, 1882, by Elder James Quinter. Sound doctrine that could not be gainsaid was preached in demonstration of the Spirit and power, uniting the members together with the bond of perfectness, so necessary after witnessing the troubles the year before, and anticipating, at the time, the progressive development. It was a most successful meeting. In 1886 they organized their first Sunday-school. In the same year the church unanimously concluded to go back to the original mode of feet-washing, with the supper on the table.



CHAPTER IX

DOCTRINAL

The Tunkers having been avowedly opposed to creeds from the beginning, it has always been a difficult matter for outside parties to state, even approximately, what they did believe. Their practice, so far as ceremonials are concerned, could be observed and recorded with some degree of accuracy. However, a form of government has evolved through the decisions of the general conferences, which may be accepted as the rule of the church upon all points acted upon. The aim of the author of this work is to give the views of prominent members of the denomination upon all points touching theology, and not his own. This course, I am persuaded, is both honorable and proper. It may, however, give occasion to repeat more than is desirable, as this procedure will necessarily prevent a systematic arrangement of the various subjects to be treated.

The first statement will be the testimony of Elder Daniel P. Sayler, of Maryland, affirmed to in the Court of Common Pleas of Franklin County, Pennsylvania, in a case involving church property. Elder Sayler being under affirmation, his statement must be accepted as being candid; and being a prominent elder in the church, he was qualified to speak for the denomination as one having both knowledge and authority. This statement will also indicate the facts of the separation of the Old Order element, which faction became the nucleus for the organization of the Old German Baptist Church.

The report of the court proceedings has been stripped of official interpolations, but the facts as stated have been carefully preserved.

The question at issue for the decision of the court was, Which of the divisions of the fraternity was the church?

CHURCH TERRITORY.

On this subject Elder Sayler said: "Our churches are composed of certain portions of territory, the boundaries of which we know, and which are larger and smaller. Over that territory an elder or bishop presides, and he may have one or more assistants in the ministry. These, with the laity, compose the church. The church has supervision, moral and religious, over its members.

DISCIPLINE OF MEMBERS.

"All matters of immorality are referred to our church council meeting, in which the offenders are tried. The case is stated, and when heard a vote is taken of all the members, male and female, of the church, as to how they hold. That decision of the church is mandatory. If the party feels aggrieved, and asks for a rehearing or new trial, if a majority favors, it is granted, and adjoining elders are called in to assist in the examination. If that does not satisfy, he may appeal to the annual meeting for a committee.

ANNUAL, DISTRICT, AND OTHER COUNCILS.

"The annual meeting embraces all the territory over which the church extends,—the United States, and Denmark, and all. It is the highest authority in the church. That body is made up of all who choose to attend it. The states are laid off in what we call district meetings, and these are made to suit convenience. Pennsylvania has three, and Maryland two, and so on. These meetings are held annually, and are, in a general way, composed of all who attend. Every church, however, has the right to be represented by two delegates. These take the business of their respective churches to that meeting. All questions are open to free discussion to all who are present. Decisions are made by the vote of the delegates, without any rule. All questions not agreed to are sent to annual meeting; also all questions of a general character are sent up, such as having the right to organize Sunday-schools, holding series of protracted meetings, establishing colleges. These come up generally in the form of petitions.

The district meeting asks concerning them. When these requests are granted, all the churches of the brotherhood have the right to avail themselves of the liberty. They are not mandatory to all churches, some having accepted them, others having rejected them, and hence the rebellion.

“The annual meeting meets once a year—the first Tuesday after Whitsuntide. The district meeting elects a member of the standing committee of the annual meeting, and one delegate at large. I further say that at the district meeting any who attend it may discuss, but only the church delegates may vote on questions. This standing committee of the annual meeting elects the moderator of the meeting. The delegate at large does little more than carry papers from the home church. The standing committee regulates all the business of annual meeting. All business is presented to the general meeting by the standing committee.

“When such business is presented, it is open for free discussion, and all who are present may take part. The moderator decides who is entitled to the floor, calls the speaker to order, if out of order, and decides when the debate shall close. The question is submitted to the vote of the whole congregation, male and female members alike, formerly expressed by yeas and nays. A late meeting (1882) has annulled that order of voting, and adopted the delegate system. This is new, and yet untried.

“The standing committee makes its own organization annually. They elect a moderator from their own number, and go outside for a reading clerk, who reads all papers; a writing clerk, who prepares the manuscript for the press. A record is kept of the proceedings of each annual meeting, and the last few years, a stenographic report of the speeches. These proceedings are printed. The churches get the printed minutes, and in this way only do they get the action of the annual meeting. The annual meeting has decided that these minutes shall be read to the several churches. This, of course, is done after the printed proceedings reach the elders. No action of the churches is needed to be taken. The elders simply read them for the information of the churches.

“A business meeting of a congregation is called a church meet-

ing by some ; we call it a council. I think the times of holding these meetings differ in the several churches. Some hold them quarterly ; in mine we meet only when we have business. The elder or the eldest preacher who has the charge, presides at such meeting.

“Our ministry is, however, as the first degree, the second degree, and the full ministry or eldership. The minister of the first degree is merely an assistant, has no authority to appoint meetings on his own account, and can preach only as liberty is given him by older ministers, except at funerals, when he is allowed to preach.

“Of the second degree, he is authorized to make appointments in his own church territory, baptize, marry, administer the communion, preside in the local councils, and in all minor matters, but has no authority to preside in case an officer of the church is on trial, can not install in the ministry, nor lay hands on in ordination.

“If advanced to the eldership, he is invested with authority to preside in all councils at home and abroad, and is eligible to serve on the standing committee.

“In the first place, the presiding elder of a church sees the necessity of having another minister ; he makes it known to the church, and if the church assents to it, and it is desirable to have it unanimous if possible, the members are exhorted to fasting and prayer, making the subject a matter of serious thought and prayer. At a meeting, generally one of our communion meetings, to which elders of other churches are called, before them all the members of the church are exhorted to say, by their voice, whom they will choose for their preacher. He who receives the majority is installed in the first degree of the ministry by one of the called elders.

“A congregational vote is taken upon the question whether a minister shall be advanced to the second degree, and he is charged by the elders. When an elder dies, the minister of the second degree, who is next in seniority, is advanced.

“When a brother is called to the eldership, two elders are called

from adjoining churches; to them the matter is stated. They retire to a private room, and all the members, male and female, are called into their presence, one at a time, and their wishes learned. It is desirable that they should be unanimous. If objection is made, and the elders present consider the objection well taken, there is no ordination; but if the elders do not consider the objection well taken or legal, they may overrule the objection, and the ordination proceeds, his duties being clearly defined what the gospel requires of him and what the church requires of him. If he assent to it at all, and accepts his position, he kneels down, and two elders lay their hands on his head, with prayer, and he becomes an elder. Unless chosen in the manner I have described, no one has a right in our church to exercise any privileges of a minister.

“The territory of a congregation is called a church, and a number of them combined are a district. A church may have a number of meeting places. Each district ordinarily has a presiding elder or bishop; some have more.

“All questions in the councils, the district meetings, the annual meetings, are decided by a majority.

MANDATORY DECISIONS.

“While heretofore there has not been a clear definition of what is mandatory and what is not, in the decisions of the annual meeting, it is hard for me now to define it. Matters come before the meeting in different shapes. If a matter arises in the church not involving a doctrinal question, and the elder may not be authorized to decide it, he may send it to the annual meeting for advice, and the action of the annual meeting is advisory only. This question must pass through the district meeting. Cases of immorality,—criminal offenses,—the nature of which is not defined in the gospel, for instance, billiard and drinking saloons, which are not mentioned in the gospel, and similar cases, are taken up to the annual meeting. The decisions upon such cases are mandatory. If a petition asking the privilege to hold a Sunday-school is granted, the privilege applies to all the churches,

and all who choose may avail themselves of it. If my church accepts the privilege granted, no other church has a right to interfere with its liberty. The acceptance is determined by the church at home—by its council—by all who were present at it. At a council only members have a right to vote.

“If a church asks for a privilege from the annual meeting, and it should be granted, but on the return of the decision from the annual meeting, the minority should yet be dissatisfied, I can not say what would be done, for no such case has ever arisen.

“When a difference arises in a church in regard to matters that are mandatory, the loyal members of that church will call a council, and that council will call adjoining elders, and they will examine the case, and, if required, will expel the refractory members. The expelled ones have a right of appeal to the annual meeting for a committee, and that committee comes and examines the case, and if the decision of the church that expelled them is affirmed by the committee, and accepted by the majority of the loyal members of the church, the decision is final.

“The highest jurisdiction in the church is the annual meeting. All the churches are subordinate and subject to the control of the annual meeting, if loyal. The loyal members of a church are those who are governed by the proceedings of the annual meeting, and that is so whether they are a majority or minority of the church. After that the disloyal members are not regarded as constituent members of the church. On doctrinal points, and those of crime and immorality, the action of the annual meeting is mandatory, and that action must be obeyed by all the loyal members of the church.

“In all cases that I can remember of appeals to the annual meeting, and decisions thereon, favorable to such matters as Sunday-schools, protracted meetings, and the like, if the local church or churches were not unanimous about them after the decision and a minority continued to oppose, the advice of the annual meeting has been to defer until there could be unanimity in the matter. If a minority in such cases as Sunday-schools, protracted meetings, or the like, which, when acted on and permitted by the

annual meeting, are advisory simply, should, in its opposition to the measure, refuse to agree with the majority and withdraw from the church, they would be expelled from and be no longer considered as members of the church.

“The membership of the church, according to the last census taken (1882), is somewhat less than 100,000.

“The denomination or body has no written or printed creed that I know of, except as developed by the minutes of the annual meeting.

“The present dissension originated among the brethren in the Miami Valley, Ohio, in 1869. They came before the general council with a petition, and asked annual meeting to rescind certain grants that they had granted, and objected to the manner in which the meeting was held; to the term “moderator;” to the names of certain of the general committee brethren being signed to the minutes. I, of the number, met them and satisfied them, apparently, for the time being, and harmony was restored until in 1880, when they presented to the annual meeting a petition, a printed copy of which I present. This is a petition from the elders of the Miami Valley to the district of southern Ohio, for the annual meeting of 1880. This came up from the district to annual meeting of 1880. It was presented and considered, but all that was petitioned for was not granted. I have here in print the action taken by the annual meeting. It is shown in the minutes of 1880, in this pamphlet, on page 8 and following. The action of the annual meeting did not satisfy the petitioners. The elders signed to this petition called a meeting. I was present, and went there to prevent secession. This paper is headed “Minutes of the Miami Valley Council.” This paper shows what was officially done at that meeting. I believe that the object of the meeting was to bring about secession. The meeting was called for the 8th of December, 1880, and lasted through the 9th and 10th. These resolutions were offered at that meeting, and when they failed to pass, it was agreed that these resolutions should go to the annual meeting; but when they came there, they were ruled out on the ground that they had not come from the district

meeting. Then the petitioners called a meeting for August 24, 1881. I was not present at that meeting, but at that meeting the resolutions were adopted. With the exception of David Murray, the resolutions are signed by the same persons as had signed the former.

"On September 2, 1881, I was in Ohio, and the loyal members of the Loudon and Painter Creek church held a meeting in the same house as the meeting of August 24 was held. William Cassel, the elder of that church, was the leader in that meeting of the 24th of August. This of September 2 was called by the loyal members of the church. At this meeting William Cassel was tried on the following charges:—

"1. For taking an active part in the great schismatic meeting, by which many of our beloved members have been induced to separate themselves from the brotherhood.

"2. For telling the untruth, and railing against the church, by saying, 'When I was at last annual meeting I did not know whether I was at a show, a circus, or an annual meeting, or what.'

"3.

"4. Preferred by Elder Joseph Kaufman: 'William Cassel said at the meeting of the 24th of August, 1881, that all who accept these resolutions, separate themselves from the brotherhood and the annual meeting.'

"On these charges he was tried, and they were overwhelmingly proved. A vote was taken in regard to his standing in the church. One hundred thirty-nine answered, 'Not as a brother;' eighteen answered, 'We hold him as a brother;' and he was expelled.

"In our faith we do not differ from any evangelical body of Christians. The differences are in the practical part. We believe in the atonement, as all Christians do. The only difference is in the manner of the application. We believe that faith, repentance, and baptism are inseparably joined together. We believe in thrice immersion, face forward. We believe that the Lord's Supper consists in a full meal, to be taken in the evening, according to the example given by Christ, in the thirteenth chapter of John. Directly after the meal is eaten, bread and wine are partaken of

as the communion, representing the body and blood of Christ. To obey all the truths is a cardinal injunction. By that we mean to obey all the Scriptures teach.

“We all consent in our baptismal covenant to obey the church—by which we mean the church, not the congregation.

“As doctrine we regard faith, repentance, baptism, the Lord’s Supper, feet-washing, communion of bread and wine, a kiss of charity. The Bible, and the Bible alone, is the rule of salvation as to matters of faith and practice, and has always been the rule. Our present system was organized in Germany, in 1708. Alexander Mack was one of the reformers. I think that in 1719 it began in America. The first congregation was organized in Germantown, Pennsylvania. In essentials the doctrines are unchanged. It is one of the rules that members do not go to law with each other. We resort to equity to settle differences, as in cases of succession to property.

“Touching the real estate belonging to the church, I know of no rule about its disposition. This question was never brought before the annual meeting, to my knowledge. There never has been a question raised at law about real estate. My knowledge is general, since 1841, of the doings of the annual meeting. Since 1842 the proceedings are in print—before in manuscript—and were collected, at the grant of the annual meeting, by Elders James Quinter and H. D. Davy, and printed in a volume. So far as questions had been asked, these publications contain the action and advice of the church from the beginning. The annual meetings undoubtedly never assumed to themselves legislative power. The word ‘mandatory’ is a new word, and perhaps was used first at last annual meeting. When the meaning of the gospel is expressed, the annual meeting can not assume to change it. In the essentials of faith, repentance, baptism, and the Bible, all, loyal and disloyal, agree. If a man does not subscribe to the advantage of a Sunday-school, he is not disloyal. I accept such schools. If another will not, and will not fellowship me, he is disloyal. Objections to a paid ministry do not constitute disloyalty, only disobedience to the mandates.

“The seceders in the Miami Valley withdrew because they objected to our tolerance of Sunday-schools, protracted meetings, missionary boards, colleges, and paid ministry. I know of no difference in doctrine at all. The seceders say that we have gone away from the doctrines of the old. In my earlier days—twenty-five years ago—this was the state of the church. We had then no railroads, etc., either.

“I did not ever preach against the innovations. I do not know that I ever preached against colleges. I might find fault with those who oppose Sunday-schools. In an article in the *Vindicator* of March, 1878, written by me, I did take the ground that the church needed reorganization.

“The article in the *Vindicator* of June, 1881, headed ‘Legislative or Mandatory Only,’ is my article. I have always contended that the decisions of the annual meeting should be mandatory on all subjects. I mean it in the strongest sense. I was the author of the petition presented in the last meeting, and the annual meeting decided that upon all subjects submitted to them its decrees or decisions should be mandatory. This action is not yet printed. The annual meeting sat for seven days.

“By the reorganization of the church, as set forth in the article of March, 1878, I meant just what is set out in the petition presented at last meeting,—that the church should define in a written rule what our faith, rules, and practices are; should define ministerial duties. If the annual meeting would accept, and if a certain element would not, then, as I wished, that element should be sloughed off, but I did not get it adopted. Since I have been a member of the church, the majority rule in voting has been the rule. I do not know of any effort to get back to an older rule of unanimity. No man, for a mere matter of opinion, has ever been put out in our church. Since 1864, the powers of the annual meetings have not been changed, so far as I know. The rule has been advisory only.

“Article 34, minutes annual meeting, 1865, ‘Does the annual council make laws or give advice only when it has no direct gospel on the subject?’ The answer being, ‘It gives advice only.’”

so far as I know, passed annual meeting, as appears by the minutes.

“Article 41, pages 218-9, of the published minutes of 1858, is the method of receiving people into the church, so far as I know. The covenant I speak of is that contained in Matthew 18: 10-22. It was the intention of the minutes that the practice of the church should be uniform, and this teaching was intended to make it so. * * * Questions about Sunday-schools, educated or paid ministry, are not put to candidates. These are not questions of doctrine, but of expediency or policy.

“The rule of conduct touching suits at law was laid down in minutes of annual meeting, 1867, section 24, page 325. There have been some modifications since. One is that they might consult the church, and if the church saw proper, the right to sue might be given. Another is, that if a brother does sue, the church can not give him authority, and he does it on his own responsibility. When the suit is decided, the church may know what amount of wrong he did, and can judge him farther on. I don't myself consult the book of minutes, but consider the written law of the church to be the Bible. If the annual meeting passed what I thought to be in conflict with the Bible, I would oppose it; but if the annual meeting did pass it, I would then consider what to do. I would heed the decision as that of the church, and would think that I was wrong. If it were proposed to change baptism to sprinkling, then I would rebel. I make the Bible the rule of my conduct, and not the decisions of the annual meeting. As individuals, we are all permitted to hold our own views of what the Bible teaches, but are not permitted to preach all our private views.

EXPULLED MEMBERS.

“An expelled member is excluded from all participation in church matters, from the whole church. Any church fellowshipping an expelled member can be brought into council.

“The expulsion of members in accordance with the rules of the church, as we understand them, places such members out of fel-

lowship with the whole body of the church at large; and if the members of another church would admit those expelled members into their fellowship, they would be expelled also."

OLD-ORDER TROUBLE IN THE ANTIETAM CHURCH.

Then the case turned to local matters, and was confined to the Antietam church, Franklin County, Pennsylvania. Elder Sayler had been appointed bishop of that congregation by a committee from annual meeting, and his testimony was mostly in reference to cases of a personal or individual character. Then Elder Sayler proceeded: "Such circumstances as those of the Miami Valley, and this of the Antietam church, Pennsylvania, never having occurred here before in the history of the German Baptist Church, I have no precedent on which to base what the mind of the church would be. My private opinion is, looking at it from the fact that a brother possessed of certain real estate dies intestate and has minor heirs, that it is legal, just, right, and allowed by the church, to sell and convey that realty through the court of equity. On the same ground I hold it to be just and right for the church to recover property by the same means.

"The rule of the church is, that when a committee is sent by the annual meeting, that committee represents the church, and can make precedents for future action.

"In the spring of 1881, a general visit of the whole church at Antietam, Pennsylvania, was ordered by the council, of which I was the presiding elder. A visit once a year is the order in our church. The object of a general church visit is to ascertain the standing and feelings of the membership, and to assist in reconciling matters of minor differences between members. On this visit the visiting brethren were instructed, in addition to their general duties, to ascertain the feelings of the membership in regard to the standing in this division, and report to the council the names of all who go with the division. This was done, and at a council meeting to which the elders had again been called, all who were reported as having determined to go with the division were expelled without trial or notice. About eighty persons were

so expelled. There was a large congregation present that day,—about one hundred and fifty.”

The following is the paragraph from the *Vindicator* of June, 1881, referred to in the foregoing: “Now I propose that annual meeting pass that all questions sent to her for decision shall be fairly decided according to the spirit of the gospel in such cases where there is no direct, Thus saith the Lord, applicable to the case, and that decision shall be mandatory; and all brethren refusing so to observe it shall be dealt with as not hearing the church.

“And that next annual meeting shall appoint a committee, to consist of one member from each district, who shall make their own organization, and shall, during the year, write out in regular order and form, the order, faith, and practice of the German Baptist Church, which shall be submitted to annual meeting of 1882 for approval and adoption; and when adopted shall be mandatory, as the rule and order of the church.”—D. P. SAYLER.

HISTORICAL EVIDENCE ON FEET-WASHING.

Brother Cassel's Reply.

The following article was put in print by the *Brethren at Work*, but was never published in the paper. It is a reply to the report of the committee appointed by the annual meeting to ascertain, if possible, which was the first mode of feet-washing practiced by the church. There were several elders on the committee, but for some reason Elder Sayler alone performed the duties assigned to them. This explanation will account for the personal character of Brother Cassel's article.

The article from the pen of Brother Daniel P. Sayler in the *Brethren's Advocate* of March 30 was so far from the truth that I concluded it did not merit a reply, and would have held my peace, if brethren had not requested me to reply. I will, therefore, in the fear of the Lord, try to do so.

In the first paragraph he says: “In compliance with appointment by annual meeting of 1871, to ascertain as far as possible how

the brethren first washed feet in America, I made as thorough an investigation of the subject as then could be made," etc. Now, let me tell, with the strictest regard to truth, how thorough that investigation was made.

He (Sayler) came here with another brother who is also an elder (but because he has so far held his peace, I will not now mention his name*) on a Saturday afternoon. I was not at home when they came, but they were kindly received by my family (who were all members), and requested to stay, as I would soon be home, but they would not. My son and others of the family pressed them to stay, as it was our regular meeting Sunday, and it so happened that we had no preacher, therefore they were the more anxious that they should stay and preach for us; but no, they would not, and stayed all night (unknown to us) near by with a stranger where they had no business. But while they were here, Brother Sayler said they would for all like to see the library, so as to have an idea of its nature and size. My son then took them up (the room is forty feet long in the clear), and they walked through to the end of it on the one side, and back again on the other to the stairway, without asking a question or looking at anything, and were, altogether, hardly five minutes in it. They then reported that they had been to see Brother Cassel, but found nothing on feet-washing, as he asserts.

This, dear brethren, is the truth, and to corroborate it I say that in all my intercourse with the brethren I have not found a bitterer enemy to the single mode than Daniel P. Sayler. He had to come here because he was expressly ordered to see me, as I was informed. But he did not want to see me or anything pertaining to the single mode, and so he artfully slipped through, without seeing anything, in the manner just told. And what makes it still worse, the neighbor with whom they stayed overnight says that after supper he offered to walk with them up to my house, or he would bring them up, but they would not. I would further say that since his visit here I traveled through Maryland, and stayed with Brother Sayler all night, and to his credit I say, he received me very kindly as a brother in the Lord.

* It was Elder Moses Miller.—*Author.*

It was a cold, chilly October evening, so after supper he raked up the fire and said, "Now, Brother Cassel, sit here by me, and let us have a real old-fashioned talk." "What shall be the subject, Brother Daniel?" said I. "Oh, anything at all," he replied, "except feet-washing! I will hear nothing about that, for you have your views and I have mine, and I mean to hold to what I have. Therefore, there is no use talking about it." And so my visit to him passed off without saying anything more about it. For, from his previous knowledge of me, he knew very well that I had such overwhelming testimonies in favor of the single mode that he could not overcome them, and therefore he would not hear or see anything relating to it. This, I trust, will sufficiently answer his first paragraph.

In the second he says: "The only written testimony I found on the mode of feet-washing is from the Ephratah Chronicon, on pages 217, 218. It is written that G. A. Martin and J. Ham came to Ephratah on a visit, and stopped with Father Friedsam (that is, Conrad Beisel), when he washed their feet and Brother Negley wiped them," etc.

This, he says, is the only testimony he could find, and this is the double mode. I say it is no testimony at all; or if it is anything, it is against him, as it only proves their deviation from their own, original single mode. But it does not concern us in the least, as Ham and Martin were both at the time fallen members, who had left the church. Ham became a Universalist of the worst kind, and of Martin I might say a good deal, but out of respect for his yet living descendants I forbear. And, further, it was only a social act of humility, which was more or less customary at that time to distinguished visitors, as I very well remember myself; and as it was not intended for the sacred ordinance to be observed in connection with the emblem, it did not matter about the mode. But be that as it may, it does not in the least concern us now, for this took place about the year 1760, and Beisel and his adherents had left the brethren already in 1734. And so completely did they leave them, that they would neither "lot nor part with them any more;" and as a

token of it Beisel said, "We even gave them their baptism back again by being rebaptized." Therefore, I said it did not concern us how they observed it so many years after they had so completely left us. But, to enlighten Brother Sayler and others equally ignorant, I will give you a short account of Conrad Beisel, and the organization of the church to which he belonged.

He was born at Eberbach, in Germany, in 1691, and although bred a Presbyterian, he was a ripe mystic before he left Germany. He arrived at Boston, Massachusetts, in 1720, from whence he came to Germantown, Pennsylvania, and had his home for several years with my great-grandfather, Peter Becker, and learned the art of weaving stockings while with him. After he left Germantown he traveled westward, and lived for a while as a hermit about Mill Creek, and the Swedespring, in Lancaster County. He was long before convinced of the duty and necessity of baptism, but considered himself so eminently holy and far advanced in the divine life that he could see nobody fit to administer it to him, until the thought struck him that, while Jesus Christ condescended to be baptized by His inferior servant John, so he might also be baptized by one inferior to himself, and was accordingly baptized by Peter Becker, with six others, on the 12th of November, 1724, in the little stream called the Pequa, in Lancaster County, Pennsylvania. These were the nucleus of the old Conestoga or Ephratah church. Others were soon added, and a church was organized there the same year, with the assistance of Peter Becker and others from the mother church of Germantown, and entrusted to the care and oversight of this Conrad Beisel. He soon began to make changes, and introduced a number of innovations which the brethren would not sanction. So, after a great deal of trouble and long years of vexation, they finally split, as above said, and let him have his own way, which included Brother Sayler's favorite double mode of feet-washing, which you may rest assured has no higher origin than the fertile brain of the mystic Conrad Beisel.

In the third paragraph he says: "One thing is certain, that the claim 'mother church' does not apply to the Germantown church,

for mother implies offspring, and she has none, while her sister Conestoga has many branches." With astonishment I ask the reader, Did you ever hear anything further from the truth than this assertion? I think I have already satisfactorily shown that Conestoga was not *the* sister nor *a* sister of the mother church of Germantown, but one of her legitimate and first-begotten daughters; and as mother implies offspring, as he says, so sister must necessarily imply a descent. I would, therefore, ask, Where did this sister Conestoga descend from? What is her parentage? or, Who was her mother? Even if we had no record of her origin and organization, it is a well-known fact that all the brethren that came across the ocean first stopped a while at Germantown, and that the first and only organized church of the brethren then in America was the one organized in Germantown, which was organized on the 25th of December, 1723, at the house of Brother John Gomery. Now, as this was the first, and, as already said, the only church in America, and which for a while embraced all the members that came to America, how, then, could Conestoga be her sister, or how could she be anything else but an offspring of the mother church of Germantown, as he himself is, as I will show. For his ancestor, Daniel Sayler, or Seiler as the name was then written, was baptized into this Conestoga church on the 29th of March, 1782, by Michael Pfoutz, and Michael Pfoutz by its then elder, Michael Frantz, in 1739, and Michael Frantz was baptized by Peter Becker, of Germantown, on the 29th of September, 1734, and also ordained by him the same year, which proves that our servant D. P. S. is a direct offspring of that mother church which he says had no offspring.

Further on in the same paragraph he says: "It is true that the brethren always did wash feet in the single mode in the Germantown church, but in all subsequently-organized churches the double mode was always practiced, . . . for it is morally certain that the single mode was observed in *no other church*." This is another very erroneous assertion, for it is not only "morally certain," but positively sure, that the double mode was *not always practiced* in ALL the subsequently-organized churches,

but on the contrary, the subsequently-organized churches did, for a good while, *all* practice the single mode, and many of them *held to it* till they were broken up by domineering elders. To clear this assertion I shall resort to history, which is as follows:—

The double mode being introduced as above said by Beisel and his adherents, it soon gained favor by others, who also took part in it. Especially was this the case with the sister church of Coventry, then under the eldership of Martin Urner, who was also a mystic, born in Alsace, in Germany, in 1695; came to America in 1715, and settled with the Hermits of the Ridge, not far from Philadelphia, in 1723. He was also baptized by Peter Becker, after which he and several others moved to what is now Coventry, in Chester County, who were the nucleus of that for many years flourishing church of the same name, and of which he became the overseer, in 1729; and while he was of a kindred spirit with Beisel, he would see things as Beisel did, and, as a matter of course, took sides with him in many respects, at least in the double mode of feet-washing, which was early introduced in that church. And as the country was beautiful, and the soil very fertile, numbers flocked thither, until the price of land became very high, and being mostly poor, they began to leave and seek for cheaper homes elsewhere. Many moved to what was then called the Conecocheague, now partly embraced in the counties of Franklin and Perry, and established churches there as early as 1743. Some also went to German colonies that were then settling in Virginia and further south, where they likewise established churches at an early day. In the surroundings of the Conestoga church, the case was pretty much the same, as many left there also to seek for cheaper homes elsewhere, going mostly to Maryland, and settled within the limits of the present old Pike Creek and Beaver Dam churches. The most prominent among these was the above-mentioned Daniel Seiler, whose posterity constituted the leading members of those churches for many years; and as he came from a church that had adopted the double mode, it is quite natural that he took that mode with him to Maryland, as we suppose the others also did to the places

whithersoever they went, which accounts for the early introduction and practice of it in those localities, especially in those churches that were planted by them. By a careful research I find that nearly all the churches that sprung from them adopted the double mode, and so strenuously did they adhere to it as if it were of divine origin, while those churches which descended more direct from the mother church of Germantown invariably practiced the single mode. And they did establish *many*, as I can abundantly show, in different parts of Pennsylvania, in New Jersey, Maryland, Virginia, and in the Carolinas, both in North and South, as also in Georgia. From there they began to "pitch their tents" westward into Tennessee and Kentucky, where they became very numerous, until elders from the north and east began to make it their business to interfere with their mode of feet-washing; and to such an extent did they interfere, that to escape their fury, they found it necessary to leave those settlements. Consequently, they dispersed throughout Indiana and Illinois, and even beyond the Mississippi, until they reached what was then called the Black Hawk purchase, now Jefferson County, Iowa, and established the single mode wherever they went. But they were nowhere allowed to enjoy their peace long, until they were assailed for their single mode. Several were coerced against their will to accept the double mode, and they even went so far as to disown whole churches that would not submit, of which I could give a number of instances in detail, but charity forbids. On account of the great opposition that was everywhere exerted against the single mode, it declined very fast. For these "lords over God's heritage" did also forbid to organize any more churches in the single mode, and in consequence of their persistent opposition, many that were organized in that way finally changed, some because they were almost compelled to it. Some, perhaps, voluntarily, after being made to believe that it was indifferent, and so much more convenient; and many for the sake of gaining favor with the elders, and being more popular with what came to be the general order of the day, so that in many places where the single mode was extensively practiced it

became nearly extinct, so that it is now a matter of history and a surprise to the rising generation to hear that it was once so prevalent. But I am happy to say that the adversary's counterfeit is fast losing ground again, and the true mode is being established almost everywhere, for many of the churches in the east and some in the south and west are beginning to see their error, and are now striving to recover the "old landmarks" of their fathers, after the example of our great law-giver, Jesus Christ.

In conclusion I would say, that even our old Indian Creek church here, which was so long under the pastoral care of the mother church of Germantown, was also *duped* to the double mode about seventy-five years ago, after the good old fathers had dropped off, and practiced it that way until about ten years ago, when we asserted our Christian liberty, and changed back again to the original single mode.

I hope this may be sufficient to convince any impartial reader that the mother church of Germantown really had "offspring," that the "Conestoga is not her sister," and that the double mode "was not practiced in *all* the subsequently-organized churches;" and also that it is not "morally certain" that the single mode "*was never*" observed in "*any other* church," except in that of Germantown.

There are a few more assertions in Brother Sayler's article that might have been replied to, but I hope *truth* will not suffer by passing them in silence.

ABRAM H. CASSEL.

MANUSCRIPT NOTES BY ELDER GEORGE HOKE.

The following was printed in the *Gospel Visitor*, in 1864, with the accompanying explanation: "These notes were lately handed to us by his surviving widow, a beloved sister in the Lord, and we hasten to give it a place in our columns, to preserve it from being lost, and for the edification of the church."

Deacon or minister is one and the same thing or office. Christ is called a deacon or minister of the circumcision. Rom. 15:8.

The word "deacon" can only be found five times in the New

Testament, once in the Epistle to the Philippians 1:1, and four times in 1 Tim. 3:8, 10, 12, 13.

The word "deacon" can not be found applied to those seven, or any one of them, in Acts 6, or in any place of the New Testament.

Distribution.—It is very plain to be seen from Acts 2:45; 4:35, 37, and 5:2, that previous to the dispute which arose in the church, or the murmuring of the Grecians against the Hebrews (about or) in the neglect of their widows in the daily ministrations, when any money was given, it was laid at the apostles' feet, and distribution was made, as every man had need, there must have been those that made them (or it). Tables were served before the dispute arose, as well as after the seven were chosen and installed into office.

Now upon such an important complaint, if the apostles had to investigate the matter, it would have drawn their attention from preaching the Word.

Therefore, the apostle said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom [of course of the first class], whom we may appoint over this business," now in dispute, of course, in the church.

Who can say aught but that those seven brethren may have been some of the seventy disciples, whom Christ Himself had appointed and sent out to preach and to heal the sick, etc., whereas Stephen, one of the seven brethren chosen and installed into office in Acts 6:6, did begin (see verse 8 of the same chapter), to preach, and did great wonders and miracles among the people; kept (continued) preaching unto them with power, until he was stoned to death. See Acts 6, from verse 8 to the end of chapter 7.

Philip, another one of those seven brethren chosen in Acts 6:6, and installed into office, went down to the city of Samaria, and preached unto them Christ; also did miracles, cast out unclean spirits, healed the palsied and lame, and baptized, etc. Acts 8:5-7, 37, 38, 40. This same Philip is also called an evangelist, an office next to the apostles, by Paul and his company. See Acts 21:8.

Now, from the Word it appears without any contradiction that those seven chosen by the church at Jerusalem, were at least next to the apostles in office, as can be seen by the acts, deeds, and miracles done (performed) by them; I say again, were called evangelists, but have never been called deacons; no, not even one of the seven by the Word.

Paul says (2 Cor. 12:12), "The signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds." These were wrought by Paul, who was not of the original twelve.

The apostle Paul says thus to the Ephesians (chapter 4:11, 12), "And He [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," etc.

Paul to the Corinthian brethren, enumerating the offices in the church of Christ, says: "God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12:28.

We can plainly see from the aforesaid scripture passages of the New Testament, that those seven brethren chosen by the church and set before the apostles to be installed into their offices in Acts 6:6 (or their office), must have been remarkably different from the office of our visiting brethren or overseers of the poor, as they have ever been set apart by the church of the old brethren, which they have again established upon the Word of God in these United States something near a century and a half ago, and has, down to the present time, been kept up by all the churches, with few exceptions, in the manner laid down by the old brethren aforesaid agreeably to the gospel.

Our visiting brethren or overseers of the poor, when put in their office, are not commanded to go and preach the gospel, but their duty merely is, to visit the sick and the poor, to have charge of the church treasury, and serve tables at the communion. It is even not required of them to rise in public meeting, when they

bear a testimony to the Word preached or spoken by the speakers (ministers of the Word) in the church.

The old brethren have, therefore, always done, and do yet, when a choice is made in a church, and they are set before the elders, either for speakers or visiting brethren, that is, then they are instructed in the order of the house of God, and in their duty in their several offices, and then they are received by the old brethren, and afterward by the whole church by the hand and kiss.

Old teachers, when they are to be set apart for a special purpose, or to be ordained, are to be placed before two or three ordained elders, one of whom will lay down the duty of his office as an established, ordained minister in the church or house of God, and those that officiate lay their hands on him and pray, and then he is also received by the whole church then present by hand and kiss, and is thus ordained "in the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15.

Laying On of Hands at Baptism.—See Acts 8:17; 19:5, 6; Heb. 6:2.

Laying On of Hands in Ordaining or Setting Apart Ministers.—See Acts 6:6; 13:3; 1 Tim. 4:14, and 5:22.

Laying On of Hands on the Sick.—Acts 28:8; James 5:14-16; Mark 16:18.

Laying On of Hands by Violence.—John 7:30; 8:20; Acts 4:3; 5:18; 21:27.

Laying On of Hands.—A similar circumstance in the Bible, where Moses was commanded by the Lord, saying, "Thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites." Num. 8:9, 10. The number then of the Levites was twenty-two thousand (Num. 3:39), and the number of the Israelites was six hundred and three thousand five hundred and fifty, who were commanded to lay their hands on the twenty-two thousand Levites, which, the Word says, they did according to the command of the Lord. Chapter 8:20.

On the Lord's Supper.—John 13:2. Whether supper being literally ended, or only ready and prepared, or served on the table before feet-washing? Some translators give it, supper being

finished ; some, supper being ended ; some, supper being prepared ; and some, supper being done. But I can not find anywhere in the New Testament, that supper was served on the table before feet-washing.

Matthew writes, "Go and make ready, or prepare ; and they made ready." Matt. 26:17-19. Mark records words to the same amount. Mark 14:12 ; 15:16. Luke, also, 22:8, 9, 12, 13. John says (chapter 13:4), "He riseth from supper," which we understand from the prepared supper. As all the other three say nothing about feet-washing, so I can find nothing that the supper was served on the table before feet-washing.

Since Matthew, Mark, and Luke say nothing of feet-washing, but merely mention (Matt. 26:20), "When the evening was come, He sat down with the twelve ; Mark 14:17, "In the evening He cometh with the twelve ;" Luke 22:14, "And when the hour was come, He sat down, and the twelve apostles with Him."

But after Jesus had washed the disciples' feet, He asked them, "Know ye what I have done unto you?" In this He had shown them by His example. He then began to command them to observe the ordinance of feet-washing. Peter did not know what use it was for ; but in giving the command Jesus gave other instructions (John 13:26), when He dipped the sop and gave it to Judas at supper. This took some time,—from the time He rose from the table, and washed their feet, then seated Himself again, and commanded them how to do it, and observe the ordinance ; and shortly before His ascension He commanded them again, "Teach them to observe all things, whatsoever I have commanded you." Matt. 28:20. When we are commanded to do a certain thing, reason and Scripture will give us time to do it in, as everything in the house of God was to be done in order.

Jesus says, "Ye ought to wash one another's feet." In German, "*So sollet ihr auch euch untereinander die Fuesze waschen*," that is, Ye shall wash feet among yourselves.

It was the custom of the patriarchs of old to wash feet always before victuals were served on the table, as Abraham, Gen. 18:4, 5 ; Lot, chapter 19:2, 3 ; Bethuel, chapter 24:32, 33 ;

Joseph, chapter 43: 24, 25. Some more testimonies see hereafter.

On Fasting.—As some think, there is no command to fast. See Matt. 6: 16, 17; 17: 21; Acts 13: 2, 3; 14: 23; 1 Cor. 7: 5; 2 Cor. 6: 5.

On the First Resurrection.—See Matt. 24: 31; Rev. 14: 1-5; 20: 4-7; 1 Thess. 4: 15-17; 1 Cor. 15: 20, 23-25, 51, 52.

“If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” 1 Tim. 8: 15.

Easter.—The festival of the goddess Eostre, worshiped by Pagans, was six days after the Jewish Passover, and why so called is from the Saxons. But why translated or called Easter in Acts 12: 4, in our English New Testament, is not known certainly. Never anywhere else is the name Easter found in the English Bible, but always called the Passover, or feast of Passover. Acts 12: 4.

Matthew wrote his gospel about A. D. 44; Mark also in 44; Luke wrote his in 55, and the Acts in 63; John wrote his gospel in 97, his epistles in 66, and the Revelation in 96. He died about A. D. 99, aged ninety-two years.

Any brother or brethren wishing to have any order changed in the church, as a matter of course he or they should find and show by the Word, that the order heretofore (observed) kept up by the churches was not in accordance with the Word.

The general council meetings (annual meetings, etc.) are not instituted by the apostles (see Acts 15) for debating (or discussing) meetings, but to bring things in a union of spirit and of soul, according to the Word of God.

Christ said to Simon the Pharisee, when seated at the served table in the Pharisee's house, “Thou gavest Me no water for My feet.” Now had it been the custom to set victuals on the table before feet-washing, he would not have faulted Simon as yet. Simon could have told Him, It is a-coming, or, It will soon be here. Luke 7: 44.

Feet-washing was always practiced before the meal was put on the table. See above and examples of the patriarchs.

The Lord Jesus sent out His disciples two by two. See Luke 10:1; James 5:14; Mark 16:8; Peter and John, Acts 3:1; Paul and Barnabas, Acts 13:2.

The brethren's practice in feet-washing was the same. They went two by two, and one to wash and the other to wipe, each saluting with the kiss of charity.

They were sent two by two. Mark 6:7. The twelve apostles were thus sent, and so were the seventy. Mark 6:7; Luke 10:1.

FORM OF WORSHIP.

In order to afford the readers of church history, in the coming generations, a full account of these peculiar and interesting people, I will devote this chapter to a detailed statement of their faith and practice.

I had intended in this connection to publish the contents of a pamphlet entitled, "Doctrines and Duties, or Faith and Practice of the Tunkers," by J. W. Beer, and had obtained permission from the author to do so, but can not find room within the allotted compass of this work.

In the first place, what they believe and teach may be comprehended in the statement that they accept the New Testament as their creed and discipline. That is, the New Testament as it is, and not as they would have it, or as they understand it, but as it reads. They believe that the Book is inspired of God, has been preserved by His almighty power, and translated into the various languages through His direct instrumentality; that the Book means what it says, and says what it means, nothing more and nothing less, and is not to be added to nor taken from, and will suffer no deviations. That is Tunkerism, briefly but accurately stated.

The application of the principles embraced in the above statement must, of course, depend upon the intelligence of its adherents. The same is true of the student or teacher of any science in the use of any text-book.

First we will relate their method of selecting their ministers.

ELECTION OF OFFICERS.

When it is discovered by the congregation that more preachers are required to perform the duties expected of the ministry, the elder and his colaborers, ministers, and deacons hold counsel among themselves as to the proper course to be taken. When they have agreed upon a plan of procedure, the matter is submitted to the church in open council. The usual manner is to call a council after the regular preaching service, where a number of appointments are held in the same congregation. If a reasonable unanimity of sentiment prevails, the time and place are agreed upon and announced. This is usually fixed at the time of communion, when ministers from a distance are expected. It is necessary, according to the usages of the church, for at least one ordained elder to be present when church officers are to be chosen.

The business session generally follows the forenoon service. Public statement is made, and the members are instructed and admonished as to their duties and privileges. All members, male and female, have the privilege of franchise; and all male members are eligible to office, but only those in the order can be installed or ordained. This means, among the German Baptists, that he must wear his hair and clothing after a certain prescribed fashion, and of late that he must not use tobacco as a habit, and must also possess the scriptural qualifications for the duties required by his office.

An election board is agreed upon by the officials present. These are stationed in a booth, generally the kitchen or in the attic. All the members are then expected to come before this board, one at a time, and cast their ballot for whomsoever they may wish, having been cautioned to make the subject a matter of prayer, and to avoid electioneering.

If a member should not be able to make up his mind in favor of any one, he may be excused. I have assisted on occasions when one candidate was far ahead of all others, when the question was put to such undecided persons, "Will you be satisfied if —— should be elected?"

In cases of advancements the question is generally asked, "Are you agreed that —— shall be advanced to the second degree of the ministry?" Or, if a bishop is desired, "to the full ministry, or eldership?"

In all the divisions of the Tunker fraternity unanimity is sought for in all church work. In the election of church officers a majority of voices has lately been required; formerly a plurality would answer. It is not deemed prudent to ordain a brother if a respectable minority opposed his appointment.

The votes having been counted, everybody is expectant until the announcement of the result has been made. This is usually done after the opening of the next session. The officiating elder may be expected to say, after having introduced the subject: "While the choice was not unanimous, which scarcely ever occurs, I am happy to say that the result of the election still shows that the hand of the Lord has been in the work. The choice of the church, by a respectful majority, is in favor of Brother ——."

In some congregations the duties of the officers chosen are first stated before announcement is made. Those who practice this method believe that closer attention will be given to the statements of the duties required by the newly-elected party while his nerves are yet undisturbed by the knowledge that he is the party who is to take on himself the grave responsibilities.

The person or persons who have been elected and named are then requested to come forward. Having been suitably seated, he is required to promise to conform to the order of the church, as stated before. If his promises are satisfactory, the installation will follow. In the German Baptist Church the following form is used:—

"Dear Brother: Your duties, while in the first degree of the ministry, are not very onerous. The church authorizes you to exhort and to preach as an assistant to the elder and older ministers, as they may give you liberty to do. It is your duty, however, faithfully to attend the meetings of the church, and, when liberty is given, to exhort or preach, and do it humbly, and willingly, and faithfully, as the Lord will afford you grace to do.

But should it happen that none of the older ministering brethren should come to the regular appointment, then it will be your duty, and you are hereby authorized to conduct the meeting according to the usual order of the brethren, to the best of your ability, and to announce the regular appointments. But you have no authority to make or announce any appointments on your own private account. In case, however, you are called to preach on a funeral occasion, you are at liberty, and are hereby authorized, to go and conduct the services according to the usual order of the brethren. And it is thought good that the elder and older ministering brethren should be liberal in giving you liberty to preach, and not always confine you to the closing services, or you may not soon learn to be a "workman of God, that needs not to be ashamed, rightly dividing the word of truth."

As a confirmation, the minister and his wife, if a married man, are then told to stand up, and all the members present are invited and expected to come forward and extend the Christian salutation to the newly-elected minister. (See Glossary.)

In the Brethren Church all officers of the church are installed by imposition of hands, which they regard as a means of grace, and not as a token of distinction.

When a minister is to be advanced to the second degree, the process of election having been performed, the candidate is required to reaffirm his satisfaction with the church and the decisions of the annual meeting, and to conform to its rules. That having been done, the following form of installation may be used:—

"Dear Brother (naming him): The church having called you into the first degree of the ministry, and on trial has confidence in your fidelity and integrity, now proposes to advance you into the second degree, and thereby your labors will be increased, and your duties will become more onerous, and will require a greater sacrifice on your part. The church now authorizes you to appoint meetings for preaching, according to the general order of the brethren, to administer the ordinance of baptism, and, in the absence of an elder, to take the counsel of the church on the

admission of an applicant for baptism, to serve the communion in the absence of any elder, or at his or their request, if present ; to solemnize the rite of marriage according to the laws of the state and the usages of the church ; in brief, to perform all the duties of an ordained elder, except that you have no authority to install officers in the church, neither by giving a charge, as I am now doing, nor by laying on hands in ordaining a brother into the full degree of the ministry. You have also no authority to preside in the council meetings of the church in which official members of the church are to be dealt with. You have no authority to go into the acknowledged territory of any organized church to make appointments for preaching, unless called by the elder or council of said church. It is an assumption of authority for an ordained elder to do so. But be it understood that while the church now invests you with rights and privileges, she still holds you to the apostolic injunction, 'Ye younger, submit yourselves unto the elder ; yea, all of you be subject one to another, and be clothed with humility ; for God resisteth the proud, and giveth grace to the humble' (1 Peter 5:5), and will hold you amenable to her councils. And if you manifest an arbitrary self-will and domineering spirit, the same authority which now gives you these privileges, will, if need requires it, suspend you, and take from you all authority she now gives you."

The same ceremony that was used at the time of his induction to the first degree will now follow, that is, the Christian salutation.

ORDINATION OF ELDERS.

Every congregation of the Tunkers should have at least one elder or bishop. If an elder is chosen at the time of the organization of a church, the congregation may take action in the case in connection with the election of their other officers.

In addition to the choice of the church the candidate for bishop must also pass the approval of the board of adjoining elders, who usually preside at the election. Having passed the examination, he is ordained according to the following form :—

"Dear Brother A. B.: The church having called you to the

ministry of the Word, and, on trial, found you faithful in your calling, now proposes to advance you to the full ministry by ordaining you an elder, or bishop, by the laying on of hands by the presbytery. In ordaining you an elder, the church gives you all the rights and authority belonging to the ministry, such as presiding in council meetings, in which official members are tried, at home or abroad, if you are called to do so, in district or annual meetings; to give the charge to deacons, or ministers, and install them into their respective offices. In short, the church now invests you with all the rights and authority belonging to the eldership, you being equal with all the elders. This phrase, nevertheless, in the apostolic injunction, 'Ye younger, submit yourselves to the elder,' still applies to you; and should you manifest an arbitrary, self-willed, and domineering spirit, the church will hold you subject to her councils, and suspend you, and take from you all the authority she now gives you, and again reduce you to the laity, or even expel you from membership if necessary.

"It will be your duty to faithfully preach the Word, and to care for the wants of all the membership, being yourself an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blameless. It will be your duty in all the affairs of the church to counsel with your official brethren and with the church, taking the oversight not by constraint, but willingly; not for filthy lucre, but of a ready mind, and in no way to lord it over God's heritage. The church will not allow you to depart from the order of the general brotherhood in faith and practice, but will hold you to the faith and practice of the Scriptures as defined by the brethren in annual meeting assembled.

"Now, dear Brother A. B., do you willingly accept the position into which the church now proposes to put you? And do you, in good faith, without any mental reservation, accept and adopt all the order and practice of the general brotherhood, in her plainness of dress and non-conformity to the world? And do you promise to unite your labors with all your faithful brethren, every-

where, to observe and enforce all the faith and practice of the general brotherhood?"

After having been instructed, the initiate is asked to kneel down, and the officiating elder will lay his left hand on the uncovered head of the candidate, while his assistant lays one hand on the elder's, which is covered by the bishop's right hand, if only two elders are engaged in the work, and then the assistant's second hand is laid on last of all. Then follow solemn invocations and prayer for the blessings of heaven, such as may be suggested on the occasion, no especial form being required. And again, the Christian salutation is introduced as an act of confirmation.

In cases of the organization of a church where all the officers have been chosen, the confirmation of all will occur at the same time; the candidates, standing in line, accompanied by their wives, the highest in office standing at the head of the line, will be received by the salutation as described above.

DEACONS.

The ceremony attending the election of deacons is the same as that of ministers. The charge and installation are performed according to the following form:—

"1. Dear brother: It is your duty to visit and oversee the poor in the church; also to assist and attend to the annual general visit made from house to house, prior to communion occasions.

"2. When things of importance are to be investigated, it is your duty, when requested, to accompany the minister, or you may be sent alone to investigate the matter and report to the minister.

"3. It is your duty to visit the sick, the poor, and distressed, and report their condition, that their wants may be attended to. In all their administrations a correct account should be kept, and a report made to the church.

"4. It is your duty to assist the minister, when called upon, by reading the Scriptures, leading in prayer, and in bearing testimony to what has been said by the minister. When no minister is present, it is your duty to take charge of the meeting by sing-

ing, prayer, reading the Scriptures, and also to exhort, if it can be done to the edification of the congregation.

"5. It is your duty, at times of communions, to see that the necessary preparations are made, that the tables are served, and that everything is attended to in proper time and order."

In the Brethren Church, deacons and their wives (when the sisters possess the proper qualifications) are installed by the same ceremony,—the imposition of hands. In justification of such procedure they refer to Acts 6: 1-6.

TUNKER MEETING.

Regular preaching at a Tunker meeting at the present time is conducted much like that of other denominations. Until about twenty years ago the following practice was almost universal:—

The ministers were expected to take their seats behind the table in rotation, according to their official ranks, the bishop at the head. It was expected of the bishop, when present, to introduce the service, either in person or by direction. The latter was usually done by saying, "Brethren, it is time to open the meeting, and I wish freedom." If the next in office felt moved to accept the liberty, it was his privilege. If not, he would extend the liberty down the line, and so on until some one would accept the offer.*

* NOTE.—An instance: At a regular appointment in my home church, at a point where usually from six to eight ministers were present, the senior elder extended the liberty by saying he had nothing on his mind. The assistant made the same declaration, which was repeated by number three. My place was about fourth or fifth. When it came my turn, I said aloud, "Well, brethren, I can wish the freedom, but I can not say that I have nothing on my mind; in fact, I'd be ashamed to say so, if it were the case." In response, a deacon directly in front of me remarked aloud, "That's so." When it occurred to him what he had done, he acted as if he wished he were under the table.

I then rose and said: "I presume I'm in for it now. First, permit me to explain. According to our method, nobody knows who is to preach at this appointment, there being generally from six to eight of us present. I make it a rule of my life whenever I attend any of our appointments, to go prepared to preach, so that in case I should be called upon, I may not be put to shame by making a bungled effort; but I do not have to preach every

The first service consisted of announcing, lining, and singing of a hymn. This was followed with an exhortation to prayer, varying in length and strength according to the mental caliber and sense of propriety of the exhorter. Prayer followed, which was always in a kneeling posture. Two persons were required to lead in prayer, in succession, the latter invariably closing with the Lord's Prayer.

If asked for reason for this process the Tunker preacher would reply that Christ had commanded that at the mouth of two or three witnesses every word should be established, and that "*when ye pray, say, Our Father which art in heaven,*" etc.

The preaching will depend upon the intelligence of the preacher more than upon the rules or customs of the church. The report here made is intended to be an average discourse, and is based in point of time at about 1850 to 1875.

The course commonly pursued consisted of an exposition of the Bible from Adam to Moses and from Moses to John on the Isle of Patmos. It may be said, however, that they all dwelt more or less lengthily on Christ and His commandments, and invariably closed with a warm exhortation, but scarcely ever was an invitation extended to the penitent sinner.

CONVERSIONS.

The method of conversion among the Tunkers was peculiar to themselves. They were dreadfully afraid of all appearance of excitement or undue emotion. Occasionally it was stated by the minister that if any one felt a desire to unite with the church, he could make it known to any member of his acquaintance, who would bring the matter before the church. Even such a state-

time I go to church, simply because I am prepared to do so. A sermon will not spoil for want of being delivered. It may be salted down and kept for weeks. More sermons are spoiled by premature delivery than by being deferred."

Then I took my seat, again extending the liberty, which was returned to me by the full board, with the unanimous consent of an interested audience, probably in order to test the extent of my preparation.

ment was seldom made in my early experience. It was more an unwritten rule known and practiced among themselves.

When a convert had made application for membership it was stated to the congregation that ———— had made application for membership in the church, and that if there was any one present who knew of any reason why he should not be received he should make it known.

The occasion for this announcement was owing to the peculiar tenets of the Tunkers in the following particulars:—

1. They did not receive a person who had been divorced, and whose former partner was still living, unless promising not to marry again during the life of former partner.

2. They would not receive members belonging to secret societies.

More generally, however, the congregation was requested to withdraw and the members to remain for counsel. Then the subject was stated and, if no objection was offered, the candidate was invited to come in, when it was stated to him that his request had been laid before the church, and that they were all not only willing but glad to receive him, and that he should now prepare himself to go to the water for baptism. In some cases the congregation was then invited to come into the church again, when the statement would be made, while in other places some one would announce to those outside that baptism would be performed at the appointed place immediately.

Resorting to the water, a hymn was sung, and sometimes a discourse on some phase of the subject of baptism would be delivered, while the candidate and elder were getting ready for the ordinance. When all had been assembled, the candidate was asked whether he was familiar with the order of the church in regard to non-conformity to the world in dress, non-swearing, non-resistance, etc. And whether he was in unison with those points. If not, he was told what they were in detail, and then asked whether he agreed with them, and would promise to obey the church according to Matthew 18, which had just been read to him.

Then the administrator and the candidate would kneel, and prayer was made for each one, according to the sense of propriety in the estimation of the minister in charge of the service.

After prayer both would go down into the water, and the candidate would kneel so that the water would come to about the arm pits. Then he was asked, among the German Baptists, "Do you believe that Jesus Christ is the Son of God, and that He brought from heaven the saving gospel?"—"I do."

"Do you willingly renounce Satan, with all his pernicious ways, together with the sinful pleasures of this world?"—"I do."

"Do you covenant with God, through Christ, to be faithful unto death?"—"I do."

"According to the promises which you have made before God and the world, you are baptized for the remission of sins, in the name of the Father, and of the Son, and of the Holy Ghost."

At the repetition of each name of the Trinity the candidate is immersed, face forward, until the entire body is covered over, and immediately drawn back.

Among some elders a custom which is called the rapid system came into use about the seventh decade of the nineteenth century. By that system the person is dipped three times without taking breath or removing of the hands from the face, which can be done without unnecessary haste, when it is expected by the candidate.

After the three actions have been performed the administrator lays both his hands on the head of the person baptized, and offers substantially the following prayer: "O Lord, we thank Thee that thou hast caused this brother to covenant with Thee to be faithful until death. Now we pray Thee to accept him as Thine own child; to write his name in the Lamb's book of life; to blot out all his sins; to fill his heart with the Holy Spirit; to keep him faithful in the discharge of his duties through life, and finally receive him with all Thy people into the everlasting kingdom. Amen."

Then he rises from the water, and is received by the minister with the right hand of fellowship and the salutation of the kiss, or, if a woman, by the right hand of fellowship only.

As they return to the shore the candidate is met by the church

officials and members, and received in accordance with the rules of the church.

In the Brethren Church the laying on of hands and prayer and salutation are deferred until after the parties have changed clothing. It is generally observed at the first meeting following, and is termed confirmation service. It is believed that this method is more impressive to the audience, as well as more edifying to the parties directly interested. It is also believed to be more in accord with New Testament precedent. See Acts 19: 1-6. It is also made an occasion of admonition to faithfulness and steadfastness in the performance of the duties belonging to the Christian, which could not well be attended to at the time of baptism.

A beautiful and highly important part of the confirmation ceremony in many of the Brethren congregations, consists of the presentation of a copy of the Revised New Testament to the new convert, with suitable inscriptions, as the creed and discipline of his church, accompanied with an admonition to study it carefully and implicitly obey it in all things. The author of this work commends the practice to all the churches of the brotherhood.

Among the German Baptists and the Old German Baptists, the services at the water close the initiation of members.

THE TUNKER MEETING-HOUSE.

Let us now take a look at the old meeting-house and its surroundings. It usually stands in some stately grove of old oaks, but is not itself a stately or imposing edifice. It is generally a long, low building, capable of seating a large congregation, for the brethren in old times worshiped in barns or private houses until they were sure that a house of worship would be permanently needed, and until they were well able to build large enough for the present and prospective population of the community. The old churches are all pretty much of the same style of architecture, and adapted to large congregations and communion purposes. On such occasions everybody attended, saints and gentiles. Neither inside nor outside was a dollar spent for any sort of ornamentation. The style of architecture was bare in its simplicity, and

far removed from such vanities as spires, towers, stained windows, painted or cushioned pews, ornamental pulpits, or anything else which could not show the passport of indispensable utility.

It included, also, a kitchen department, for the purpose of preparing the food part of the Lord's Supper, as well as that of the common meals, of which more will be said farther on. Many of



GROVE CHURCH, NEAR BERLIN, PA.

the old houses also have a nursery, generally in the attic, and supplied with beds and cradles for the accommodation of sisters with young children and the aged and infirm.

A SUNDAY MORNING SERVICE.

Let us stand among the grand old oaks, and witness the gathering of the faithful. Evidences of rural prosperity abound on every hand. The sleek, gentle horses bear testimony that "the righteous man regardeth the life of his beast." Blessed is the horse whose lot was cast with a good Tunker farmer. Think you not that he came to reflect the peaceful, unworldly, unambitious,

and contented temper of his master? Their very looks and actions were in harmony with their belonging. I have seen a hundred horses lining the fences or standing by the great trees, and heard the joyous neigh of recognition ringing through the quiet Sabbath morn. There was no discord in the sound. There was rather the harmony and sympathy of friendship and joy, almost human in its intelligence, and none the less in its sincerity. The very horses entered into the fraternal spirit of the worshipers.

The members, having alighted from their plain, almost rude vehicles, are greeting one another with the holy kiss. They linger around the church doors in quiet converse. It yet lacks ten minutes of the appointed hour for worship, but the worshipers have all arrived. There is an unwritten law against the late comer which no discreet Tunker will violate.

Our description concerns a typical Tunker congregation, such as could be seen anywhere in the fraternity about the middle of the nineteenth century. Meeting day, which was usually only once a month at the old church, was the great Sabbath of the month. All who were physically able to be out, were sure to be there. Tunker houses were closed that day, the whole family and the help at church. They never were and never will be more diligent in this respect than during the period mentioned. Duty called them to the house of God, but another and still louder call urged them. It was the call of love. They loved one another, and they loved to meet and greet each other at the doors of the sanctuary. They loved the plain gospel hymns, full of consolation and rest. They loved the glorious congregational singing, which swelled triumphantly in the great church, and rolled its billows of sublime harmony out through windows and doors, and up through the solemn oaks toward heaven. They loved the preacher, who earnestly and honestly, and in their own language, spake to them the Lord's message. He might not be able and eloquent, but they cared little for these things. His honest out-giving, the tones of his voice, his very looks, rested and fed their souls. The polish and accomplishments of the schools would have separated him from them. Rhetorical language and flowery

periods would have estranged them from each other. The "manner of man" he was, became to them eloquence and power.

Peace is written in the faces of young and old, in the mild looks, the quiet kindness in every eye, the modulated tones of brotherly love in every salutation. It is the contagion of the place, and broods over all, so that one feels himself immersed in an atmosphere of peace. The world seems far away. Toil and care and worry are forgotten, and you rest in the motherly arms of peace, as one that is weary hastens to the enfolding of maternal love.

The congregation is in its place. Behind the long, unpainted table, instead of a pulpit, the long, plain bench is filled with the elders and preachers. There are no upholstered chairs for this unpretentious clergy. They allow themselves no luxury denied to the people.

A steady, strong, musical voice on the deacons' bench raises the tune, and soon the whole congregation join in the hearty singing. This was always the most attractive part of the old-time Tunker service. No congregation ever sang better. It was a beautiful, spiritual, refreshing worship, and the sound of an instrument in one of those old-time Tunker congregations, where every voice made "melody unto the Lord," would have seemed a discord and a profanation.

But the hymn, lined out in a rather unnatural and sanctimonious style, is finished. Every verse was sung. The Sabbath is before them. No conventional hour shall limit the heavenly feast. The echoes of the last notes having died away, the preacher prepares to further enforce the sentiment of the hymn, and gradually prepare the minds of the people for prayer. His remarks are a prosy repetition of the sentiment of the lines, but they do not seem to be superfluous, or out of place. There must be no hurry on the threshold of the mercy-seat. Plainly, simply, unostentatiously he talks for five, ten, even fifteen minutes. An increasing weight of solemnity comes down upon the congregation. They are about to appear before God, and to speak with Him, as friend

to friend. The very place is holy, and profound seriousness is marked upon every countenance.

The preacher calls to prayer. Immediately a great rustling is heard throughout the church. Every man and woman is on bended knees. No resting of foreheads on hands or bench backs will suffice to express the reverent spirit of the congregation. The leader in prayer tarries long at the mercy-seat. He may not be gifted, though many of the old brethren were gifted in this grace. They spake not the eloquence of the schools, but the eloquence of the heart, which, after all, is the truest eloquence. The seeming formality of the prayer is lightened by the evident sincerity of the man. Some prayed almost the same prayer for years, without becoming wearisome or disappointing. Like a chapter in the Bible, it never grows old.

The initial season of devotion having closed, the oldest bishop extends "the liberty" to his associates, who, in turn, offer it to each other. This interchange of courtesies occupies a minute or more, the congregation meanwhile looking on, and wondering who would deliver the sermon, a point that in few congregations was settled before the time had actually arrived. If there happens to be a visiting brother on the bench, he usually finds it impossible to decline the "liberty." If there are none, one of the home ministers yields, with apparent reluctance, to the importunities of the brethren, and arises to sound forth the Word.

Lifting the big Bible from the stand, the preacher of the day, while looking for his text, or perhaps while trying to decide what text he would take, requests the congregation to sing either one or the other of two well-known hymns:—

"Father, I stretch my hands to Thee,
No other help I know;
If Thou withdraw Thyself from me,
Ah, whither shall I go?"

Or,

"A charge to keep I have."

One who never heard a congregation of Tunkers sing one of these hymns just before the sermon, would find it difficult to

form any adequate idea of the quiet, deep fervency and solemn earnestness with which they were rendered. Deep feeling, not the kind which takes emotional forms, for the Tunkers are not and never were an emotional people, but the kind which springs from profound sincerity, inward truth, marks the singing of this hymn, and the preacher arises to his task with every spiritual support, prepared at all points to speak his message, all but one, and that the needful intellectual training and special preparation which for so many years were regarded as mere human devices, which could not possibly add to the saving power of the Word.

That this has been the fatal weakness of the Tunker ministry throughout nearly the whole of the nineteenth century is now recognized by the leaders of the church, with the result that this hitherto conservative people are perhaps outstripping the most progressive denominations in the matter of schools and colleges for the thorough training of their talented youth.

Many a time, but not every time, we have heard a long, rambling, illogical, ungrammatical, confused, vehement discourse, which would scatter any other but a Tunker congregation to the four winds. Some signs of disappointment and weariness might be observed here and there, but the great majority of the members followed the preacher through all his devious and obscure wanderings, apparently with unflagging interest. He fed their souls, and that was all they were looking for. He ministered to their spiritual life, whether that was strong or weak, and beyond this they had no consciousness of comparatively unimportant defects. The only eloquence that was eloquent to them was the purely spiritual, and the dull apostle, if his heart and life were right, if the spirit rested upon him, imparted as much grace as the brilliant one, and in so vital a connection mere talent, oratory, phrase-making, exegetical skill, was not to be mentioned at all.

Nevertheless, as we have already said, Tunker sermonizing in the church of that period was their greatest, their almost fatal weakness, for while an abler and more attractive ministry may not have been specially needed as a pastoral agency, it was sorely needed as a missionary agency, to extend the church beyond its

natural and hereditary limits. There was practically at that time no question as to the gathering in of the young people belonging to Tunker families, and their few dependents; but how could it be expected that intelligent, educated outsiders were to be favorably impressed by preachers who were unable to present a logical and convincing statement of their own doctrines?

But we must cut short this digression and hasten to the end. The sermon finally concluded, a word of testimony is borne by one of the associate preachers, and this is followed by the concluding prayer and hymn. Then, with the usual announcements, the congregation is dismissed without the benediction, to return to the beautiful farms and fragrant orchards, the better benediction of God's peace resting upon each one as he carries with him the consciousness of duty done, the sanctified memories of a holy place, and the sweet echoes of melody and song.

THE TUNKER LOVE-FEAST.

Let us glance for a moment at one of those remarkable assemblies. Within the long, low auditorium a vast congregation, often numbering a thousand souls, throngs every foot of available space. The members are all seated around long, immaculately white tables. If it is a typical Tunker communion, the white caps of the sisters, framing pure and peaceful faces, ranged on either side of their separate tables, forms a picture which lingers long in the memory, in its unique and singular beauty. A narrow space along the walls of the church accommodates the audience, the outsiders, and thickly standing upon the benches which have been packed into this space, they gaze upon the scene before them with eager and unflagging interest, not seeming to be conscious of the long hours, nor of the fatigue attending their crowded and uncomfortable position. At a central table solemn and venerable men are conducting the service. A devout atmosphere pervades the house. The reverent voice of the officiating bishop arrests even the most careless ear, and all who are present feel that the place is holy, and that God Himself is not very far away.

The Tunker love-feast embraced a series of services, beginning

usually on the forenoon of Saturday, and ending with a great assembly and a notable sermon on Sunday forenoon. If any other day was selected for opening, substantially the same course was pursued. The Saturday-forenoon service was followed by a dinner, which was served to the whole congregation, having been prepared in the kitchen apartment. The young people belonging to the Tunker families in the community would assist in spreading the tables and waiting on the people. It was not unusual for the dinner to continue until three o'clock in the afternoon, and from three to nine hundred persons were fed. The menu varied somewhat, according to the financial ability of the congregation. It invariably consisted of the very best bread, good butter, apple butter, pickles, and pies and coffee. If the church could afford it, fresh beef was also supplied.

Illustrating the fact that the throng is often hungrier for the loaves and fishes than for the spiritual gospel, it was often necessary to appoint door-keepers to regulate the crowd while the meal was in progress, and the strongest men in the community were chosen for this office. The recess following this meal was enjoyed by the members as a season of delightful social intercourse. In later years, however, this Saturday-morning sermon and dinner were abandoned by some congregations, and the services began with the "examination" in the afternoon,—a season of devout seriousness, a spiritual preparation for the communion proper,—which was soon to follow.

1 Cor. 11:38 was read as a basis for one or more discourses, after which the officiating elder would deliver an exhortation to prayer, being careful to remark in conclusion that there would be perfect freedom to any one, brother or sister, who might feel pressed to lead in open prayer, and the season would close with the Lord's Prayer. It was not unusual for three or four brethren to exercise in prayer, but it was very unusual to hear a sister pray on such or any other public occasion.

Then followed a short intermission after the announcement that the next service would be indicated by singing, when the members who expected to participate in the communion would take

their seats on long benches at the tables immediately on entering the house, so that the deacons might know whether sufficient table-room had been prepared.

The song having been completed, the thirteenth chapter of John was read to the end of the thirtieth verse. After reading the scripture, with suitable admonition, the washing of feet began. Later on, the time for commencing the washing of feet was indicated when the reader came to the fourth verse, "He riseth from supper." At this point those who had been appointed to lead would arise, two by two, lay aside their garments, gird each other with a white apron, pour water into a small vessel, and proceed, one to wash and the other to wipe the feet of such persons as might be prepared to receive the service. The first two would wash and wipe the feet of from six to ten or more persons, when they would be relieved by such other two persons as might volunteer. This was called "the double mode." By "the single mode" one person arose, commenced the service by laying aside his coat, girding himself, and washing and wiping the feet of the member seated next to him. Then he gave the towel to the person whom he had served, who would proceed in the same manner to number three. Thus the work continued to the last one on the bench at a table, who, in turn, served number one.

After having washed and wiped the feet, the members engaged salute each other with the holy kiss. This custom is invariable among all denominations of Tunkers. In the Brethren congregations this is the only occasion when the salutation is ceremonially observed.

Clear water and clean towels are supplied for cleansing of hands. Besides the esthetic purpose, this washing of the hands indicates the sacredness of the succeeding ordinances of the Lord's Supper and the Communion.

Feet-washing having now been concluded, the Lord's Supper was next placed on the table. Certain ones had prepared the food during former exercises. It consisted of bread, mutton or beef, and soup made of meat broth. Thanks being offered, the meal was partaken of. After supper, during the singing of a

hymn, the tables were cleared of everything except the cloths, which were turned. Then the Communion bread and wine were placed upon the table.

Then, usually, the nineteenth chapter of John was read, followed by a dissertation on the sufferings of Christ, by some preacher of merit, and closed by the elder, with an admonition to love and other duties. During this exhortation the elder prepared the Communion bread by breaking the loaves into narrow slices indicated by slight indentures before baking. These were placed side by side and crossed until the process was complete, and was performed with much exactness, and observed by all within sight with as much solemnity as the ordinance itself.

Then the salutation was introduced, quoting 1 Cor. 16:20, "Greet ye one another with an holy kiss," or kindred passages. Then the elder would extend his right hand to and kiss the brother next to him. Thus the salutation would pass to the last brother at the last table, who would kiss the officiating elder, thus completing the circle. After having started the divine command with the brethren, the elder in charge extended the right hand of fellowship to one of the sisters occupying an end of the table, with instructions to pass the salutation among themselves, and he followed the line to see that it was properly observed.

The following remarks were then made by the elder in charge: "The apostle Paul says, 'I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread, and when He had given thanks, He brake it.' So, in like manner, we will also return thanks for this bread." Then all arose, and thanks were given for and a blessing asked upon the bread. After all were again seated, he proceeded. "The apostle says, 'The bread which we break, is it not the communion of the body of Christ?' which is equivalent to affirming that it is. So I will say to my brother, Beloved brother, the bread which we break is the communion of the body of Christ," and while speaking these words, he breaks a small piece from the long slice and hands it to him. The larger piece, from which he had broken, is passed to number two, who

repeats the same to brother number three, etc. One or two sub-elders accompany the line with supplies of bread.

The leader then turns to the sister to whom he had extended the right hand of fellowship, saying, "Beloved sister, the bread which we break is the communion of the body of Christ," breaking a piece and handing it to her. This he repeats substantially to the next sister, breaking bread for and to every sister at the table.

Both circles having completed the breaking of bread, the bishop remarks, "We have tarried one for another until all have been served, and we will now eat this bread, contemplating the sufferings of our Saviour." After all had eaten in silence, the white covering was removed from the wine, and two cups were filled. If several bottles were at hand, wine was poured from each one into each cup. This was done, we presume, to show that it was all alike. "After the same manner also He took the cup, when He had supped," is the bishop's next quotation, and he continues, "from which we conclude that as He had given thanks for the bread, He did also for the cup. Let us rise and give thanks for the cup."

When the members are seated again, he says, "Beloved brother, this cup of the New Testament is the communion of the blood of Christ," and hands a cup to whom he had broken bread: who, after taking a sip of the wine, passes it to the next brother, and so on until the circle is complete, the leader partaking last of all. A sub-elder follows the line with a supply, replenishing the cup when required.

The same quotation is repeated to the sisters, as the bishop hands the cup to the first one. After taking a sip, she returns the cup to the bishop, who hands it to the next sister, and so on until all have been served. No matter how inconvenient it may be for the leader to give and have returned to him, the cup must be given to each sister by the officiating elder. This has been an inflexible rule with the German Baptist and Old German Baptist branches of the Tunker fraternity, to the close of the nineteenth century.

During the passing of the cup the congregation engages in singing, but during the breaking of bread singing is not generally permitted.

The last quotation, to close the Communion, is now repeated: "And they sang a hymn and went out." This is followed by prayer and song, and the congregation may consider itself dismissed.

In the Brethren Church only one cup is used, the sisters being served first, with both bread and wine, as a matter of courtesy more than of theology. The officiating minister, in passing the loaf to the first sister, remarks, "Beloved sister, the bread which we break is the communion of the body of Christ;" and while both are holding the bread, they break it, the sister retaining the smaller part for herself, and then receiving the larger piece from the elder, breaks it with the next sister, and so on until all have been served. The last sister breaks bread with the brother designated to her by the leader. The cup is passed in the same manner, following the line of bread-breaking. To avoid embarrassment it will be well to seat the members so that husband and wife may serve each other in the Communion exercises.

All now look forward to the Sabbath-morning service, which is a fit consummation of the series. A great throng assembles, for we have never known the interest in these meetings to wane, whether the sermon be usually good or usually poor. Generally the ablest preacher at command is selected to deliver the discourse. The members come, spiritually refreshed from the recent communion, and filled with joyful prayer. It is a thrilling moment when the preacher rises to face that vast congregation. From the four corners of the great building a multitude of eager faces look up at him. At every window and door new throngs await his message. If there was ever a time for him to play the man, it is now. All his powers are astir in him. The occasion calls for his mightiest and best, but woe to the careless soul who flounders in confusion over this great opportunity which comes not often to many men whose mission it is to stand between God and the people. Generally a fundamental gospel theme or a text

of invitation is selected like unto that one in Revelation which proclaims, "The Spirit and the Bride say, Come, and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Inspiring hymns, in which a thousand voices swell the sublime melody, follow the great sermon, and then a tender prayer, and the people depart, each one to his tabernacle of earthly rest.

GOD—THE SOVEREIGN PROGENITOR OF THE HUMAN RACE.

BY ELDER P. J. BROWN.

Text: "We are also His offspring." Acts 17:28.

Saint Paul in his travels as a missionary of the cross, came to the capital of Greece, where the people brought him to the hill of Mars. There, in the midst of the venerable lawyers and jurists of the supreme court of Athens, called the Areopagus, he stood and preached Jesus and the resurrection. One of his principal arguments in defense of the doctrine of the resurrection was that we "live, move, and have our being in God." And to clinch his argument and make it convincing to his talented and polished auditors, he quotes from Arastus, a Grecian poet and astronomer (whom he calls "one of their own poets"), the important declaration that we are the "offspring of God."

Arastus was a man whose writings were regarded as being of high authority. He wrote about 270 before Christ. He was a Cilician, a native of the same province with St. Paul, and the circumstances show that the latter was well acquainted with his writings. The poem from which he quotes was one of his masterpieces. The renowned Cicero has translated it into Latin.

Taking into account these facts, it becomes a matter of much consequence as to what we are to understand from the statement that we are the "offspring of God." And let it not be forgotten that Paul accepts it as a fact, for in the succeeding verse he says, "Forasmuch, then, as *we are the offspring of God.*"

The first question we wish to examine is, Who are the offspring of God? We find that both Paul and Arastus take a com-

prehensive, yea, an unlimited view of the case. Paul says, "All nations of men which God has made of one blood, to dwell on all the face of the earth." Arastus says, "*We*," the human race, are the offspring of God; not the few who accept the gospel and are converted to Christ; for Arastus knew nothing about the gospel or any revelation from God; hence he means all men, regardless of any moral condition. Those who accept the offer of salvation are subjects of a second offspring, or regeneration, or, as Christ calls it, are "born again." The central truth remains, that all men are in some sense the offspring of God. And it will be our purpose in the second place, to find in what sense we are the offspring of God. In order to do this successfully it will be necessary to ascertain what we are to understand by the term "offspring." And, since we are dealing with a Greek author, we must, to some extent, consult Grecian literature. The Greek word is "genos," and Downegan, a standard author, gives the word the following definitions: "Birth, race, lineage, family, original family, or stock." Offspring differs from generation, which usually means an age or portion of time, while offspring includes all ages and all times. The English definition, as given by Webster, is: "That which is produced, a child, or children, descendants, however remote from the stock."

From the beautiful harmony of sense in these high authorities we are forced to the conclusion that the very flow and sound of the word "offspring" means that the human race in some sense sprang from God. This was the faith, not only of Arastus, but of the still more renowned Plato, who died at Athens, three hundred and forty-three years before Christ, who taught the same doctrine. Of him, says Thomson Moore, the biographer, "His writings are very valuable, his language beautiful and correct, and his philosophy sublime." Such is the testimony of men of comprehensive learning. While the novice may sneeringly say, "I do not believe in the immortality of the soul, because Plato, a heathen philosopher, taught it," be it not forgotten that Arastus and Plato had not the Bible, but drew their conclusions from the study of the broad field of nature. And if they, without the

Bible, reached better conclusions as to the nature and source of the human race than some of the latter-day would-be revealers of revelation do with the Bible, their memory should be the more revered, and the latter should be the more ashamed.

Third. We shall next consider the relation between the parent and the offspring. If the parent is an Indian the children will be Indians. If the parent is an African the children will be Africans. If the parent is an Anglo-Saxon the children will be Anglo-Saxons. These differences are due to the difference in the parents physically, but not spiritually. Their material being is made of created and changeable matter, but the life power is all by the same blood. All are the offspring of God because all are capable of loving and serving God. Whatever their moral or intellectual condition, they have His "breath of life," and spiritually are His offspring.

A man's child is his child, and always will be, regardless of moral conditions. The child may become a profligate, a drunkard, or a prostitute, may be driven from home, and lose the inheritance, but is yet the parent's child, bears his name and image, though in a degraded condition. So in the other and higher sense, the human race is the offspring of God, and never can be otherwise. Though they rebel against Him, because they are wicked, and are driven away from Him, and lose the inheritance of eternal life, they are yet His offspring.

Again, if the parent is mortal the child is mortal; if the parent is immortal so is the child. Our parents were mortal, and they died or will die. We inherited from them a mortal body, and so far we, too, will die; but God, our spiritual Father, is immortal in every sense, and we derived from Him, through Adam, the life, soul, or spirit, or whatever you may call it; and that, being the part of us which is the offspring of God, must of necessity also be absolutely and emphatically immortal. Though through the corruptibility of the flesh that soul should be lost, it nevertheless lives and always will live, for the very good reason that it always did live. Immortality is from God, is a part of God, and, like God, has neither beginning nor end. If this is not the kind

of a soul we have, then, like the brute, we had a beginning, and, like the brute, we will cease to exist after this life. Such is the soul-sleepers' hope; it is not ours. Sirs, we never can die any other death than the death of separation from God and from the glory of His power. This is the second death; this is eternal death, but it is also eternal torment, "where the worm dieth not, and the fire is not quenched." In this sense it is said, "The soul that sinneth it shall die." The soul-sleeper may offer his snarls and sneers about the "death that never dies." Such is, nevertheless, the sense that science and revelation will ever teach, for as God our Father is immortal, will never die, so we are immortal and will never die; for as is the parent, so will be the child.

"But," says one, "is this the only text from which you claim to prove the immortality of the soul, irrespective of moral or intellectual condition?"—Not so by any means. But suppose it were; we regard this one as absolutely invulnerable. Were it not that Paul accepts the views of Arastus as being correct, thus giving it the divine sanction of the Holy Spirit, under whose influence he preached, there might be some possible escape for the soul-sleeper from the position of the immortality of the soul, which is so clearly taught in the text. But this one truth, presented by a heathen poet, and sanctioned by an inspired apostle, is sufficient to crush all the soul-sleeping out of the present generation, if the people will but open their eyes long enough to let reason assert her rights.

We are not done, however. This is only our introduction. We do not boast of having read a "house full of books." The retaining points of our memory are not strong and capacious enough, and life is too short to risk such an experiment; for it is our candid opinion that beyond a certain range, the more a man reads the less he knows, and that if he persists in abusing his brains, he is liable to turn up in some lunatic asylum. We do, however, lay some claim to having read the Bible, and from the Bible we shall farther endeavor to establish and prove to your entire satisfaction the immortality of the soul, regardless of moral condition.

It is sometimes said that all religious discourses begin in the Garden of Eden. Whether this assertion be correct or not, there is a potent reason why they should do so. There is an affinity, a connection like an electrified wire, running through every intellectual fiber of the human race, from the last one born back to the time of our offspring. The Bible gives an account of the creation of Adam clearly in harmony with the thoughts adduced from the text, and is as follows: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7.

Two acts are here recorded. First, the body was formed of created material, and hence is subject to dissolution. Second, the life was given it by the act of breathing it into the body, and, as a result, the man became a living soul. The quibbler will here ask, "Was he then a dead soul prior to this second act?" We answer, The term soul is here used to mean the entire person; same as in Acts 6:14, where it is said, "Jacob and all his kindred, threescore and fifteen souls." Again, in Acts 2:41, "And the same day there were added unto them about three thousand souls." In both cases the entire person is meant. So, in the case of Adam, prior to the possession of life, he was a dead body, but after that he was a living soul or person. It is not an unusual thing for a person to be spoken of in his entirety as a single entity. I say, "Somebody is coming." No one should think I mean a soulless body like that of Adam prior to the influx of life or the offspring of life from God. So, when we read of a given number of souls being added, or having journeyed, we should not understand it to mean bodyless spirits.

But with all the quibbling that has been resorted to, the grand fact remains that "Adam was the son of God." Luke 3:38. And the history of the fact is that God breathed the life into him, transferred it, gave it as a part of Himself, and it can never be extinguished; it is indestructible; it is immortal; it is the part of God through which He becomes our Father. This declaration by the evangelist Luke is so plain, so utterly incapable of being

misunderstood, although thousands read it and have read it without giving it sufficient thought to comprehend its import.

“Adam was the son of God.” In what sense was Adam the son or offspring of God? Was it the body of Adam that sprang from God?—Surely not; for every act in the history of Adam’s creation points unmistakably to the fact that Adam’s body was the offspring of the *earth*, hence it was the soul of Adam that was the offspring of God. There can be no other conclusion. And the stream of life that God started in Adam still flows on, and which He kindles in every child that comes into the world unless it is still-born, and becomes the offspring of God through Adam. Hence, Adam is our elder brother, and God the Father of all.

How clearly does the definition of Webster appear, when he says, “The offspring is a descendant, a child, however remote from the stock.”

In Revelation 22:16 Jesus says, “I am the root and offspring of David.” Again we ask, In what sense is Christ the offspring of David? Turn to Acts 2:30. Here we are told by the apostle Peter that, David, “being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne.” This makes it clear that Christ was the offspring of David according to the flesh, and the flesh only. And when we remember that there were twenty-eight generations between David and Christ, it helps us to comprehend the stupendous fact that, as Adam was the offspring of God, so is the last born of the human race. All the souls that exist or ever will exist, are the offspring of God through Adam, and hence are immortal, indestructible, and yet susceptible of punishment. They can not be destroyed in the sense of being annihilated, for the good reason that they were not created. That which was made may be unmade. God is an uncreated Being; yes, every particle of Him, including the breath that He breathed into Adam’s nostrils, and which constituted Adam a living soul, thence an immortal soul. So, also, all his posterity.

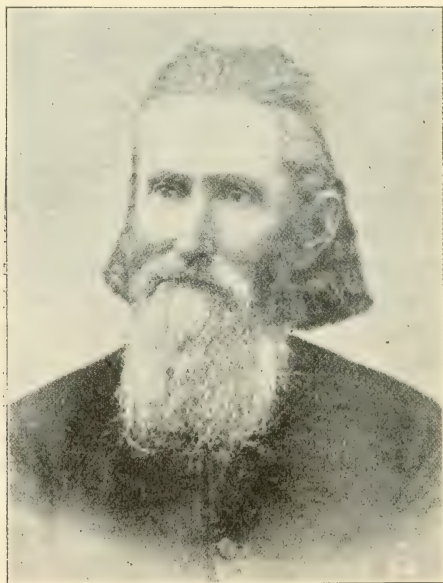
The soul-sleeper tries to meet our arguments with such pas-

sages as Eccl. 3: 19, where we are told: "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity." This language, like many of the sayings of Solomon, is very ambiguous, to say the least of it. But, allowing it all the force that language is entitled to, it must be admitted that Solomon speaks with reference to the mortal part of man; that as such he must die the same as the beast; that the breath sustains the same relation to life in beasts as it does in man; that all created, all mortal things are vanity; all of which we freely admit. But that there is no difference between the breath of man and that of the beast in their relation to God, we by no means admit. The difference is wide as eternity. God gave breath to all living creatures, as well as existence itself, by the operation of general laws. He commanded the waters to bring forth the living creatures in them. God created great whales, which the "waters brought forth." He commanded the earth to bring forth the living creatures, cattle, and everything after their kind, and it was so. But with man it was not so accomplished, for God formed him of the dust of the ground with His own hands, by a special act; and by a special act He breathed the breath of life into man, which was by no means the case with any other creature. This, we think, is a sufficient answer to such statements as the one cited in Eccl. 3: 19. But as a further evidence of the difference between man and all the other creatures, we call attention to the fact that man stands, of all creatures in point of intelligence, the highest. What has he not invented? And invention is only one link below creation, and that link God will ever hold in His own hand. If man were allowed to create things, he would probably enter upon a career of rivalry with God; a thing God never did and never will suffer. He must and will maintain His sovereignty.

Not so with other creatures. The beaver builds his dam as did his ancestors thousands of years ago. He has never so much as invented an ax to cut down the trees, but continues to gnaw them down with his teeth as did his father before him. The noble

horse has never contrived means by which to make man his servant. Although possessed of superior strength, he lacks in intelligence. And so all the way through the earth, sky, and seas ; man is the master. And why? Why does man, instead of the lion or the elephant, build the railroads? Why does man, instead of the whale or the sea-lion, lay the submarine cable? All these, and a thousand more questions that might be asked, must be answered in the light of reason and revelation, in the light of science and intelligence, as follows: Man, by reason of his immortality, his relationship to God, is endowed with such superior intelligence that he stops short of nothing but creation itself.

And now, in conclusion, allow me to say that, owing to our superior endowments of knowledge, means, and opportunities, our Father will hold us correspondingly responsible. We owe Him our best service, our most humble obedience, our love, and our all, for He is our Father, and the Sovereign Progenitor of the human race.



DR. C. H. BALSBAUGH

CHAPTER X

LITERATURE

The early history of the Tunkers is not as barren of literature as one might be led to conclude from the erroneous statements made by those who have attempted to give a true and faithful account of their origin, faith, and practice. Indeed, the large majority of their membership are unfamiliar with the enterprise and ability of the fathers during the first twenty years of their existence. The reason for such ignorances must be attributed to the criminal indifference of the lukewarm period, dating from, say, 1790 to 1850, in round dates; or, in plainer statement, from the time when English speaking, reading, and writing were introduced into use in the family and public worship. Had the English-speaking Tunker been as faithful in translating what the fathers had written and published as were those who wrote in the mother tongue, they and their posterity would have been much better informed, and the historian would not have been obliged to draw so largely upon his imagination or to borrow so liberally from the credulity of others.

The first two books published by the church were written in the German language, a translation of which may be found elsewhere in this book. Other small works were published by Christopher Saur, but were not authorized by the denomination.

DAVIDISCHE PSALTERSPIEL.

The first hymn-book used by the Tunkers was entitled, "*Das Davidische Psalterspiel*,"—David's Psalm-song. The first edition was printed in 1718. It was not printed by them, but was privately published, and bears no imprint except the date. It was used by the Pietists and other enthusiasts and dissenters from the leading churches, including the Tunkers and Mennonites. It contained 928 double-column pages, over one thousand hymns, and most of them were very lengthy. The book soon

became very popular among old classes of spiritual worshipers, so that by 1740 three editions had been issued. It was to the German people of that period what the "Gospel Hymns" were to the American Christians of the latter half of the nineteenth century.

The first Tunker emigrants to America brought but a few copies of their song-book with them to their new home, perhaps partly on account of its large size and great weight. As the churches in America increased in numbers, there was a demand for hymn-books. On account of the heavy expense and other difficulties attending the importation of books from Germany, it was found impracticable to import the old book. And inasmuch as there was some objection to the book on account of its weight and bulk, the brethren began to devise plans by which an abridged edition might be published. We find it difficult to learn who were the prime movers in this first work in America, as no names were attached to the preface. This seems to have been a preference among the early authors of religious literature, as neither the original *Psalterspiel*, the German Reformed Hymn-book of 1807, the Mennonite German Hymn-book, and four editions of the Ephratah Hymn-book have any names of the compilers attached to their introductions. However, we have good authority for stating that Christopher Saur, Alexander Mack, and Peter Becker took part in the work; and it was decided to publish *Das Kleine Davidische Psalterspiel*. Some of the longer hymns in the old book were abridged, and some omitted entirely, some substituted by original productions; and soon the work was ready for press. The first edition was printed by Christopher Saur, Germantown, Penn., 1744. It contained 530 pages and 536 hymns. Below we offer an introductory paragraph from the preface of the first edition:—

Die Ursachen dieses kleine Davidische Psalterspiel heraus zu geben, ist gewesen, weil in denen Versammlungen der Gliederschaft oft grosser Mangel an Gesang-Büchern war, und in manchen Versammlungen zwey, ja dreyerley Lieder-bücher waren, darum wurde man raths, daß man ein Gesangbuch drucken liesse; man war auch einstimmig die mehresten und bekantesten Lieder aus dem bisher wohl bekanten grös-

jern Psalter Spiel heraus zu wählen, deren Melodien am meisten bekannt sind, und in dies Format zu bringen. Man hat sich auch beflissen, nach dem allerunpartheiſchten Sinn zu handeln, daß man auch aus anderer Authoren Gesang-Bücher Lieder ausgelesen, nebst einigen Liedern, welche man in Manuscript gefunden, so daß man allerdinge sagen kan, daß es ein ganz unpartheiſches Gesangbuch sey, ja ein einfältiges Blumen-Gärtlein von allerley Sorten Blumen oder Liedern, vor alle solche Liebhaber, die den HErrn mit Herz und Mund loben. Und weil man nicht gesinnet ist viel Rühmens von diesem Gesang-Buch in der Vorrede zu machen, um es hoch in die Höhe zu stellen, (gleichwie man von anderen Authoren siehet), so läßt man dieses Werk sich selbst rühmen, dann man weiß wohl, daß noch alles in der Unvollkommenheit auf der Erden ist; so sind auch noch alle Lieder-Bücher mit zu zählen unter den Unvollkommenheiten: Darum ist auch noch kein vollkommen Gesang-Buch heraus gegeben worden, sondern ein jedes hat noch einen Mangel, und muß sich richten lassen; darum giebt man auch dieses Gesang-Buch dem Urtheil über, und nennet es einfältig mit dem Namen: Das kleine Psalter Spiel, gleichwie die theuersten Lehren Jesu mit dem geringen Titul schlechthin genennet werden: Das neue Testament.

Weilen aber doch alles Gute das der Geist Gottes würket, es sey im Reden, Bäten oder im Liederfluß, herkommt aus dem vollkommenen Meer der Göttlichkeit; darum eilet auch alles dieses wieder zu seinem Ursprung, da es dann in Vollkommenheit vor dem Thron Gottes das vollkommene Lob wieder kan erreichen. Darum sollen nun auch die Gläubigen auf Erden mit einander sich noch erbauen, nach dem Rath des heiligen Apostels Pauli, da er spricht: Redet mit einander von Psalmen und Lobgesängen, und geistlichen Liedern, singet und spielet dem HErrn in eurem Herzen. Eph. 5, 6. Darum wird das Lob von den Gläubigen auf Erden so lange währen, bis das vollkommene Lob sich wird offenbaren. So laßet uns nun opfern durch ihn das Lobopfer Gott allezeit, das ist, die Frucht der Lippen derer die seinen Namen bekennen, Heb. 13, 15.

Es wird die Zeit noch geboren werden, daß dieses in die Erfüllung gehen wird wovon der Prophet Jesaias spricht: Wir hören Lobgesang vom Ende der Erden zu Ehren dem Gerechten; nun aber heißt es noch oftmals: Aber wie bin ich so mager.

Nun der HErr laße seine Verheißung bald in Erfüllung gehen zum Trost aller wartenden Seelen im Glauben der Hoffnung Zions, und daß der Geist und die Braut sprechen: Komm, und wer es höret der spreche komm, und wer da will, der nehme das Wasser des Lebens umsonst.

Halleluja, Heil und Preis, Ehre und Kraft sey Gott unserm HErrn in Ewigkeit, Amen!

This new book was extensively used throughout the entire brotherhood, and occasional copies of the later editions may still be found, and, possibly, occasionally used in the German churches of eastern Pennsylvania. Saur published four editions of it: First, 1744; second, 1760; third, 1764; and fourth, 1777. Steiner and Cist, of Philadelphia, published an edition in 1781. Then Samuel Saur issued three editions, the first dated 1791, and the third, 1797. Michael Billmeyer, of Germantown, printed three editions, dated respectively, 1797, 1813, and 1817. So says our historian; but we have before us a copy of the book in excellent condition, like new, and clean, bearing the imprint, "Third Improved Edition, Germantown, Printed by Michael Billmeyer, 1813." It is probable that the second edition was issued previous to 1813. This copy was presented to the author of this book by Sister Elizabeth Gantz, of Boonesboro, Maryland. I have also in my possession a copy of the first edition, published by Michael Billmeyer, 1797. This book was used by my grandfather, John Holsinger, Sr., whose wife was a granddaughter of Alexander Mack, Jr. On one of the fly leaves is written in his own hand, we presume, the following: "*Johannes Holtzinger, Geheart dieses Buch.*"

I have also another copy printed by Schaeffer and Maund, 1816, and being the first improved edition. This edition was copyrighted by Frederick George Schaeffer in the District of Maryland, of which Philip Moore was clerk. This is also in good condition.

Then Henry Ritter, a German stationer of Philadelphia, had an edition printed in Germany, which bears the imprint Germania, 1829. Next George Mentz and Son, of Philadelphia, had the book stereotyped about 1833, and after that all traces were lost as to editions. The elder Mentz died in 1850, and the plates were destroyed by fire, hence no copy can be found of a later date. Thirteen of the fourteen editions named above are in the custody of the Cassel library.

EDUCATIONAL.

An effort was made by the early Tunkers to establish a high school at Germantown, Pennsylvania. According to data, a public meeting was called on December 6, 1759, at the house of Daniel Mackinet (which still exists).

At this meeting it was resolved that a commodious building be erected near the center of Germantown for the use of an English and High German school, and suitable dwellings for the teachers to reside in.

At the same meeting a subscription was "set on foot," and those present, generously subscribed thereto.

"Christopher Saur, Batlas Reser, Daniel Mackinet, John Jones, and Charles Bensell were appointed to promote and receive subscriptions from all such well-affected and generous persons as were willing to contribute to the undertaking." It was also agreed that the trustees be chosen by and out of the contributors, the first choice to be made on January 1, 1760, and that a plan for the government of the school should also on that day be laid before the contributors, who should also choose from among them managers for the building."

The contributors met, as arranged, on the first day of January, 1760, when it was discovered that the subscriptions had been so liberal as to afford them good hopes of success.

A rough draft of the fundamental articles and a system for the organization of the school was submitted, and after being approved of, it was intrusted to Joseph Gallaway, an eminent lawyer of the day, to be put into proper form.

Managers for the building were then selected; Richard Johnson was appointed treasurer, and Christopher Saur, Thomas Rosse, John Jones, Daniel Mackinet, Jacob Keyser, John Bowman, Charles Bensell, Jacob Naglee, and Benjamin Engle, were chosen trustees.

The managers of the building were then directed to select a suitable lot, and to submit a plan and estimate of cost at the next meeting.

This was held on the 25th of the same month. The plan of gov-

government having been written out, as ordered, was read and approved. After reciting, as an inducement to the enterprise, the importance of a liberal education to the well-being of society, and that the people of Germantown had long suffered inconvenience for want of a well-regulated school, it provides, among other things, that the institution about to be established shall be free to persons of all religious denominations; that the trustees shall be annually elected by contributors to the amount of forty shillings; that the number of trustees "shall be thirteen, and no more, and that they shall be reputable persons in the community."

At the same meeting the managers of the building reported that they had selected a lot, "in the lane or cross-street, leading toward the Schuylkill, commonly called Bensell Lane," which, being agreed to, the lot was purchased from the owners, John and George Bringham.

On the 8th of February a plan of the schoolhouse and houses for the professors (or masters) was approved, and they were directed to proceed with the building as soon as the season permitted.

On the 10th of April following, the money was paid for the lot, and a deed executed on the 17th.

April 21, 1760, was the day appointed to lay the foundation of the schoolhouse. The trustees, with the managers and contributors, assembled, and four corner-stones were laid.

The occasion does not appear to have been distinguished by any special ceremony, as only a simple record of it was made in the minutes, but doubtless friendly greetings were exchanged, and suitable recognition taken of the occasion.

In September, 1761, the schoolhouse was finished and opened for the reception of scholars. Hilarius Becker was the German teacher, and David James Dove the English teacher, and Thomas Pratt the English assistant teacher.

The school received the immediate encouragement from the people, as appears from the fact that on the 16th of the following October it had one hundred and thirty-one pupils, sixty-one in the English, and seventy in the German department, proving that the

founders had justly appreciated the character and wants of the community.

As has been intimated elsewhere, the Tunkers lost their reputation for intelligence during the early years of the nineteenth century. They were not only indifferent to their privileges, but stood in opposition to all educational accomplishments beyond that of ability to read the Bible. Let it be understood, however, that this assertion has reference to individuals and individual congregations only, for at least forty years after the days of the Macks, Saur, Becker, and Keyser. The cause of the degeneracy is also accounted for in the same connection.

About the year 1850 the few friends of education in the brotherhood began to make efforts looking toward the establishment of schools of a higher grade. No sooner was this discernible than the opponents of the work took the question to the annual meeting, "How is it considered by the brethren, if brethren aid and assist in building great houses for high schools, and send their children to the same?" To this they received the reply, "Brethren should be very cautious, and not mind high things."

We are not told whence the query came, but undoubtedly it was in response to the first effort made to establish a high school. This honor belongs to Brother Jacob Miller, of Bedford County, Pennsylvania, of whom a biography will be found elsewhere. It occurred in the year 1852, and there are still several of the first students of the school living and in active life. Unfortunately for the effort, Brother Miller was cut down by that relentless foe of man's ambition,—death.

Nine years after the failure of this enterprise, on the 1st of April, 1861, Prof. S. Z. Sharp took charge of the Kishacoquillas Seminary, in Mifflin County, Pennsylvania. At this institution several brethren of more or less prominence in the church received their literary impulse, but it continued a few years only for want of patronage.

About the same time Elder James Quinter attempted to build up a school at New Vienna, Ohio, which he continued for four years, and it died for the same reason.

The next effort was made at Bourbon, Indiana, and was called Salem College, and advertised as being second to no institution of education in Europe or America. Although its friends labored hard to keep up the school with patronage and other influence, after supporting it for about four years it died also, and at the loss of considerable money, which had been invested in the property, to the great discouragement of the friends of higher Tunker attainment.

April 13, 1874, Brother Lewis Kimmel opened a school at Elderton, Armstrong County, Pennsylvania, called Plumcreek Normal School, which attained a very respectable attendance in a short time; but owing to opposition from within and without, it died also, after a brief existence.

Nothing daunted by these failures, the friends of education continued their efforts. In the winter of 1872 an educational meeting was called by the western districts of Pennsylvania, which convened at Martinsburg, Blair County. At this meeting it was decided to establish a school of higher grade at Berlin, Somerset County, to be called The Brethren High School of Berlin. The following was the plan of procedure. H. R. Holsinger was provided with the following subscription list:—

“We, the undersigned, hereby obligate ourselves to pay, or cause to be paid, the amounts set opposite our respective names, for the purpose, in the manner, and upon conditions following:—

“1. Said moneys shall be appropriated for the building and establishing of a school of the higher grade, at Berlin, Somerset County, Pennsylvania, to be known as The Brethren High School of Berlin.

“2. This school shall be under the immediate control of the shareholders, subject, however, to the following rules of principle:—

“1. Members of the Church of the Brethren, who are in full standing in the church, shall alone be eligible to the office of director, or to the position of teacher.

“2. While it shall not be the purpose or object of the school to inculcate theological or sectarian doctrines, nevertheless, in life

and conduct it shall be the aim and purpose of the managers and teachers to exhibit the distinctive features that characterize the church.

"3. One-fourth of the amount subscribed shall be paid within one year of the date of subscription, as may be demanded by the board of directors.

"4. For the remaining three-fourths, we will give a bond or mortgage, upon which we will pay six per cent interest, annually, for the period of ten years, when the bond or mortgage shall be null or void. Each shareholder shall, however, have the privilege to pay up his interest in lieu of giving a bond.

"5. Each five hundred dollars shall be denominated one share, and the holder thereof shall be entitled to five votes in the municipal management of said school, and to his *pro rata* share of the dividends. One hundred dollars shall be denominated one-fifth share, and command one vote, etc.

"5. Unless subscriptions to the amount of one hundred thousand dollars (\$100,000) shall be secured, no part of these subscriptions shall be collectable."

On this subscription over sixty thousand dollars were secured, but the financial crash of 1875-76 struck it too hard, and the effort miscarried.

The brethren of Berlin made an effort during the fall of 1874 to establish the school at the Old Grove church, one mile north of town, and endeavored to secure the services of Prof. J. M. Zuck, and would, no doubt, have been successful had not Brother Zuck been attacked by one of his frequent indispositions just at the time when it was desired to open the school. The flame kindled by this effort, however, continued to burn. The next seen of it was at Huntingdon, in 1875, where Brother Zuck opened a normal school, which effort became eminently successful, and was the first success met with in the history of the church. For further particulars see Juniata College.

The success at Huntingdon seemed to inspire enthusiasm in favor of high schools throughout the entire brotherhood. Even conservative Ohio caught the contagion, and Ashland College

proved the next enterprise. This institution was chartered in 1878, by the German Baptist Church in the state of Ohio. Being located in a wealthy settlement, there appeared to be no difficulty in raising money for building purposes, and being in the hands of thoroughly progressive members, the enterprise did not lack any of the essential elements of success. Prof. S. Z. Sharp, founder of the Kishacoquillas School, who had meanwhile drifted away from the church into a Presbyterian College in Tennessee, was elected president of Ashland College. The school started out with sixty students the first day, and attained an enrollment of one hundred and eighty-seven on the opening of the second year. While Professor Sharp was a popular teacher, he lacked in executive ability as the head of the institution. He soon became involved in personal disputes with the trustees, and was obliged to resign. Elder R. H. Miller was chosen successor to Sharp. He had none of the qualifications of president of a Tunker college, except his Tunkerism. He, too, found it more convenient to resign his position than to fill it, and his resignation was promptly accepted. It would be interesting to pursue the history of Ashland College if the scope of my work would permit. With the retirement of R. H. Miller, Ashland College ceased to be a German Baptist School, and went into the care of the Progressives, and then into the hands of the Brethren Church.

The next college established by the German Baptists is Mount Morris College. The buildings of this institution had been erected by the Methodist Conference of northern Illinois. It continues to exist and to prosper. See the history of the institution.

Next in rotation is Bridgewater College, Virginia, which was followed by McPherson, Kansas; Lordsburg, California, North Manchester, Indiana; Plattsburg, Missouri; Fruitdale, Alabama; and there are rumors of schools being established at Smithville, Ohio, and Union Bridge, Maryland, as well as of the discontinuance of the Plattsburg College. Property of the German Baptist colleges is now estimated at fully \$500,000, and the number of students is figured at 2,000.

CHAPTER XI

DENOMINATIONAL

GERMAN BAPTISTS.

Note.—It was not my intention originally to extend the history of the German Baptists and the Old German Baptists beyond the time of the general division in 1882, but the splendid progress which both the conservative branches of the Tunkers have made since they have operated alone, has created a desire in the heart of the author to bear testimony of approval to their work. Besides, it appears becoming at the close of the second century since their origin, to make a brief record of the facts relating to the status of each denomination at the closing date of this work, as it is not likely that another effort at writing the history of this people will be attempted very soon. I have, therefore, endeavored to secure data of the several interests of all the separate divisions of the brotherhood. It is, however, unfortunate that the old-order brethren are so indifferent, and I am afraid a little prejudiced, in regard to keeping record of their proceedings that it is almost impossible to obtain statistics of the number of churches or membership. However, I shall do as the apostle said: "Such as I have give I unto you." In the item of missions it is astonishing to notice the progress the German Baptist denomination has made during the last decade. I can truly say that I rejoice in their progress almost as much as if they were my own denomination: For are we not all brethren?

The German Baptist Church constitutes the main body of the Tunker fraternity. The organization took nominal form at the annual meeting of 1836, when it was unanimously agreed "To call ourselves 'The Fraternity of German Baptists.'" This title was modified to "The German Baptist Brethren" in 1871. Their right to the name was sustained by the courts of Pennsylvania and Ohio during the transitional state of the denomination in the investigation of title to church property in several counties of the

states above named. Their claims were sustained by the courts upon the representation that the German Baptists had successively maintained, sustained, and upheld and controlled the annual meetings as the denominational conference of the body from its first organization. The courts could not, therefore, do otherwise than to recognize the German Baptist Church as the legal representatives. It was not within the jurisdiction of the courts to decide upon the claim to the ecclesiastical or doctrinal succession. That question still remains open to discussion.

The Brethren Church, organized at Dayton, Ohio, in 1882, on the gospel of Christ, is as precious to me as the organization of the Church of the Brethren at Schwarzenau, in 1708. I am a charter member of the former, and a legal descendant of the latter. Either of them is good enough, and neither can help to salvation unless the will of the Father is done.

Previous to 1836 no name was known among the Tunkers, legally or otherwise, except that of the Brethren. By outsiders they were called Dunkards, a vulgarism for Tunker. (For particulars see Glossary.)

While we are told that it was unanimously concluded to call ourselves "The Fraternity of German Baptists" at the annual meeting of 1836, it is a fact that, during my recollections, the name of German Baptist was not generally acceptable. It was tolerated because an idea had obtained among the membership that another name than that of Brethren was required to validate claims to church property. That was all a mistake, but it answered the purpose of retaining the original name for the latest organization, which is one of its technical inheritances.

It may, therefore, be said that from 1836 to 1882 all Tunkers were German Baptists. Having had the prestige of priority and seniority, as well as the advantages of a well-established organization, they would naturally keep in the van of church work. Whatever has been said of the Tunkers of the period above referred to, may be attributed to the German Baptists. Their history may be found in this work in general up to the time of the division of the Tunkers, during the period of 1879 to 1882, when

the body was divided into three parts: The ultra conservatives withdrawing from the body, and becoming the Old German Baptists; the conservatives remaining the German Baptists; and the progressives, having been expelled by the German Baptists for being progressive, organized the Brethren Church, as nearly as possible, on the original platform.

Besides the advantages above mentioned, the German Baptists had the benefit of the progressive era, dating from about 1860. This age of prosperity brought to the church not less than three well-established colleges, an organized missionary society, with at least an incipient endowment, several hundred thousand dollars of church property with undisputed title, a host of well-educated ministers, the fruits of their own schools, and a well-equipped publishing house, and last but not least from a pecuniary point of view, a large percentage of the wealthy membership.

I am unable to account for the wonderful enthusiasm which entered the denominations almost immediately after the separation. Some of them claimed that it was because of their freedom from incumbrances, while others declared that they had need of the progressives, and felt the loss of them in their local and general work. It is, however, a well-established fact, that from that time onward the German Baptist Church has made splendid progress. She has 2,400 names on her list of ministers, many of whom are elders and bishops.

MISSIONARY.

The General Missionary and Tract Committee presented the following report, for the year ending March 31, 1900:—

India.—At Bulsar ten sub-stations are visited regularly, at some of which native members reside.

Number of members, native	45
Total number of members	55
Pages of tracts distributed	8,000
Whole or parts of Bible sold or given away.....	811
Accessions to the church, four of whom are orphans	17
Total membership in India	56

Six native members are helping in the out stations.

During the past year an orphanage was built, and about two hundred famine children were cared for and instructed. Over fifteen thousand dollars were donated and disbursed in the support for the relief of famishing India previous to April, 1900, not one cent of which was used for clerical purposes in this country or by the missionaries in India.

Three persons were received into the church at Novsari.

Asia Minor.—No progress is reported for 1899. The committee is making an effort to send a man into the field, which is regarded as a difficult place to occupy. A number of members are faithfully adhering to the church without any financial support. Two traveling secretaries have been kept in the field, developing missionary sentiment and soliciting funds. They report the following for the past year:—

Endowment contracts	\$101,005
Cash endowment	3,700
World-wide mission fund collected	800

FINANCIAL.

The following summary of all money received during the year of 1899 was presented to the conference of 1900:—

Cash on hand at beginning of year	\$15,323 76
World-wide fund	28,518 41
Washington meeting-house fund	4,335 25
Asia Minor fund	268 69
India fund	19,677 81
Gish testament fund	502 01
Interest-bearing fund	74,128 87
Switzerland meeting-house	25 68

Total receipts	\$127,456 72
Cash on hand with total receipts	142,708 48
Total expenditures	125,588 81

Balance on hand \$17,191 67

The following statements of assets of the church were also presented to the conference of 1900:—

Mission fund	\$ 9,926 92
Interest-bearing fund	167,686 47
Publishing house building and ground	73,721 85
Value of real estate above investment	3,000 00
Gish estate	23,500 00

Total assets without pledged endowments. \$277,845 24

Total assets without pledged endowments,

March 31, 1899 255,599 69

Increase \$22,245 55

Pledged endowment, interest and non-

interest bearing \$204,149 00

Assets as given above 277,845 24

Total \$481,994 24

Total, March 31, 1899 409,748 66

Increase \$72,245 55

LITERATURE.

The church owns a well-equipped publishing house, which, during 1899, was moved from Mt. Morris to Elgin, Illinois. A magnificent building was erected especially for the business, of which I present the following description, accompanied by an illustration made from photograph.

The building is three stories high and constructed of brick and stone and cost \$17,000. It is warmed throughout by steam, has window lights on four sides, and is admirably arranged and adapted to the purpose for which it was built. The front is of pressed brick with stone trimmings. The editorial and composing rooms are on the third floor, the mailing and business rooms on the second, and the presses and other heavy machinery on the first floor. The building is located between two railway

depots, and so close to one of the lines, that goods may be transferred without expense of drayage.

The committee on publication report the following earnings for the year ending March 31, 1900:—



GERMAN BAPTIST PUBLISHING HOUSE, ELGIN, ILL.

Merchandise account	\$ 3,274 70
<i>Gospel Messenger</i>	14,095 18
<i>Young Disciple and Children at Work</i>	2,597 69
Quarterlies	2,872 50
Annual meeting report	270 07
Subscription books	710 19
Advertisements	248 61
Job work	288 59
Reserve fund and special income	1,158 90
<hr/>	
Total	\$25,516 43
Expenses	13,906 18
<hr/>	
Net profit	\$11,610 25

Of the net gain \$5,957.80 was turned over to the church mission fund.

The financial condition of the house on April 1, 1900, was estimated at \$50,046.92. This amount included cash on hand, reserve fund, office material, book accounts for 1896 to 1899, merchandise.

The entire investment of the printing plant is given at \$73,961.85, toward which there has been donated \$83,947.99. The difference, \$9,986.14, is earning interest for the world-wide mission.

STATISTICAL.

There were represented at the conference of 1900 the following:—

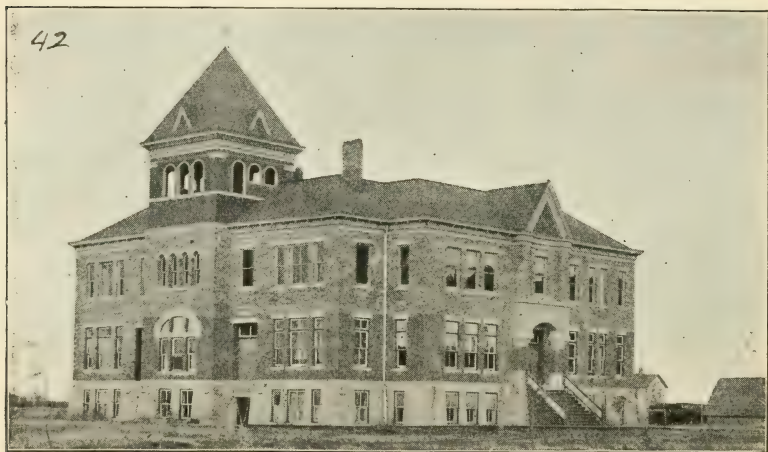
States.	Districts.	Congregations.
Tennessee, North Carolina, and Florida.	1	3
Virginia	2	26
West Virginia	2	4
Maryland	3	7
Pennsylvania	4	43
Ohio	3	59
Indiana	3	102
Illinois and Wisconsin	2	36
Missouri and Arkansas	3	8
Iowa, Minnesota, and Dakota	3	31
Michigan	1	7
Nebraska	1	7
Kansas, Colorado, and Oklahoma	4	13
Texas and Louisiana	1	1
Oklahoma and Indian Territory	1	0
California and Arizona	1	2
Oregon, Washington, and Idaho	1	1
Denmark	1	0
Sweden	1	0
Asia Minor	1	0
India	1	0

EDUCATIONAL.

The German Baptists support the following schools and colleges directly or indirectly under the auspices of the church:—

M'PHERSON COLLEGE.

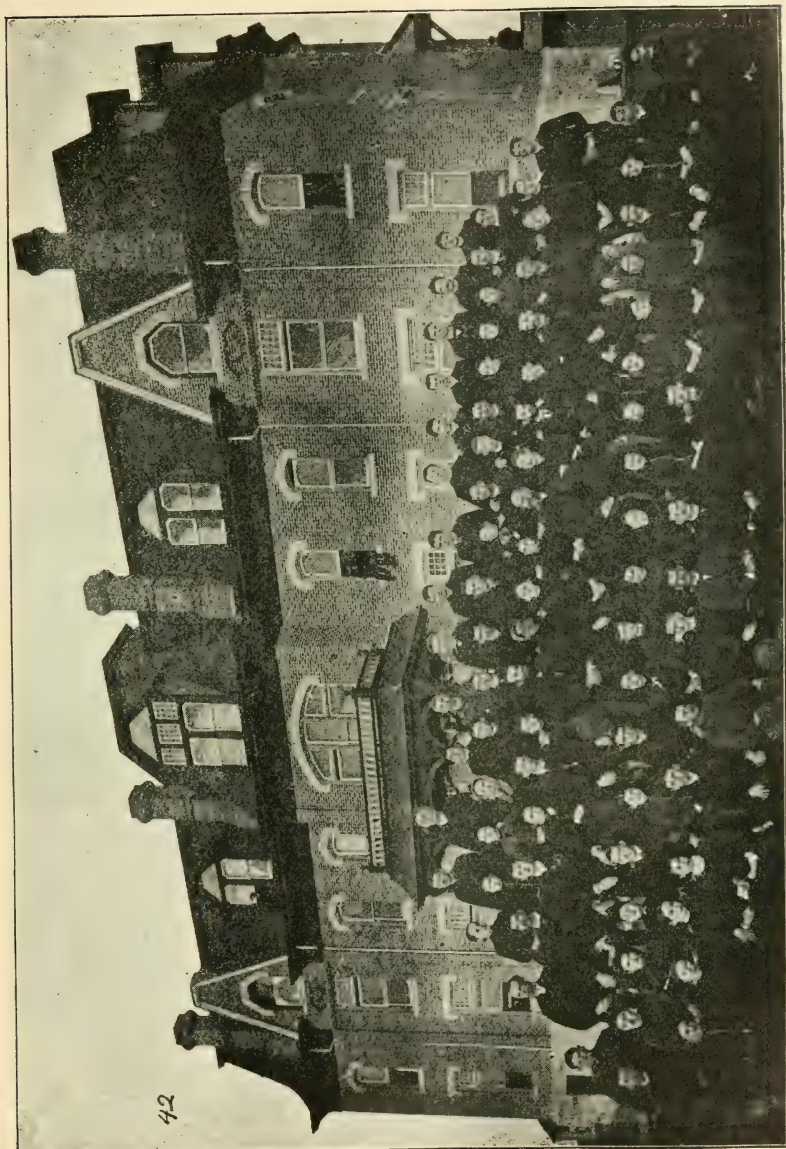
This institution was chartered in 1877, and a dormitory costing about \$20,000 erected at once. This building was both used for dormitory and recitation purposes during two years. The main college building, 94x117 feet, was then begun. Due to financial



M'PHERSON COLLEGE, KANSAS

embarrassments this building was not placed under permanent roof until 1897.

This institution has successfully fought its battle with the mortgages, is now without debt, possesses grounds, buildings, and apparatus valued at \$75,000, has a charter which forbids mortgaging the property of the institution, annually enrolls about four hundred students, and its faculty and instructors number from eighteen to twenty. Eight members of the faculty are college or university graduates (from Harvard, University of Chicago,



Illinois, Wesleyan University, Kansas State University, etc.), and seven others are graduates of professional schools or departments.

The college sustains preparatory, commercial, normal, collegiate, oratorical, Biblical, German, and musical departments, five courses in academic, normal, and collegiate departments, the model school for teacher-training, and the chair of pedagogy, which are recognized by the Kansas State Board of Education, and normal and collegiate graduates receive state certificates to teach in Kansas.

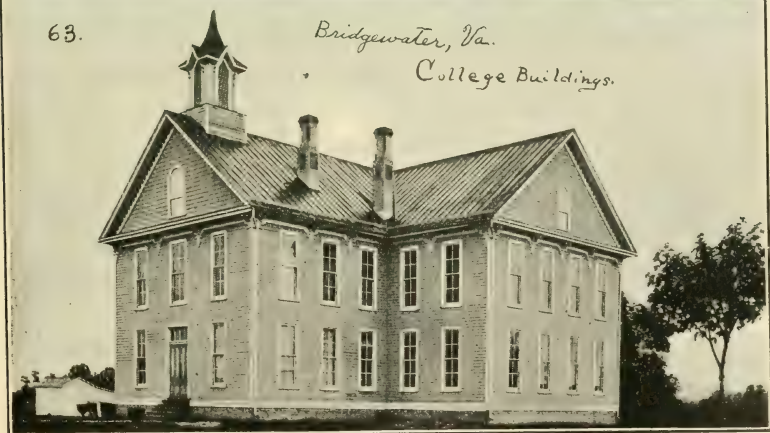


M'PHERSON COLLEGE, KANSAS

Present officers: Elder C. E. Arnold, Ph. B., A. M., president; Elder Edward Frantz, A. B. M., vice-president; S. B. Fahnestock, A. B., M. C. S., secretary and treasurer.

PLATTSBURG COLLEGE.

Plattsburg College, Missouri, was for many years under the auspices of the Disciple Church, but was purchased by the German Baptist Brethren, in 1897, and deeded to the state districts of that church located in Missouri, and the state districts adjoining



BRIDGEWATER COLLEGE, VA.

Missouri west of the Mississippi River, and to those districts it legally belongs.

Committee of reference: Elders M. T. Baer, David Hilderbrand, F. W. Dove, Merrill Hodgen, George Wise, and Archy Van Dyke. S. Z. Sharp is president and professor of mental and moral science and Bible department.

This college has academic, commercial, musical, Biblical, and normal courses, and also correspondence department—Bible course. The plan adopted for this latter course is unique and simple, and suited to the aged as well as to the child of twelve years. There is an earnest demand for this course by those who can not afford to leave home. By this plan the student can obtain instruction at a low rate, and save board and car fare.

For further particulars address, Plattsburg, Missouri.

BRIDGEWATER COLLEGE.

In 1880 Prof D. C. Flory opened the Spring Creek Normal School and Collegiate Institute, being assisted by J. R. Shipman, an efficient teacher. In the first session fifteen students attended, and in the second session there were thirty students.

Before the third session the school was moved to Bridgewater, and the name was changed to Virginia Normal School. Faculty: D. C. Flory, principal; Daniel Hays, J. R. Shipman, George B. Holsinger. Attendance, fifty-two students.

A commodious building 40x80, three stories high, was erected, and ready for the fourth session. Faculty: D. C. Flory, J. E. Miller, Miss Sallie A. Kagey, and George B. Holsinger. Attendance, eighty.

Fifth session. S. N. McCann was added to the faculty, and eighty-seven students were enrolled.

For the sixth session Mrs. George B. Holsinger took the place of Miss Kagey, and in the spring term Prof. Carson Miller was secured. Eighty-one students.

Seventh session. Faculty: Daniel Hays, principal; J. B. Wrightsman, E. A. Miller, Mr. and Mrs. George B. Holsinger. Students, seventy-two.

Eighth session. Faculty: E. A. Miller, A. B., Principal; J. B. Wrightsman, E. M. Crouch, Miss Kate M. Flory, J. M. Coffman, C. E. Arnold, George B. Holsinger, and Mrs. Fannie Wrightsman. Closed with one hundred and eleven students.

The name was changed to Bridgewater College, and in 1888-89 there were nine teachers and one hundred and sixty students, good location, attractive scenery, and mild and salubrious climate.

MOUNT MORRIS COLLEGE.

Mount Morris College has been reared upon the ruins of Rock River Seminary. Away back in the thirties of the nineteenth century, a few public-spirited men of the Pine Creek settlement



MT. MORRIS COLLEGE, ILL.

determined that the Pine Creek Grammar School should develop into a seminary. Some time afterward the Methodist Conference concluded to establish an institution of learning in northern Illinois. The committee on location decided in favor of Mount Morris. On the fourth of July, 1839, the corner-stone was laid, and the institution received the name of Rock River Seminary. Under the liberal patronage of those enterprising settlers the school prospered greatly.

The students developed with the spirit and energy of the new country, and a large proportion of them rose to distinction. Among their number are found cabinet officers, foreign minister, senators, representatives, governors, judges, leaders in business and finance, and ministers of the gospel.

However, the Rock River Seminary, during the seventies,

gradually became involved in financial difficulties, which finally ended her career. Hon. R. R. Hitt purchased the property, which he later disposed of to Elders Melchor Newcomer, D. L. Miller, and John W. Stein, for \$6,000. They purchased the property with the intention of starting a school to be conducted under the auspices of the German Baptist Church. After expending several thousand dollars in improvements, the school was reopened under the name of Rock River Seminary and Collegiate Institute. Elder Stein was elected president, and D. L. Miller business manager.

On August 20, 1879, the first term of the school under the management of these brethren was opened. Sixty students were in attendance. Professor Stein displayed remarkable ability as president of the college and as an instructor, but in the year 1881 he became the principal of a disgraceful escapade.

On pretence of going to Europe for his health, he left his wife and family, and eloped with his ward, Miss Delilah Tombaugh, who had been living with the family and attending the college.

After his departure, Elder D. L. Miller became president, and also continued as business manager of the college. Under his management the patronage of the school rapidly increased, young men and women coming from all parts of the country where members of the church were located.

In 1884 the trustees obtained a new charter for the school, and changed the name to Mount Morris College. The capital stock at that time amounted to \$30,000. In that year Prof. J. G. Royer invested considerable money in stock. He was elected president, which position he has filled with much credit ever since. From that time the advancement of the college has been steady. Each year new improvements have been added, and the equipment and facilities of the college greatly increased.

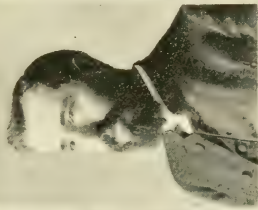
During the latter part of the eighties, the two original seminary buildings became inadequate for the growing necessities of the college. Accordingly, plans were set on foot for the building of a new temple of instruction, the present college. About \$20,000 were necessary for the erection of the desired building, and Presi-



W.L. FINENBERRY.



Heber M. Hays
LATIN AND GREEK



AARON G. CLARK
GEOGRAPHY



JOSEPHINE FOSTER
SEX



J.G. POYER
PHYSICS



LUCIA MCCOWN



O. R. MYERS
NATURAL HISTORY



MRS. FLORA E. T. MOORE
578 S. 10th Ave.



G.E. WEAVER
ART



A.W. FURREY
NORTH ENDLES

dent Royer started to solicit the amount by subscription throughout the brotherhood. The canvass proved successful, and ground was broken for the building in March, 1890, and the edifice was completed and ready for occupancy at the beginning of the fall term of 1891. This building is a massive structure. It is a plain, substantial, brick-veneered building, with seventy-two feet front, and including a spacious chapel, one hundred and twenty-two feet long. The main part is three stories above the basement and contains fifteen well-arranged rooms, most of which are of ample size.

The faculty for the school year, 1899-1900, was as follows: J. G. Royer, president; D. D. Culler, rhetoric, literature, and German; J. E. Miller, Greek and Latin; O. R. Myers, psychology, pedagogy, and French; G. W. Furrey, higher mathematics, astronomy, and political economy; W. L. Eikenberry, science and civil government; A. L. Clair, principal commercial department; G. E. Weaver, principal art department; Mrs. Flora E. Teague, phonography and typewriting; Mrs. Libbie Robertson, director of music; Miss Josephine Royer, elocution and physical culture; A. W. Ross, vocal music. For the year 1900-01 there are several changes. Prof. Heber M. Hays takes the place of J. E. Miller, who accepted a position in the State University at Urbana, and Miss Lucia McCosh, a graduate of the Chicago Musical College, takes Professor Robertson's place as director of music. D. D. Culler withdrew from the faculty at the close of the school year, June, 1900, and is now president of Smithville College, Ohio. His place is being filled by Prof. O. R. Myers. J. F. Souders is a new instructor in the Bible department; J. D. Suter is first assistant in the commercial department; Myrtle Royer conducts the painting department, and is also assistant in music; M. W. Emmert teaches geography and U. S. history; and Wallace Fike is assistant in the art department.

LORDSBURG COLLEGE.

Lordsburg College was founded in 1891 by Daniel Houser, David Kuns, Henry Kuns, and Samuel A. Overholtzer, members

of the German Baptist Church. They associated with them several other brethren who soon severed their relations with the institution.

They purchased and fitted with suitable school furniture a magnificent three-story building, which had been erected in 1888 for a hotel. The building originally cost \$73,000, and contains about 130 rooms with twelve bath-rooms and lavatories. It has a south front of 183 feet, an east wing of 109 feet, and a west wing of 183 feet. It is situated in a charming town wholly free



LORDSBURG COLLEGE, CALIFORNIA

from places of resort. The surrounding country is thickly settled with an industrious and cultured class of people. Good roads lead in all directions through as fine orange, lemon, and olive groves as are found anywhere. The valley and mountain scenery is magnificent.

The last two named founders have since died, and the present trustees are Daniel Houser, David Kuns, John S. Kuns, J. W. Cline, and W. I. T. Hoover.

The faculty this year is the largest and strongest in the history of the institution. They are all Christian men and women of high culture, a number of them being college and university graduates.

The courses of study in all departments have been greatly strengthened. Many new subjects have been introduced, and the latest and best text-books adopted. The character of the students and grade of work being done this year is far in advance of what it has ever been in the history of the college.

The college is now operated on a truly educational basis. It has no debt, besides already a substantial beginning by way of an endowment. The present board of trustees have in contemplation the complete reorganization of the institution and its enlargement along strictly college lines.

The circumstances attending the founding and maintaining an institution of higher education are quite different on the Pacific Coast from what they are in the central and eastern states, and doubly so among the German Baptists or Tunkers, due to various causes, in no way reflecting upon the church in the west. However, it is confidently predicted that within a few years Lordsburg College will be equal to any, and superior to most of the Brethren's colleges.

NORTH MANCHESTER COLLEGE, INDIANA.

This institution is conducted under the auspices of the German Baptist Conference. The committee of examiners reported to the annual meeting of 1899 that the teachers and students manifest great earnestness in pursuit of the work laid out for them, and that the work of the year has been of a commendable character; that the teachers who are members of the church are well conformed to the usages of the church in dress, and that there seems to be a growing tendency among the students who are members to comply with the usages of the church in their costume.

Financially, we are told that the management has invested over \$40,000 in the college grounds, buildings, and equipments. The enrollment of students is reported to be 309.

The institution was founded in the spring of 1895. It was formerly occupied by the United Brethren Church, but as they were not strong enough numerically to furnish the required number of students, they sold the property to the German Baptist

brethren, who have successfully conducted the school since in their possession. Prof. H. P. Albaugh is the president, and M. W. Sherrick vice-president. Several new buildings have been erected, and ample accommodations are provided for several hundred additional students. Male and female students are admitted to this school.



FIRST FACULTY OF THE JUNIATA COLLEGE

HUNTINGDON NORMAL COLLEGE, PENNSYLVANIA.

This institution is located at Huntingdon, Pennsylvania, 198 miles west of Philadelphia and 153 miles east of Pittsburg.

It was started April 17, 1876, by Prof. J. M. Zook, in a small room in the *Primitive Christian* Building. The first day there were only three students. At the close of the day Brother Zook remarked, "It looks very small indeed, but if the work is of the Lord it will grow," and by heroic effort it did grow. For years

the teachers struggled on with barely enough money to live until the first decade was passed. Building after building was erected, until now four commodious edifices are occupied, a liberal collegiate course is pursued, able instructors are employed, and nearly four hundred students are enrolled.

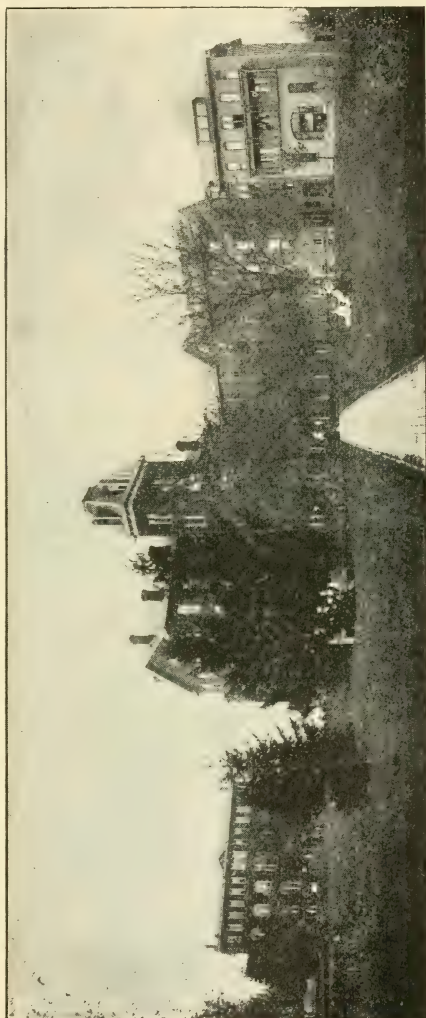
The college buildings stand on high ground overlooking the town and the adjacent country, and are admirably adapted to the purposes of the institution, and afford a pleasant and comfortable normal home for teachers and students of both sexes.

On the main floor are the library, reception room, two recitation rooms, and the chapel, a large room which will seat from 500 to 600 persons.

From the top of the building there is a grand outlook over the town and surrounding country. The view is one that will delight the eye of any one who can appreciate the beauties of natural scenery. Many beautiful pictures have been painted on the canvas of Pennsylvania by the Great Artist, but our picturesque state contains few lovelier scenes than that which greets the admiring gaze of the students from the "Brethren's Normal."

Its charter places it forever under the control of members of the Church of the Brethren, for the special benefit of the children of the fraternity, to be a home, church, and school for them, where they can receive an education free from the contaminating influences of fashionable life. It is designed to give a good, thorough, practical education to all students, without regard to sect or creed. Instead of a small room with its four inmates, the commodious buildings erected for its use have been crowded with earnest students intent upon making the best possible use of their time and their talents. The work has met with divine favor, and, therefore, has prospered.

The school year consists of forty-three weeks, opening September 5, and closing June 29, and is divided into three sessions, at the opening of each of which the classes will be organized, thus affording advantages to the students who may wish to enter at the opening of any session, while those who continue during the year can do so without the interruption and loss of time occasioned by vacations.



JUNIATA COLLEGE, HUNTINGDON, PA.

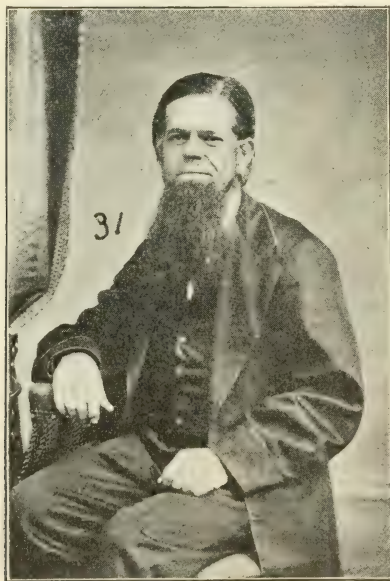
The examining committee made the following remarks in its report of 1900:—

“The teachers are all members of the church but two.

“The moral and religious influence is certainly very strong, and of a high order. The prominence given to Bible study is commendable, and deserves mention.

“There is a strong desire on the part of the management to work in harmony with the church.

“While there is not that rigid adherence to form in dress that some of our people desire, yet the peculiarity of the church is plainly seen.”



ELD. WM. C. THURMAN.

CHAPTER XII

GERMAN BAPTISTS—BIOGRAPHICAL

PROF. H. P. ALBAUGH.

H. P. Albaugh was born in Johnson County, Missouri, October 9, 1869. In 1875 he moved, with his parents, to Darke County, Ohio, where he was brought up and educated. For six years he was an instructor in public schools, after which he had a business career of four years in Chicago, Illinois. He was elected president of North Manchester College and Bible School in April, 1899. Brother Albaugh was elected to the office of deacon by the church of Chicago, and was duly installed with Brother Bruce Otto, on Sunday, December 9, 1900. (Portrait 5, group 1.)

ELDER G. C. BOWMAN.

He is a descendant of a family prominent in the past history of the brotherhood in Tennessee, among the lineal descendants of which were a number who were talented quite above the ordinary mass of men.

G. C. Bowman was born in the year 1832, on Carroll Creek, Washington County, Tennessee, where he spent the early years of his life under the religious influence and teaching of the brethren. In the year 1860 he married Anne Hylton, daughter of Elder Austin Hylton. In the autumn of this year he and his wife were received into the church. Within a year or two after his baptism, he was chosen to the ministry.

Brother Bowman engaged at once in the work to which he had been called. His first efforts in public were much like those of one engaged in ordinary conversation,—without any apparent effort in delivery, and entirely without that zeal and enthusiasm that characterized his preaching in later years. But there was something in his public talks that indicated his methods of study, and gave promise and evidence of growth and development.

His preaching consisted almost entirely of scriptural quotations, with such comments as he could give. Fulness and accuracy of quotation were quite apparent in all his efforts.

Three prominent traits appear conspicuous in his character: First, he was an untiring student of the Scriptures; second, he was a man of much faith; third, he was much given to prayer. Had he in his earlier years been trained to habits of analysis and to that close application of scriptural truth that is always effective in religious discourse, he would indeed have grown into a man of wonderful power in the pulpit.

The later years of his life were given entirely to the work of preaching, and the burden of his thoughts was in line with his work.

When his last sickness came, in the delirium of his last days, his ebbing energies were given to repeating passages of Scripture, to apparent efforts of preaching, and to prayer.

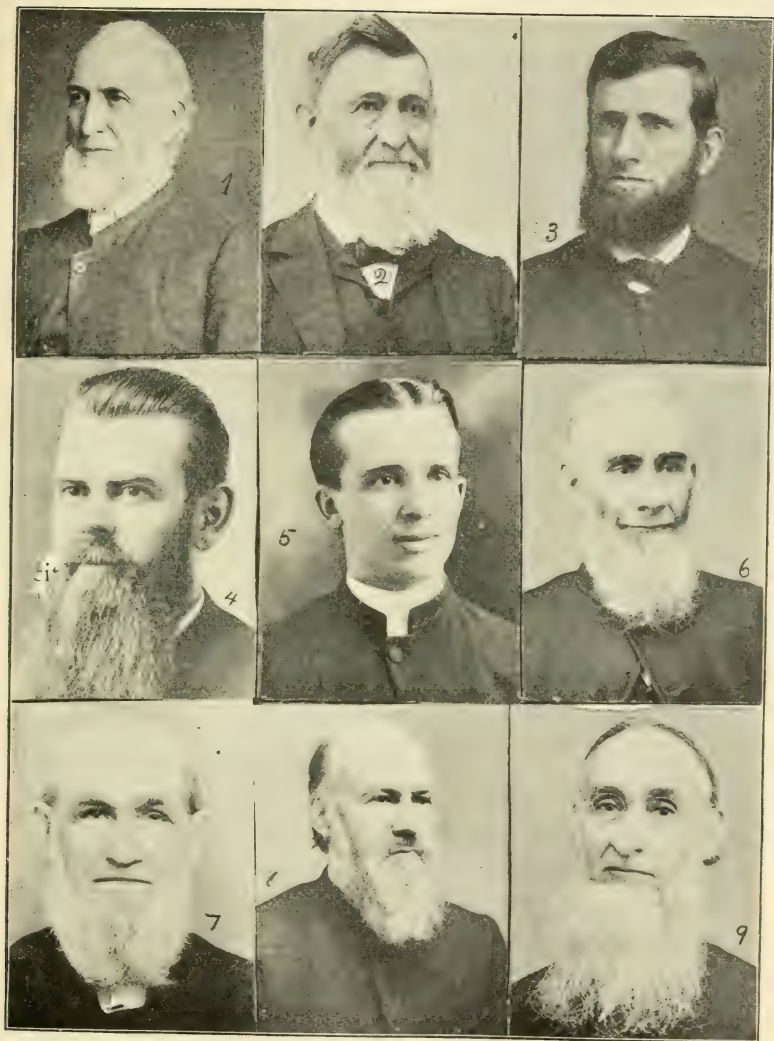
ELDER GEORGE BRUMBAUGH.

George Brumbaugh, Sr., was born in Huntingdon County, Pennsylvania, January 9, 1795. He was the elder in the Clover Creek congregation for about forty years, and although not an eloquent preacher, he was a very successful housekeeper in the church of Christ. I received the ordinance of baptism at his hands, and always highly esteemed him for his Christian character. He died March 26, 1875, aged eighty years, two months, seventeen days.

ELDER GEORGE W. BRUMBAUGH.

George W. Brumbaugh, son of Deacon John Brumbaugh and brother to Elder J. W. Brumbaugh, was born August 6, 1827. He joined the German Baptist Church about 1850, and was elected to the ministry in 1855, advanced to the second degree in 1862, and ordained to the eldership in 1888.

Brother Brumbaugh and myself were intimate acquaintances when young men. George was a blacksmith, and I used to strike for him at the anvil, and many a sermon was forged out while



GROUP NO. 1

the horseshoe was being turned. Not a gospel sermon, however, but an argument on politics, school work, or agriculture. Now we are both ministers, and our heads are blossoming for the grave. He still resides within ten rods of the spot where the blacksmith shop stood, while I have drifted westward until reaching the western coast.

(Portrait 90, group 9.)

ELDER JOHN W. BRUMBAUGH.

John Brumbaugh was born April 7, 1823, in Blair County, Pennsylvania. His father was John Brumbaugh, and his mother was Elizabeth Wineland. He was married to Margaret Nicodemus, April 21, 1844. He was elected to the ministry September 28, 1849; advanced October 26, 1855; and ordained August 26, 1867. He died March 18, 1894, aged seventy years, eleven months, and eleven days.

(Portrait 77, group 7.)

ELDER H. B. BRUMBAUGH.

Henry Boyer Brumbaugh, son of John and Catherine B. Brumbaugh, of Huntingdon County, Pennsylvania, was born April 1, 1836. He spent his boyhood days on the farm, and received his early education at home and in the public schools, at the Williamsburg Academy and Cassville Seminary. He also taught public schools for nine years.

He was baptized June 15, 1856. Married Susan F. Peightal, November, 1860. They have one son, Isaac Harvey, who is a graduate of Juniata, Haverford, and Harvard Colleges, and is acting president of Juniata College.

The first seven years of Henry's married life were spent on the farm, an experience to which he looks back with feelings of much satisfaction, assured that in this calling he was successful. During this period he was called to the ministry, and preached his first sermon August 14, 1864, from John 11:25.

In 1870 he and his brother John commenced publishing the *Weekly Pilgrim*, at James Creek, Pennsylvania.

The office was removed to Huntingdon in 1875, and the *Pilgrim* consolidated with the *Christian Family Companion and Gospel Visitor*, out of which *The Primitive Christian* was formed. He has been on the editorial staff for thirty years.

In 1876 he became one of the charter members in organizing the Brethren's Normal College at Huntingdon, now Juniata College. To this institution much of his life and means have been devoted. He has been president of its board of trustees from the beginning, and is now dean of the Bible department. After his removal to Huntingdon, and his connection with the college, he availed himself of the literary opportunities of the institution, in New Testament Greek, etc.

In 1895 he made a tour of six months to foreign lands, visiting England, France, Ireland, Belgium, Germany, Denmark, Sweden, and eastern Germany. He made a special visit to Schwarzenau, the original home of the Tunkers; Switzerland, the country of beautiful lakes; Turkey, visiting Smyrna and Ephesus; Damascus, the Moslem paradise. He enjoyed his overland trips in the Holy Land, traveling on horseback, living in tents, visiting Jerusalem, the city of the great King and the Jewish Zion; climbing Egyptian pyramids, and other interesting experiences of eastern travelers.

In 1889 he was ordained to the eldership, and since then has been in charge of the Huntingdon church. He is in full vigor of life, is a close student, keeping abreast of the times, and is in the midsummer of his usefulness.

(Portrait 48, group 4.)

ELDER ADAM BEAVER.

This worthy brother was born June 10, 1816, in Union County, Pennsylvania, and died near the same place, January 7, 1898, at the age of eighty-two years, six months, and twenty-seven days. He was a son of John and Anna Beaver, and was the next oldest of a family of thirteen children. He had first belonged to the Methodist Church, but some forty years before his death he joined the Tunkers, and was soon called to the ministry, and rapidly advanced through the various degrees to the highest position in

the church. He served his people faithfully for many years, and traveled much, all at his own expense.

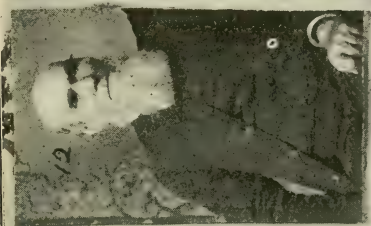
PETER BECKER.

Peter Becker, the first minister of the brethren in America, was born at Dillsheim, in Germany, in the year 1687. He was brought up and educated in the Presbyterian faith, but embraced the principles of the Brethren at Krefeld, in 1714. He emigrated to America, at the head of the first company of the Brethren that crossed the ocean. This was in A. D. 1719. He settled near Germantown, Pennsylvania, on his little farm of twenty-four acres. This he tilled with his own hands, and followed his occupation (weaving) besides, until October 14, 1746, when lonesomeness and the infirmities of age prevailed on him to retire. He made vendue, sold both his real and personal property, and moved to his son-in-law, Rudolph Harley, at Indian Creek, Pennsylvania. There he lived until the day of his death, March 19, 1758. He is buried in the family cemetery, about one and one-half miles from Indian Creek. He was married to Dorothy Partman, a very pious and worthy woman. They had two daughters, Mary and Elizabeth. The former married the above-named Rudolph Harley, and the latter Peter Stump, and they raised fifteen children.

Brother Becker appears to have been a man of ardent feeling and considerable talent, accompanied with great zeal in the Master's service, and he was the happy instrument in organizing most of the early churches of the brethren in America. He traveled and labored more extensively in the cause of the church than all his contemporaries. His successor, who was also his colleague, was Alexander Mack, Sr.

ELDER ALLEN BOYER.

Allen Boyer was born March 29, 1819, in eastern Pennsylvania. His father, John Reinhart Boyer, was born March 19, 1797, and died June 26, 1879. His mother's name was Anna Maria Schanbach. His grandfather, Andon Boyer, was born 1766. His grandmother was named Sally Reinhart.



Allen was first sent to German school to a teacher by the name of Carl Gro. His father was a Lutheran, his mother a German Reformed, and his uncle, S. R. Boyer, was a Lutheran minister. And it was intended that Allen should be a preacher of the same denomination. His parents being in limited circumstances, Allen was hired out to help support the family. In 1835 he was hired to Elder Isaac Meyers, of the Buffalo Valley church, Pennsylvania, at six dollars a month. He had read the Scriptures pretty well, as he thought, and felt fully confirmed in the Lutheran faith, and felt able to meet the old Tunker preacher; but when Brother Meyers met him in his fatherly, unassuming, affectionate manner, he readily convinced his young friend of his errors, and he readily accepted the new truths he had learned. In the spring of 1836, he made application to Brother Meyers to be baptized. The elder, however, advised him first to consult his parents, which he did, and who, unexpectedly, cheerfully gave their consent. Accordingly, he and Sister Susie Miller were immersed by Elder John Royer, his mother taking affectionate care of him.

On the 16th of February, 1840, he was married to Leah Jorden.

In the fall of 1841 he and John Bogenreif were elected deacons, Elder John Klein, the martyr, giving the charge.

In 1846 he moved to Stephenson County, Illinois. When he came to that place he found a band of thirteen members. John Lawver was their minister, and Allen was the deacon. They held their meetings at private houses. In the fall of 1848 the Yellow Creek and Waddams Grove churches were organized. And at this time, of the thirteen original members, only Elder Allen Boyer and his wife are yet living, having attained the age of eighty-one years.

In the spring of 1862, Brother Boyer was elected to the ministry. He has been a member of the church sixty-four years, a deacon twenty-one years, and in the ministry thirty-eight years.

ELDER ADAM BROWN.

Elder Adam Brown, a very able German and English minister, was born in Adams County, Pennsylvania, about the year 1811.

His parents were members of the Tunker Church. He associated himself with the Seventh-day German Baptist Church when quite young. During his boyhood he lived in Waynesboro, Pennsylvania, assisting his brother-in-law, John Deardorff, in the drug business. The seventh-day nunnery being only three miles north of Waynesboro, he would frequently attend church there. Soon after this, at the age of eighteen, he became a member, but not



*Eld. Samuel Murray, Mexico, Ind., the oldest Tunker Preacher,
living & active at the close of the Nineteenth Century.
Born April 1, 1806 (76.) Mrs. M. born April 1, 1820.*

being satisfied with their discipline, he withdrew from that persuasion after being a member a short time. When he became of age, he traveled westward, and visited Indian camps, and became a missionary among them, preaching for them wherever it was practicable. After being with the copper-colored race for some time, he returned to the home of his childhood, Abbottstown, Adams County, Pennsylvania. Here he joined the Tunkers, being admitted on his former baptism, the Seventh-day Baptists also baptizing by trine immersion. He became a zealous minister

in that church, and when in middle age, he was ordained a bishop, in what year is unknown. He was in every sense a self-made man, an able school-teacher, as well as an able minister. What he knew he acquired by diligent study, not having an opportunity of attending even a good common school. In his day he traveled much through this and adjoining states, as well as his western trip in his younger years. He was not a wealthy man, but would often go on extended ministerial tours with but little money in his pockets. He was no begger for money, but every person loved him. His mild and gentle manners endeared him to everybody. He was a fluent speaker in English and German. He never wrote for any periodical, but wrote intelligent letters, and could have written for the press, also. He died in the year 1895, aged about eighty-four years.

D. H. F.

ELDER ELIAS CAYLOR.

The father of Elias Caylor (John Caylor) came to America from Frankfort-on-the-Main, Germany, when but sixteen or seventeen years of age. He, with two sisters, landed in Philadelphia, Pennsylvania, in 1763. For his passage across the ocean he was sold for three years to a man by the name of Lichtv, a farmer living in the vicinity.

At the expiration of his indenture he married Magdalena Barnhart, and moved to Botetourt County, Virginia. To this union nine children were born,—five sons and four daughters. After this, death entered his home, taking away the companion of his youth. A few years later he married Salome Kinsey, whose mother had been stolen by the hostile Indians, prior to the War of the Revolution, and had lived in captivity seven years, but had been restored to her friends by a treaty of peace, and married Kinsey, whose daughter Salome now became the second wife of John Caylor.

To avail himself of the facilities for securing a home, which the new country afforded, John Caylor and family emigrated from Virginia to the Miami Valley, Ohio, about the close of the seventeenth century, where Elias Caylor was born May 22, 1805, said to have been the first white child born west of the Miami River.



*Tinker Sisters
Middle 19th Century*

The country, at that time almost an unbroken forest, afforded but limited school privileges. He attended the district school only two weeks, but, by industry and perseverance, he learned to read fairly well, and acquired the art of writing sufficiently for the transaction of the ordinary business of the times.

In December, 1825, he married Sarah Umberger. Ten children were born to them. They joined the Tunker church in November, 1827. About the year 1837 they moved to the Nettle Creek Church, Henry County, Indiana.

In 1842 he moved into the Upper Fall Creek Church, same county. Here he was elected to the office of deacon, May 16, 1843, and on March 30, 1844, he was elected to the ministry. He preached much in the above-named church, including Lower Fall Creek, and Hamilton County, Indiana. In 1849 he moved to Hamilton County, Indiana, to a few scattered members, which was the nucleus of the Stony Creek church. He was the only minister until they organized. In 1857 he was ordained to the full ministry, and was the leading spirit building up the Cicero Creek church, Beech Grove church, Hancock County church, and often preached in Montgomery County, Indiana, where he baptized Brother R. H. Miller.

He traveled much on horseback, as it was the best mode of traveling in their pioneer life. He was at all times an uncompromising advocate of the faith and practice of the brethren. One of his strong characteristics was his devotion to the cause of the Master.

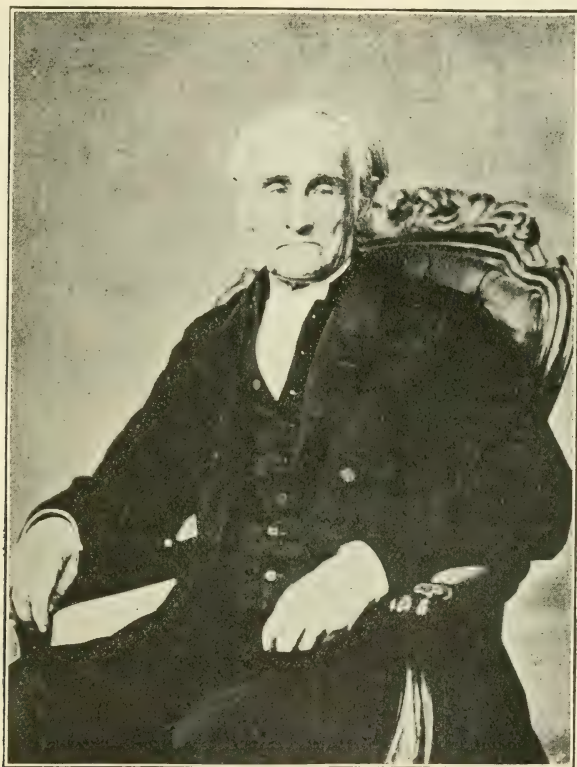
MILLS CALVERT.

Francis Calvert, of Bedford County, Virginia, married a member of the Baptist Church, a Miss De Witt, about 1792. Their sons were Robert, Mills, and John.

Robert Calvert was born in Bedford County, Virginia, September 9, 1794. He was married February 27, 1816, to Sarah Stretch, who was born August 15, 1793, and who was, at marriage, a member of the Brethren Church.

In the spring of 1817 they left Bedford County, having then

one child. The mother and child on horseback, and the father on foot, they came one hundred and sixty miles to the Kanawha salt works. At this place they stayed one season, he working at the cooper trade. In the fall of 1817 they came to Manchester,



ELDER JOHN FOX.

WAS BORN 1786 AND DIED 1880. HE WAS PASTOR OF THE PHILADELPHIA CHURCH FOR A NUMBER OF YEARS.

Ohio, thence to a farm near New Lexington, Highland County. Here they settled, and on November 8, 1818, Mills Calvert, the subject of this notice, was born. To them were born eleven children, two of whom died under two years of age. The others'

names were, John, Mills, Ira, Francis, William, Moses, Joel, Jesse, and Susanna.

The father first united with the Methodists, but in a short time joined with the Tunkers, was baptized in 1821 or 1822, and, in a short time, was put to the ministry. He was advanced to the eldership, in which position he remained till his death. They moved into the Brush Creek church, Adams County, in the spring of 1839, and it was in this county, and in Highland and Ross Counties, that he principally labored. It was said of him, "If ever there were any good people in the world, Robert Calvert was one of them." He died December 19, 1851, aged fifty-seven years, three months, and ten days. His funeral sermon was preached in the summer of 1852, by Sister Sarah Major. The mother died August 2, 1870. Of the children, six sons and the daughter joined the Tunkers, four of whom were elected to the ministry, and two to the office of deacon.

Mills Calvert was a man of extensive information. His gift of language was good, and his power to retain what he read and heard was remarkable. The texts of Scripture so often used by him, both in preaching and in conversation, he had learned from his father's preaching. He once remarked, "If I could live my life over again, there is one change I would make. I was once offered a good chance to attend school, when a young man, and did not take it; I ought to have taken it." He was married to Susanna Garman, October 8, 1843, was baptized in 1849, and on the 17th day of August, 1850, he was called to the ministry. His labors were mainly in Adams, Highland, and Ross Counties, with an occasional visit to other places. He baptized about two hundred, married two hundred and four couples, and preached the funerals of more than two hundred persons, besides attending the burials of a great many more.

Although never ordained, he filled the specifications laid down by the apostle, and especially that of having "a good report of them which are without." As a preacher on general topics, he was considered able, and on such subjects as the power of God to save, the saving qualities of religion, the resurrection, and the doctrine held by the brethren, he had few equals.

They had three sons, all becoming prominent members of the church: one the treasurer, one the clerk, and one a minister in the church.

In the fall of 1875 his health began to fail, and by January he



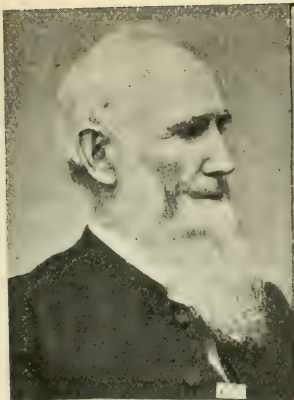
thought his case hopeless. He was visited by many persons, especially by the old and religious people, and he enjoyed their presence and conversation fully as well as one could in his condition. To Brother Garman he said, "I am like the psalmist; I behold the Lord always before my face." He lingered on till

Tuesday night, June 12, when, with his mind perfectly clear, and his faith firmly fixed on the Son of God, he quietly passed away. He had selected the hymns to be sung at his funeral. The funeral sermon was delivered by Brother A. J. Hixon, July 15, 1876, in the Pleasant Grove church, from Job 14: 10. It seemed to be most suitable, as it was the greatest subject of his life.

ABRAHAM H. CASSEL.

Abraham H. Cassel was born September 21, 1821. His father's name was Yelles Cassel. Through the line of his mother he was great-grandson of Christopher Saur.

One of his biographers said of him, "He is universally recognized as a historian of his church," which is that of the German Baptists or Tunkers. For half a century he has been a wise counselor of his church, and his decisions on important questions are accepted as final. He is the personification of benevolence, and has a gentleness of manner and kindness of heart, which win for him recognition among all classes of people, who find in him a worthy friend and charming companion. Crowning all his noble qualities is the spirit of humility in all his daily acts. He has a certain simple eloquence of speech which is made impressive with his earnestness, and to which is lent a united charm by a slight German accent. He dresses in the plain habit of his brethren, and possesses a clean-cut face, which is lighted with intelligence, and his manner kindles with enthusiasm when he discourses on his favorite themes. It is one of the best evidences of the complete development of Mr. Cassel's mind and character that he is held in the highest esteem by his prosaic neighbors, who care little for books, but everything for the crops, and for thrift and economy. This is partly due to the fact that he has thrived by holding the plow himself, and has accumulated a competency, but the universal respect in which he is held by a large circle of acquaintances in all classes of society, is mainly due to his sincere and noble character. The atmosphere of piety pervading his home, the beautiful simplicity of his manners, the endurance of his friendship, and the story of his remarkable career have kindled



48. Green A. 5.

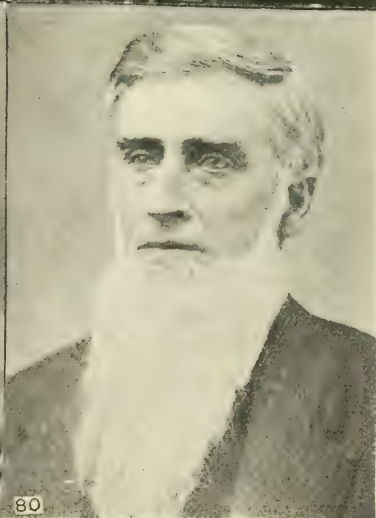
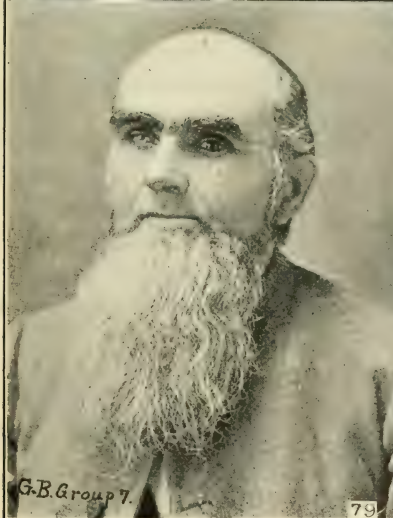
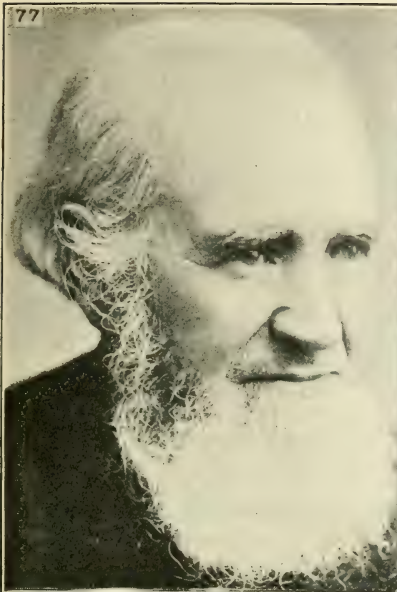
a love for him which is not bounded by the county or the state, but which even extends to foreign lands.

Brother Cassel's library, in its entirety, contained over fifty thousand volumes. This includes bound books, pamphlets, and documents, besides over one thousand specimens comprising complete sets of the principal American almanacs from 1714 to the present day; also many ancient magazines and early periodicals of Pennsylvania and American newspapers of the earliest days. Brother Cassel also preserved all his correspondence, which was very extensive, and has all letters sent to him on whatever subject filed away and indexed, so he can refer to any personal correspondence at a glance; also has many autograph letters of Christopher Saur, Alexander Mack, Peter Becker, Conrad Beisel, Martin Urner, and others of the fathers of the Brethren Church. (Portrait 47, group 4.)

PROF. AARON L. CLAIR.

Prof. Aaron L. Clair was born at Nora, Illinois, July 25, 1866, and is the son of Preston and Mary Clair. His early life was spent on his father's farm near Lena. In the fall of 1888 he entered Mount Morris College. By June, 1890, besides the literary work done, he had completed the shorter commercial and pen art courses. Within a year he was called to the position of principal instructor in penmanship, and assistant in the business department of Maryville Seminary, Missouri. The year following he was promoted to the principalship of the business department of the seminary.

In the fall of 1892 he again entered Mount Morris College. During 1893-94 he served as an assistant in the business college, and in September, 1894, he was promoted to the principalship, which he still fills. Professor Clair is an instructor whom every one likes because of his cheerful nature and his agreeable manner of conducting recitations and the work in the commercial department. With rare tact and skill he directs the work in the commercial hall, and the large attendance in this department is a testimonial to his ability as an instructor. He was married June



G. B. GROUP NO. 7

16, 1892, to Lizzie Albright. In July, 1900, he was elected to the first degree of the ministry.

ELDER JESSE CROSSWHITE.

The author's acquaintance with Elder Crosswhite is inseparably associated with that of Doctor P. R. Wrightsman, and dates to about 1865. He was then a Tunker preacher, but we learned that he had formerly belonged to the Campbellites. We have been unable to learn dates of birth, baptism, and installation to office. He was a zealous advocate of the cause, able and influential in his ministerial labors. He and Brother Wrightsman were colaborers, traversing the hills and valleys of east Tennessee and North Carolina on horseback, through all kinds of weather. On one occasion, after an all day's journey in the rain, in Johnson County, Brother Crosswhite's horse fell in the middle of a swollen stream. He swam out with his overcoat and broad-brim hat on. His horse also escaped, but the saddle-bags, containing their clothing, went down the river, and were lost.

On another occasion these same brethren were holding protracted meetings in the same county. Among the converts was a doctor's wife. She wished to be baptized, but the husband swore that he would shoot the preacher that attempted to baptize his wife. The ministers held a council over the matter. Brother Wrightsman favored proceeding with the work, saying he did not believe that the Lord would let the man's powder burn. But Brother Crosswhite favored deferring the matter until the doctor's wrath would abate, and his advice prevailed. Near the close of the meeting the lady was baptized, and there was no shooting done. Some time after the doctor himself was baptized and the family made happy.

During the latter years of Brother Crosswhite's life he felt convicted that the Tunker Church was placing too much stress upon the subject of dress, by making it a test of official standing, and in some cases expelling members for non-compliance with the form of dress adopted by the church. He claimed that the brethren added to God's Word.

About 1890 he was so much agitated upon the subject that he had about concluded to withdraw his fellowship from the church. He wrote a long letter to Brother Wrightsman for the unburdening of his mind upon the subject which rested so heavily upon his heart. Brother Wrightsman, like a true brother, his heart filled with love for his colaborer, responded at equal length; and, having kept a copy of his letter, we are enabled to publish an extract therefrom:—

“My heart yearns for your welfare, and for the best results of your severe trials. While I, also, feel that our church has made a mistake in placing so much stress on the dress question and so little on the internal spiritual work, with holy living, yet with all this weakness, where, my brother, could we improve our moral situation? You can not accept open communion, single immersion, or omit any of Christ’s commandments, which you would be required to do if you were to unite with any other denomination. ‘Let no man take thy crown.’ Stand still, and see the salvation of God. O my brother in travail, let me beseech you, think of our labors together in the Lord, by day and by night, in war and in peace, over hills and mountains and through floods! ‘The Lord is my Shepherd, I shall not want.’ I make this one request: please study it well; take it to the Lord in prayer; stay upon His Word, and trust Him. Make no change in your church relationship for six months, and by that time I believe the Lord will direct His children.”

In the latter part of the following year he wrote to Brother Wrightsman again, stating that he had seriously reflected over the situation; although he did not believe in adding to God’s Word, he felt that he could do no better by making the contemplated change. He cordially thanked Brother Wrightsman for his advice and interest in his welfare.

Brother Crosswhite was accidentally killed, the particulars of which I am unable to learn.

ELDER JOHN P. EBERSOLE

was born in Franklin County, Pennsylvania, November 22, 1805. His parents moved to Ohio in 1815, remaining in Columbiana

County until 1835, when they permanently located in Hancock County.

He was converted and received into the Tunker Church in the year 1844. He and his wife were baptized by Elder Israel Hanes. He was chosen to the office of deacon in one year after joining the church, and elected to the ministry in 1846. In 1852 he was ordained to the eldership by Elder George Hoke and Joseph Showalter, and he became a leader among the Brethren. His ability as a preacher and a counselor was recognized, not only in his own community, but throughout the entire state. He presided over six different churches. He attended forty annual meetings, and was always in demand as a preacher on such occasions, and he frequently addressed audiences numbering thousands. He crossed the Alleghany Mountains twenty-two times on church business.

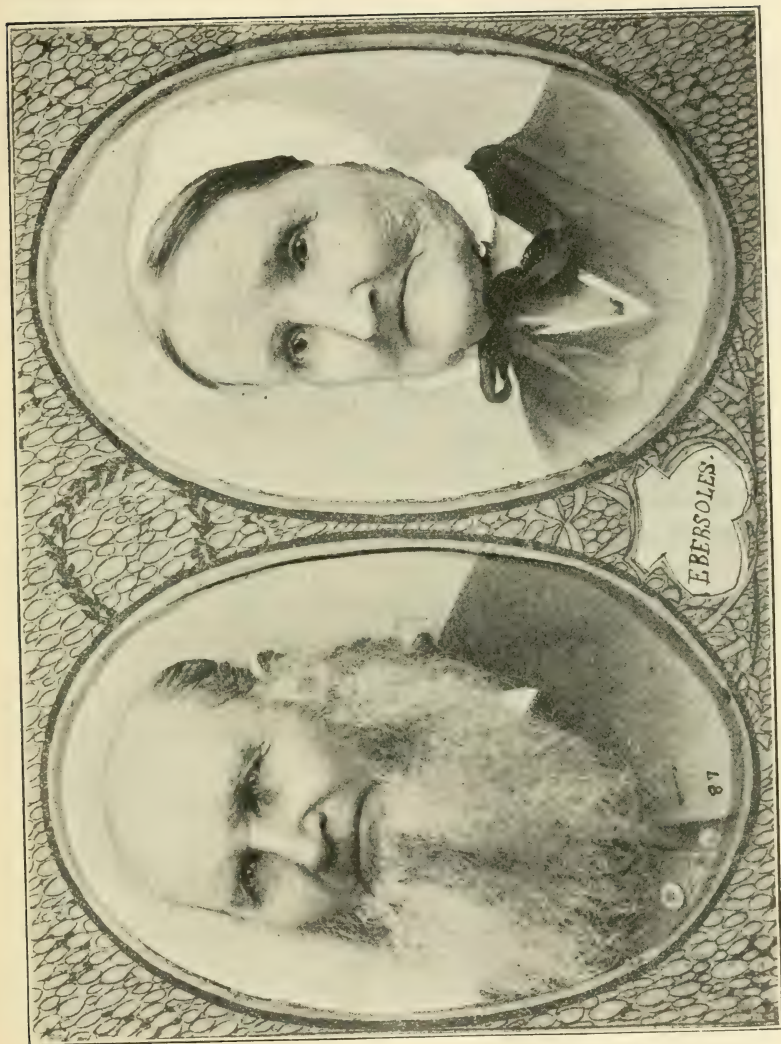
Elder Ebersole was married to Susannah Green, October 12, 1827, and was the father of seven children. He died August 3, 1890, aged eighty-four years, eight months, eleven days.

Sister Ebersole was born October 8, 1805, in Newcastle County, Delaware. She was of English descent. She died at the house of her son-in-law, Jacob C. Hazen, January 20, 1892, aged eighty-six years, three months, and twelve days.

ELDER ENOCH EBY.

Enoch Eby was born near Waterloo, Juniata County, Pennsylvania, November 15, 1828. He was raised on a farm, in a Catholic community in the north corner of Franklin County, Pennsylvania, in the limits of the Aughwick church, Huntingdon County. All the members of his family united with the German Baptist Church in their youth, the result of good parental training. Enoch is the only church official, however, in the family. He was baptized near the Aughwick church by its elder, Andrew Spanogle, in May, 1845, in his seventeenth year, and was elected to the ministry in the same congregation, May, 1851.

He was married to Hetty Howe, of Mechanicsburg, Pennsylvania, November 18, 1847. They took charge of his father's



farm, though isolated from the body of the church. The appointments for preaching were from fifteen to thirty miles distant, across two and three mountains, which meant something in Pennsylvania, especially when afoot or on horseback.

On his return home from meeting, crossing the mountains alone, he committed to memory two lengthy chapters in the New Testament, and frequently on his way to and from meeting, he would unconsciously catch himself preaching. At one time several persons were herding cattle in a field close by the roadside, unobserved by him. Supposing that he was intoxicated, they inquired of a friend living with them whether he came home sober that evening.

His enjoyment, however, was greatly marred for one season by sickness, which the doctor and all his friends said would prove fatal, during the first year of his married life. However, he called for the elders of the church, and was anointed according to James 4, and recovered in a remarkably short time.

Educational advantages were meager. School terms meant only three to four months in a year. When the crops were good, half the time was spent in tramping out the grain and hulling the clover seed. But by using late and early hours, he succeeded in obtaining an average log-schoolhouse education, so that he could teach in the winter and farm in the summer. A Lutheran minister, a friend of his, asked a question, "When do you study your sermons?" He replied, "While after my plow and sometimes while others sleep." The Lord has preserved him for seventy-one years, with more than ordinary health.

In March, 1855, they moved west with four children, and located in Stephenson County, Illinois, where sunshine and dark clouds were awaiting them. The church received them gladly, and for about six years all went well with them. The church prospered, and at almost every meeting some one was baptized. But dark clouds were approaching. In January 28, 1867, death entered the family and claimed the mother of eight children.

In 1870 he again united in matrimony, marrying Anna (Lauver) Gilflen, of Perry County, Pennsylvania. All his children were

baptized into Christ in their youthful days, and three sons were elected to the ministry in single life, in their twenties, and in the same church in which they were raised.

In May of 1864 he was called upon by the adjoining elders and the church to take oversight thereof, and was ordained to the eldership, in which office he served thirty-two years, during which time bereavements fell heavy on his family. His wife died January, 1867; December, 1869, a son of four years; July 6, 1871, a daughter of sixteen years; then his mother, who had been a member of his family since his father's death, in October, 1872, aged seventy-two years; December, 1876, another single daughter, aged twenty-three years. In July, 1885, a married daughter, with two children, died in southern California, aged twenty-eight years.

In 1875 the northern district of Illinois appointed Brother Fry and wife, with Enoch Eby and wife, to go to Denmark, to organize the first German Baptist Church on the other side of the ocean, which was accomplished in November, 1877. They returned to eastern Pennsylvania the latter part of March, and to Illinois in May, 1878.

Crossing the ocean twenty-one years ago meant more than it does now. He attended thirty-nine annual meetings; served on standing committee about twenty times; twice door-keeper; four times reading clerk; moderator eleven times; and on committees about twenty-five times. His home at present is at Booth, Kansas.

M. M. ESHELMAN.

Matthew Mays Eshelman was born near Lewistown, Pennsylvania, September 1, 1844. His ancestors were from the Canton of Eshel, in Switzerland. For many years a gentleman from said Canton represented it in the Swiss Parliament, as eventually he was known as "*Der Mon von Eshel*"—"Der Eshelman," hence the origin of the name.

His grandfather, David, was born near Lancaster, Pennsylvania, and died an elder in the Tunker Church, near Mohrsville, Pennsylvania. His father, Andrew, died in 1872, near Lanark, Illinois, and, at the time, was a deacon in that church.

In August, 1862, he enlisted for the war, marching from Clarion County, Pennsylvania, to Camp Howe, at Pittsburg. In a few days the regiment was transported to the Potomac in time to par-



ELDER M. M. ESHELMAN

ticipate in the second Bull Run defeat. From here they were rapidly marched to Antietam, where he was wounded September 17, and was taken to Wolfe Street Hospital, Alexandria, where he was "honorably discharged," December 29, 1862.

He then joined the Ohio National Guards. In May, 1864, they were called into service for one hundred days. On arriving at

Fort Ethan Allen, Virginia, he was made secretary to the adjutant of his regiment. During Breckinridge's attack on Washington, in August, his regiment participated, and his company was assigned to duty at Chainbridge. Before returning home his regiment was drawn up in front of the White House in Washington, and President Lincoln delivered them an address.

His next experience consisted of the more peaceable vocation of teaching in the common schools in the vicinity of Virden and Lanark, Illinois, until 1876.

He was married to Miss Lizzie A. Best, October 25, 1865. In 1871 he joined the M. E. Church in Freeport, Illinois, and the next year moved to Christian County, where his zeal and earnestness continued. The German Baptists held services "every four weeks" in the schoolhouse where he taught, and he attended those services, and became interested. He read the New Testament through, and after much wrestling in prayer, determined to obey from the heart every requirement. When through, he united with the German Baptist Church, June 11, 1873.

In 1875-76, he prepared three works, "Our Faith Vindicated," "Sabbathism," and "True Vital Piety," and wrote a history of the Danish mission.

September 1, 1876, J. H. Moore, J. T. Myers, and M. M. Eshelman began the publication of the *Brethren at Work*, in Lanark, Illinois, J. T. Myers having brought his printing outfit from Germantown, Pennsylvania, to Lanark. By January 1, 1877, the paper had a circulation of 2,000.

In 1877 a Bible school was opened in Lanark, and M. M. Eshelman conducted it successfully. In a few years similar schools were in operation in nearly all the congregations in northern Illinois, known as Sunday-schools.

In the spring of 1880 Elder J. H. Moore retired, and Eshelman became sole proprietor of the paper.

Some time after the retirement of Elder Moore, S. J. Harrison and L. M. Eby became associated with the journal, and after a few months Eby retired, and Eshelman and Harrison assumed

entire control. In the autumn of 1880, S. J. Harrison sold his interest to Eshelman.

The Mount Morris College having been established about the year 1879, in December, 1880, Eshelman moved the paper to that place.

January, 1882, Elder Joseph Amick purchased a half interest in the *Brethren at Work*, and prepared to move from Indiana to Mount Morris, Illinois, to take charge of the business department. Brother Eshelman, to recuperate his health, spent a month or two in Missouri. In February, 1882, he transferred his interest to Joseph Amick, D. L. Miller, and others, and retired from the business in broken health, as compensation for his time and talent.

He next took up pastoral work in northwestern Kansas, where he was ordained to the eldership in the Whiterock church in the spring of 1885.

He served as a member of the standing committee for the years 1885 and 1887 from northwestern Kansas and Colorado.

He next took part in the establishment of McPherson College, Kansas. To this institution he rendered valuable service, and was involved in serious trouble for his reward, and for a time lost his eldership.

He was next engaged in an effort to build up an educational institution. In connection with T. J. Nair, Henry Frantz, and D. A. Norcross, he bought a large hotel property at Lordsburg, California, which was converted into the Lordsburg College, and in the spring of 1890 Brother Eshelman moved to Lordsburg, and the college became an established institution.

This enterprise afforded Elder Eshelman plenty of work and more trouble, financial and ecclesiastical. It would require a volume in itself to recount in detail all his sad experiences, and lest I should do him injustice by enforced brevity, much is omitted of which our data is full and complete.

After locating in California he was connected with the Santa Fe Railroad Company, and became instrumental in colonizing a large number of families from the east to southern California. He also enlisted the influence and means of such men as Daniel

Houser and S. A. Overholser at Covina, and Henry and David Kuns, of Cerro Gordo, Illinois, in favor of the Lordsburg College, thus assuring its financial success.

April 24, 1892, Brother Eshelman went to Waterloo, Iowa, and joined the Enon Brethren Church, of which S. J. Harrison was pastor, H. R. Holsinger officiating. Shortly after this occasion he wrote of himself: "Since that event I have been living in the ethereal regions of spiritual delights. My joy is running over, my cup is full, and the ecstasy of spiritual animations scarcely knows any bounds."

In the summer of the same year, he became one of the charter members in the organization of a Brethren Church at Lordsburg, California, which was afterwards disbanded.

Sometime during the summer of 1893 Brother Eshelman assisted in the organization of a Brethren Church in the city of Los Angeles, California, and the same day he baptized three young women in the Disciple Church pool. He was given charge of the church, and for a while it prospered, but its existence was very brief.

On the 5th of November, 1893, Brother Eshelman assisted in the organization of the Rosena Brethren Church, and located his membership in that congregation, his wife at the same time transferring her membership from the German Baptist Church to the Rosena Brethren Church. We verily thought that now Brother Eshelman's cup of joy was full. Early in the year 1895 he returned to the German Baptist's communion, and was restored to the eldership; and since then has been doing very faithful service in that denomination. Sister Eshelman reluctantly accompanied her husband in this last transfer.

PROF. W. LEWIS EIKENBERRY.

Prof. W. Lewis Eikenberry, B. S., is the son of William and Susan Eikenberry, and was born near Waterloo, Iowa, July 12, 1871. After leaving the country school, he attended a short time at a private school in Waterloo, and finally came to Mount Morris College in the fall of 1887, and after two years of solid work,

graduated in the academic class of 1889. In 1890 he again entered the college and did two years of seminary work, graduating from that department in 1892.

In the fall of the same year he enrolled at the University of Michigan, Ann Arbor, and graduated after two years, receiving the degree of Bachelor of Science. He was immediately engaged as professor of science by his *alma mater*.

He is one of the exceedingly small number of men who have had the presence of mind and the opportunity to photograph a moving tornado, which feat he accomplished in 1898. Copies of the picture have appeared in quite a number of papers and magazines all over the United States, and, along with a number of other photographs of the effects of the tornado, will be found in a later chapter upon calamities.

In 1893 he was elected to the first degree of the ministry, and was later advanced to the second degree.

ELDER JACOB FAHRNEY.

Elder Fahrney was an eminent physician in his day, and practiced his profession in Franklin and Cumberland Counties, Pennsylvania, and Washington County, Maryland, for a period ranging between 1821 and 1848. He was also a prominent minister of the gospel, speaking both the German and English languages, and was for several years the elder of the old Antietam church. He was twice married, his first wife having been a Miss Welty, with whom he had several children, one of whom, now deceased, practiced the healing art in Philadelphia. His second wife was Elizabeth Holsinger, daughter of Elder Jacob Holsinger, for many years the bishop of the Antietam congregation. With this second marriage he had six sons and four daughters.

An indication of the progressiveness of Elder Fahrney was the radical position he assumed upon the temperance question. In his day it was common, even among church members, to take whisky into the harvest fields, and to give it freely to all working hands. Elder Fahrney, noticing the injurious results of this custom, not only advocated its abolition, but took an active part in

inaugurating systematic opposition to it. In those days such reformatory measures were not popular in the Tunker Church, and those who advocated them could all be numbered on the fingers of one hand. In this work Brother Fahrney and Elder Isaac Price were contemporary, and we feel assured they are now both reaping a glorious reward for their labors; for the Master has said, "The laborer is worthy of his reward."

The portrait of Doctor Fahrney has been copied from a daguerreotype taken early in 1848. At that time having one's likeness taken was regarded as very progressive, and Elder



Fahrney was severely censured by some of his brethren for this act, and it was said at the time, that the severe criticisms, with the implied threats of ecclesiastical investigation, were the cause of his premature death.

(Portrait 56, group 5.)

ELDER J. S. FLORY.

J. S. Flory was born in Rockingham County, Va., March 28, 1836. He was grandson of John Flory, one of the pioneers of the church in Virginia, and a representative minister through Virginia, Maryland, Pennsylvania, Ohio, and Indiana. At the age of twenty-one he married Miss Elizabeth Sanger, daughter of Jacob

Sanger. He joined the church at twenty-three, and was ordained as an elder at thirty-two. He built up the church in Fayette County, western Virginia, and after the war, in 1872, he went to Colorado. There were only three members in the territory at that time, but he built up a church of about one hundred members. After eleven years, he went to southern California, at which time there were only three members there. He was there fifteen years and the church prospered, so that there are probably five hundred members. He spent forty years mostly on the frontiers and at his own expense; and he served a number of times on the standing committee, always paying his own expense in going. They raised a family of nine children, six daughters and three sons, and they have two sons-in-law who are ministers, J. O. Tally, Chicago, and W. H. Neher, Inglewood, California, and one deacon son-in-law, F. M. Calvert, Westport, Illinois. J. S. Flory was the author of "Echoes from the Wild Frontier," "Mind Mysteries," and some smaller works. He is a graduate, and a thorough student of the science of vital magnetism and suggestive therapeutics, and helped to start the Peoples' Magnetic Institute, at Bridgewater, Virginia, and is a practitioner of the science.

(Portrait 93, group 9.)

KATHARINE FORRER.

Katharine Forrer was born near Hagerstown, Maryland, 1767, and died at the Shenandoah Iron Works, Page County, Virginia, July 18, 1859, in her ninetieth year. John J. Harsberger, in the *Gospel Visitor*, January, 1860, says of this estimable lady: "The private virtues of Sister Forrer deserve more than a passing notice. She was born in colonial times, and lived under the king of England. She distinctly remembered the tour of General Washington to select a site for the location of the seat of the national government. Washington was a guest of her father. Sister Forrer was then in the prime of girlhood, and treasured faithfully the image of the father of his county. She took great pleasure in recounting the personal traits of the great man as he

appeared at that time on his snow-white charger. Her husband died while yet young, and Sister Forrer remained a widow.

MICHAEL FRANTZ.

Michael Frantz was born in the Canton of St. Joseph, nigh to Basel, Switzerland (date not given). He came to this country in September, 1727, and settled in Lancaster County, Pennsylvania, within the limits of the Cocalico church, about seven years before its organization. He was here but a short time until he was convinced of the correctness of the doctrine of the Brethren Church, and he became a member of the small body. He was baptized by Elder Peter Becker, September 29, 1734, on the same day in which the little flock was organized into a regular church. As this church was in need of a minister, Brother Frantz was commissioned to serve as an exhorter. In this relationship he served so satisfactorily, that, by the laying on of hands, he was ordained to be their elder; and the next year, 1735, he accepted the entire care of the church. He was an approved and successful laborer in the Lord's vineyard, and there was an abundance of fruit.

It is said that he departed this active and devoted life in December, in either 1747 or 1748. During his thirteen or fourteen years' service, nearly two hundred members were added to the Cocalico church, and many others in other places.

Elder Frantz was not only a good and highly-respected minister, but he was an apt writer and good poet. He composed a number of excellent pieces that were published by Brother Christopher Saur, in 1770. Selections from this work were published in the *Gospel Visitor*, in 1858, and so, more than a century after his decease, he still speaks; and will continue to do good by his influence as a faithful, diligent, persevering servant in the Lord's house.

ELDER LEONARD FURRY.

Elder Leonard Furry was born in Lancaster County, Pennsylvania, July 15, 1806, and died in Bedford County, Pennsylvania,

December 8, 1877. His grandfather emigrated from Switzerland. The original name was Fohrer. Leonard was brought up a Lutheran, but when he married, connected himself with the German Baptist brethren. Soon after he was elected deacon, then to the ministry, and finally ordained bishop of the Yellow Creek congregation, embracing then quite a large territory. He was firm in the faith, preached the gospel without fear or favor, and traveled very extensively. His manner was mild, kind, and persuasive. Once and sometimes twice a year, he would take a tour to preach through the eastern and western counties of Pennsylvania, Virginia, and Ohio, by private conveyances; and frequently by rail and stage through Indiana, Illinois, Kansas, and other states, which in those days was considered quite an undertaking. He traveled at his own expense, with but few exceptions. He attended almost every annual meeting during his membership, but served only once on the standing committee.

His favorites were Elders John Kline, James Quinter, and D. P. Sayler. He often gave glowing descriptions of them. From these my idea of the first was a father in the church; the second, a theologian; the third an orator. In after years I became personally acquainted with the three.

He always considered the decisions of annual meeting as simply advisory, and claimed that the gospel was sufficiently plain and comprehensive without any additions, and deprecated any strenuous measures. He kept well informed on all current topics, read much history, both ancient and modern, and was a close student of the Bible, church history, and commentaries. His life was always strictly moral and temperate, and he abstained from the very appearance of evil. In number of contributions to the *Gospel Visitor* he was next to Elder Quinter and a great help at that time to the literature of the church. S. B. FURRY.

ELDER JAMES R. GISH.

Elder James R. Gish was born in Roanoke County, Virginia, January 24, 1826, and in the year 1849, the day after he was twenty-three years old, he was married to Barbara Kindig, of

Augusta County, Virginia. In the fall of 1849 Brother Gish and wife, in company with others, in a covered wagon, came to Illinois. They were six weeks on the road. Brother Gish drove to a beautiful knoll, on what was known as Grand Prairie, looked over the thousands of broad, unoccupied acres, and said, "Barbara, we will drive our stake right here. Here we can live, and have all the free range for cattle just as long as we may want it." There he built his first residence. The free range did not last long; and on his farm the city of Roanoke has since been built.

In 1852, he and his wife and six others were baptized. Four months later he was elected to the ministry, and the next year advanced to the second degree. In 1863, he was ordained to the eldership.

By occupation Brother Gish was a farmer, and from boyhood was noted for his sober and industrious habits.

A short time before his death, which occurred April 30, 1896, Brother Gish partly arranged for the publishing of a New Testament, with the references following each verse. This arrangement was lately completed by Sister Gish, and the book is now on the market.

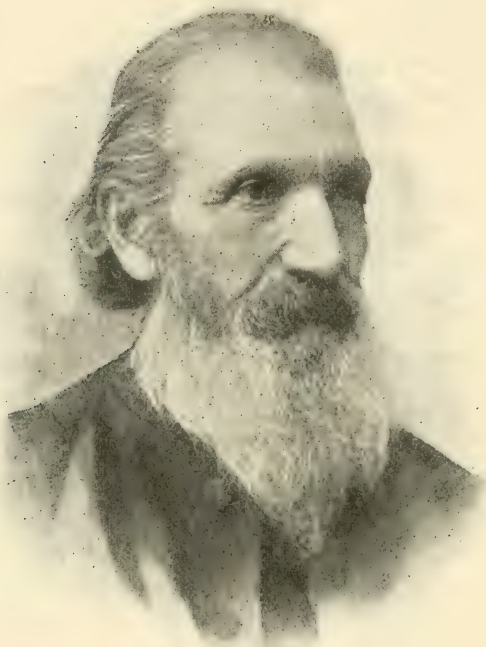
Brother Gish spent forty-four years in active ministerial labors, preaching in not less than twenty-two states. He spent many years in mission work, and laid the foundation of a number of churches. The last nine years of his useful life were spent in Arkansas, in which state he died. He was a man of noble moral and Christian qualities. He had strong convictions, and in his preaching never gave an uncertain sound. No one ever doubted his sincerity.

ELDER GEORGE HANAWALT.

George Hanawalt was born near McVeytown, Pennsylvania, April 2, 1831. He is the oldest son of Joseph R. Hanawalt, and grandson of George Hanawalt, who served in the Revolutionary War a short time at its close. His mother was Mary Swigart, daughter of John Swigart, of McVeytown.

Young George was of a studious turn of mind, and very fond

of books, with a preference for the marvelous. About 1850 a school of the academic grade was opened at McVeytown by Prof. M. W. Woods. George plead with his father to permit him to attend this school, and obtained his consent. About this time one



ELDER GEORGE HANAWALT

of the deacons of the church paid an official visit to the elder Hanawalt, informing him that high schools were worldly institutions, and that he was spoiling his boy and setting a bad example to others. Those who remember the characteristics of Joseph R. Hanawalt can easily anticipate his reply. The young man attended a term of sixteen weeks at this school. About ten years

later he taught in the same school, with Prof. S. Z. Sharp as principal, and George Hanawalt assistant. After attaining his majority, he was elected county auditor, and served six years. During his incumbency as county auditor, he succeeded in exposing corruption, and bringing about several reforms in the county affairs, especially in the almshouse department.

He married Miss Caroline McKee, November, 1856. She died June 8, 1858. He married Miss Barbara Replogle, daughter of Daniel Replogle, of New Enterprise, Pennsylvania, February 9, 1860. She died June 8, 1873. June 4, 1874, he married Miss Lucinda Stutzman, of Johnstown. Of these women Brother Hanawalt has been heard to say that he always sought in prayer, and that the good Lord had each time given him an angel for a helpmate.

He became a member of the Tunker Church in June, 1858, and was elected to the ministry in June, 1864. He labored in that capacity in the Spring Run congregation during her most prosperous years. In 1879 he moved to Johnstown, Pennsylvania, then the largest congregation in the state. At this place he labored during the transitional period of the denomination, the time which tried men's souls. He did what he could in a manly and brotherly manner to avert division, but when the division came, he went with the annual meeting party.

Brother Hanawalt took an active part in building the new church in Johnstown, now owned by the Brethren Church, as well as in settling the troubles that arose in regard to the disposition of church property in the division of the denomination. He also assisted in building several other houses of worship in the same congregation, among them the Walnut Grove church.

Finding his family filling up with boys, he began to look about for a farm which might afford employment for them. This he found in the Ligonier Valley, Westmoreland County, Pennsylvania. Here he found some scattered members of the church, whom he soon organized into a congregation, which is called the Ligonier. A small house of worship was built at Waterford, now called Boucher. He also presided over the Bolivar church. He,

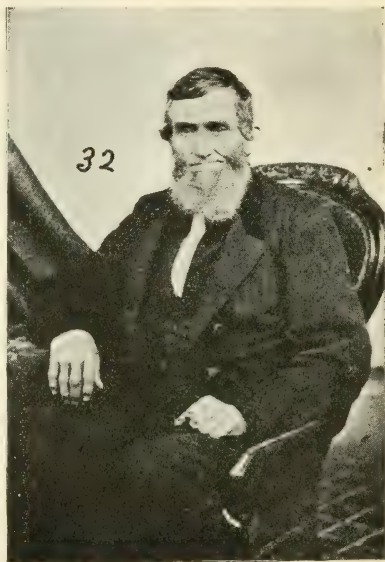
however, resigned the charges at Bolivar and Cokeville, in 1898.

Elder George Hanawalt was a logical reasoner, inclining toward verbosity; but the intelligent listener who carefully followed his course could not fail to comprehend the truth set forth by the speaker.

ELDER JACOB H. HAUGER.

Elder Jacob H. Hauger was born October 26, 1805, in Somerset County, Pennsylvania, and died at Opdyke, Jefferson County, Illinois, August 13, 1887, aged eighty-one years nine months and seventeen days.

He was an active member in the Reformed Presbyterian Church till July, 1834, when he and his wife united with the German Baptist Church, and were baptized by Elder Peter Cober. He was elected to the office of deacon in 1834, to the ministry in 1835, and ordained as elder May 26, 1854. He preached two hundred and thirty-nine funerals, and performed one hundred and thirteen marriage ceremonies. He lived nine years at Waterloo, Iowa, about fourteen years at Dutchtown, Illinois, and four years at Opdyke. He married Catharine Yowler, May 4, 1829.



ELDER CHRISTIAN CUSTER.
MANY YEARS PASTOR OF THE GERMANTOWN
AND PHILADELPHIA CHURCHES.

JOSEPH R. HANAWALT.

Henry George Hanawalt came to America about the year 1753, and settled near Waynesburg, Cumberland County, Pennsylvania, now McVeytown, Mifflin County. His second son, George, occu-

pied the Hanawalt homestead. He married Susannah Rothrock, and his brother John married Mary Rothrock, Susannah's twin sister, about the same time, and became a Tunker minister.

Joseph Rothrock Hanawalt was born January 4, 1810, on the homestead of his grandfather, being the son of George Hanawalt. He married Mary Swigart. He and his wife were baptized in the year 1840, in the Lewistown congregation. He was elected to the ministry about 1844. He had a fair common-school education and was a good reader. His mission occurred at a period when there was great demand for English preaching in the church and neighborhood, and he was the first in his community whose labors were wholly in English. The meetings at that time were held in the houses and barns of the members, the terms coming around about every twenty weeks. The congregational territory embraced the whole of Mifflin County. Previous to 1845, Joseph Rothrock was presiding elder. About that time Joseph died, and his son Abraham was ordained to the eldership. He was a worthy man in every way, but was not gifted as a preacher. He moved to Kansas Territory about the beginning of the Civil War, and was fatally shot by raiders.

Joseph R. Hanawalt was ordained to the eldership about the year 1851. Under his administration two meeting-houses were built in one year, in the panical year of 1857, one at Spring Run, and the other at Dry Valley, being about sixteen miles apart. In 1866 the congregation was divided, the eastern part retaining the name of Lewistown church, and the western part assuming that of Spring Run. Brother Hanawalt retained the oversight of both congregations for several years, until Jacob Mohler was ordained elder of the Lewistown church.

Brother Hanawalt's church at that time had a membership of about two hundred and fifty, with a good home mission spirit. By the year 1867, he had quite a corps of assistant ministers in his congregation. He introduced a system of itinerate mission work. He had three committees of two preachers each, who preached at sixteen different points, requiring from five to twenty-five miles of travel to the several appointments. This system was

maintained to the close of his life. He died February 15, 1877.

Brother Hanawalt was an energetic man, and created a great demand for preaching over a wide extent of country, and faced the most inclement weather to carry the gospel to those who were anxious to hear it. He was married the second time, to Eve Kauffman, and was the father of sixteen children. Four of his sons were called to the ministry.

Brother W. J. Swigart, of Juniata College, gives the following testimony to the worth of Elder Hanawalt:—

“He was the elder of the church in which I was born and baptized and installed in the ministry. His life was largely given to the church. He was possessed of more than ordinary natural rhetorical power. His education, of course, was limited, but he surely was an eloquent man; and when he would preach on some subject, like faith, he had few equals. He could make more use of the little stock of information he had than any other man I ever heard preach. He had “Josephus’ History of the Jews,” and, I think, one or two volumes of “Barnes’ Notes,” and a few other books, but I have heard him grow eloquent over the destruction of Jerusalem, and draw the scenes with wonderful power and vividness.”

ELDER HIEL HAMILTON.

Hiel Hamilton was born May 4, 1811, in the state of New York. His parents were of English descent. They emigrated to Fayette County, Indiana, and resided a few miles southeast of Connersville. When he was twelve years old his mother died, leaving three sons and a daughter. A year later young Hiel went to live with James Taylor, in the eastern part of Union County, Indiana, where he resided until he was eighteen years old. He then went to work by the month on Four-mile Creek, where he first saw members of the German Baptist Church. The brethren, wearing long beards and plain clothing, and saluting each other, were an unusual sight, and were not without effect on young Hamilton.

September 3, 1830, he was united in marriage to Nancy King-

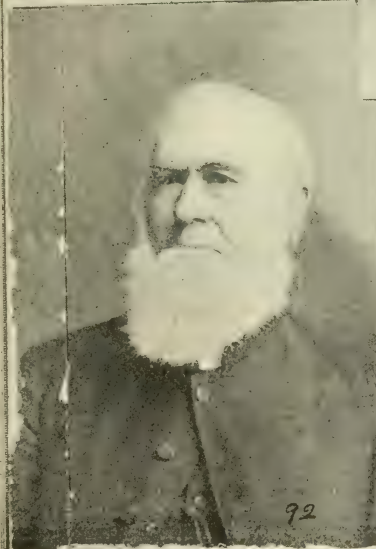


G. R. Snoup 9.

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ery. In the fall of 1831 he and his wife united with the Church of the Brethren, and were baptized by Elder John Moyer.

As Brother Hamilton had grown to manhood where school facilities were very poor, his early education was somewhat neglected, but he now procured some books, and by close study he acquired a fair education.

In the fall of 1845 he was elected to the ministry; and on the last day of August, 1846, he moved to Howard County, Indiana, and located on a farm about ten miles northwest of the present city of Kokomo. Howard County was then an unbroken wilderness, there being no public road nearer than three miles. There were, at that time, four or five families of the brethren living in the county, who were members of the Bachelor's Run congregation. The services were held in private houses, in a rotation of nineteen different places of meeting, and were held every two weeks. June 21, 1856, Brother Hamilton was ordained to the eldership of the Howard congregation. From that time until November, 1880, he was connected with the church in Howard, Carroll, and Cass Counties.

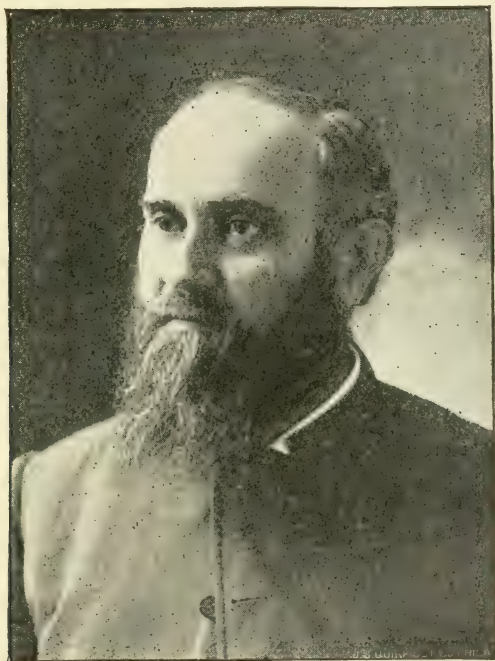
He was twice married, the second time to Mary Crull, of Carroll County, where he resided for some time, enjoying the respect of a large circle of acquaintances in and out of the church. Brother Hamilton attended twenty-one annual meetings, and served on the standing committee four times.

PROFESSOR GEORGE B. HOLSINGER.

George B., son of Joseph H. Holsinger, was born in Bedford County, Pennsylvania, May 10, 1857. He was fond of music from childhood, but had no method of expressing his thoughts except by song, his home being in the mountain regions, far away from instruments which could be used in connection with the human voice. More than that, there was a prejudice against singing by note, among young George's most intimate relations. However, his father manifested a progressive disposition in favor of the gamut, which he regarded as essential to his son's successful study of music.

His first instrument was a German accordion, with which he spent many pleasant hours. Then his father secured a reed organ.

About this time, 1875, "Gospel Hymns," No. 1, was published, and a copy found its way into the Holsinger family, and every



G. B. HOLSINGER

piece in the book was played and sung by George and his father.

In 1876 a severe accident disabled him for farm work, and he was sent to a normal school for public-school teachers. Afterward he taught school for some years. During this time he conducted singing-schools at many places in the neighborhood, and now blushes at the thought of the kind of work that he must have done. A little incident worth mentioning threw him into

the field of musical labor. In failing to prepare and to perform satisfactorily a duty in a literary society, it was suggested that he redeem himself by singing a song instead, which was so well received that then and there he resolved to make music his life-work. In a very few weeks he was on his way to attend a musical normal. This was in 1881, and the same school was attended again the next year, taking the first prize in musical composition both years. In 1882, at the founding of the Bridgewater College, at Bridgewater, Virginia, he was called to take charge of the musical department, and has held the same position ever since.

In 1888 he attended one of the most profitable normals of his educational course. It was held by Prof. B. C. Unseld and P. J. Merges. Other normals attended were as follows: One at Silver Lake, under Dr. George F. Root and Fred W. Root, in 1892, which makes one of the most pleasant recollections of his life, because of the inspiration and encouragement received; one under W. H. Pontius and J. M. Dungan; and another at the great Philadelphia Summer School, conducted by such renowned teachers as W. S. B. Matthews, Wm. Mason, Fred W. Root, J. C. Fillmore, Chas. W. Landon, and A. J. Clark. His first musical compositions appeared in "Good Tidings," No. 1. On the title-page of this book appeared Mr. George B. Holsinger's name as one of the assistant authors. In 1893 "Psalms and Hymns" was published, with J. Henry Showalter and George B. Holsinger editors, assisted by four of the pupils of the latter.

Some of Brother Holsinger's best new tunes are, "Gathered Home," "At the Saviour's Right Hand," and "Steer Straight for Me, Father." The latter, with a dozen others, are published in sheet form.

George B. Holsinger is now in musical authority of the German Baptist Church, compiling and editing the Tune and Church Hymn-book and Sunday-school music. One of his books, which is called "Psalms and Hymns," has attained a sale of over 100,000 copies. He has been associated as author and compiler of six different books. Of "Gospel Songs and Hymns," No. 1, 33,000 copies have been sold.

ELDER CHRISTIAN HOPE.

Christian Hope, first missionary to Denmark, was born in Fyne, Denmark, December 7, 1844.

Elder Hope came to Amercia in 1870. Six years later he was sent to Denmark by the northern district of Illinois, to establish the Danish mission. Here he labored continuously for about eleven years. The work extended also to Sweden and Norway. After returning to America, Elder Hope made three visits to the Scandinavian Mission, under the direction of the mission board. In all he labored about twenty-three years for the mission board. He was the pioneer in foreign missionary work of the Tunker Church, and his influence in creating the present missionary sentiment can not be estimated.

Brother Hope possessed unique powers of thought and expression. He took hopeful views of life, the future of the church, and the growth of God's kingdom. He was a close student, and had accumulated an extensive library. In his spare moments he could be found with his Greek Testament and Lexicons.

A few weeks before his death he came home from the mission field in Texas, carrying with him the germs of the fever to which he succumbed. He died at Herington, Kansas, July 31, 1899. (Portrait 50, group 4.)

ELDER DANIEL M. HOLSINGER.

Elder Daniel Mack Holsinger was born in Bedford County, Pennsylvania, October 22, 1812. He was a son of Elder John Holsinger, who was born July 21, 1768. His mother was Elizabeth Mack, and she was born October 13, 1776.

In his boyhood days opportunities for obtaining an education were very poor, being confined to the old-fashioned log school-houses, with their slab benches to sit on. He and Polly Ritz were married August 12, 1832, and both joined the Tunkers the following year. He was elected to the ministry about 1841. Feeling the need of a better education in order to become proficient and useful in his new calling, he attended night school

in the town of Martinsburg, taught by Prof. John Miller. At that time he was carrying on the coopering business for a livelihood. His principal study was English grammar and such other acquirements as would assist him in his ministerial duties. In his early ministry he was about the only English-speaking Tunker preacher in the community. For that reason and because of his satisfactory administration of his duties, he officiated at most of the marriages and burials in Central Morrison's Cove.

He was possessed of an exceedingly retentive memory, and, being a close student of the Scriptures as well as a lover of poetry, he had at his command almost the entire Word of God, as also the hymn-book of his day, and could recite page after page from many of the poets. During the last fifteen years he was almost totally blind, but his great store of knowledge was a constant source of consolation to him, and lighted his pathway to the grave.

A local biographer said of him: "Daniel M. Holsinger adhered, during his lifetime, tenaciously to the conservative branch of the church, and so averse was he to any encroachments of its rules and doctrines that he could not have any sympathy with the new departure. Indeed, his convictions were so deep-rooted that he had no patience whatever with the progressives. To him the German Baptist Church owes a debt of gratitude for his services and self-denials, that should be perpetuated in a monument of stone and marble erected to his memory."

He was ordained to the eldership in 1863, and served on the standing committee on several occasions. He was a member of the John A. Bowman Committee, sent by annual meeting to Tennessee, and was sent as a missionary to the state of Maine. He died at Clover Creek, January 31, 1886.

His wife survived him more than eight years, passing from this world on July 15, 1894, at the age of eighty-three years four months twenty-six days.

These parents had eight children, four sons and four daughters, of whom the author of this work was the first-born, and all were living on January 1, 1901.

G. B. Group 10.



A Public School in a Tunker Community with a Gentile Teacher.

SAMUEL W. HOOVER.

Samuel W. Hoover was born April 16, 1837, near Liberty, Montgomery County, Ohio. There thirty years of his life were spent on the farm. The pioneer log schoolhouse was his college, yet this meager advantage enabled him to secure a practical education. January 26, 1860, he was married to Catharine Basore.

In August, 1882, he entered the ministry. Though well advanced in years, he took into the pulpit the energy of youth, and indomitable spirit to press on into larger usefulness. His voice gave no uncertain sound. "Growth," "progress," "development," were the key-words of his discourses. He saw clearly the needs of the church in missionary, benevolent, and educational lines, and set to work at once to create sentiment in favor of advancement. His most active ministry was spent in the West Dayton church.

In church council he was prompt and fearless in asserting the right of individual opinion. He made no boast of his independence, yet he was, in the fullest sense, independent. His wisdom and keen sense of justice fitted him especially to be an arbitrator. He advocated strongly the principle of arbitration and the law of Matt. 18:15-17. Many were the times that he was called to adjust some unpleasant case in family or church, and rarely did he fail to reach an amicable settlement. Thus he was a true lawyer.

He was best known to the brotherhood through his connection with the book and tract work, and since its consolidation, as a member of the General Mission Board. General Conference located the work at Dayton, Ohio, but without any means to begin operations. Sentiment was not yet ripe for this movement. Solicitors were appointed, but acted too slowly, or failed altogether. Money was the first thing needed. Accordingly, after many discouragements and failures, a few dollars were secured from the "Gentiles." This fact is not generally known. The real beginning will some day be written in the light of its success;

then the church will wonder why she hesitated to support it liberally from the start.

He had a wide circle of friends, who will remember him for his genial, social nature. It was not learning, or wit, or brilliancy that won friends, but a humor peculiar to himself. Children were his first friends, in whom he took delight. If he was ever too jovial, it was because a nature like his must find expression in humorous moods, as well as in the solemnity of the pulpit. He frequently indulged in that humor which makes life sunnier and religion more human. Youth, he thought, should dwell immortal in the aged frame.

As a preacher, he delighted in the work of the pulpit, though he was no sermonizer. His fixed habits were against acquiring ease and grace of manner. What he lacked in these he supplied in practicability, for if he was not practical, he was nothing. His methods were his own. Most of his subjects were taken from the gospels or Paul's writings, Paul's being his favorite.

The powers of an athlete were given to him, but they were wasted in overwork until the pink of health was gone forever. He was not overtaken by old age or infirmity; he was not ripe for the grave. He was growing into larger usefulness. He saw the cause growing to which he had given his best thought,—the benevolent institutions,—and was glad.

He often expressed a desire to die in active service, but never did he suppose that his would be a tragic end, for God had erected a pulpit for his death-bed. On Sunday, March 10, 1895, he preached in the morning. The afternoon was spent in hard study for the evening service, in communion with God. What his prayers were, none will ever know, but God answered them strangely and tragically. He entered upon that memorable service somewhat weary, but with a glowing spirit. "Whatsoever a man soweth, that shall he also reap," was the text. As he neared the end of the discourse, his words became prophetic. "One by one we are passing over," were spoken, and, in an instant, his great soul stepped into the eternal world.

What a change of audience! Angels instead of mortals! His

sermon was to be completed in the "temple not made with hands," or, rather, a new one of joy and praise begun. He left no farewell, for "God took him, and he was not."

ELDER JOHN HOOVER.

John Hoover was born in Morrison's Cove, Pennsylvania, February 3, 1782, and died November 7, 1839, aged fifty-seven years nine months and four days.

Although under seven years of age at the time when Elder Hoover died, I distinctly remember hearing my parents discuss the seriousness of the occasion. He was regarded as a minister of unusual eloquence and ability, and was cut down in the prime of life. His wife was a sister to Elder George Brumbaugh, and was favorably known in the Clover Creek community as a Christian woman.

ELDER CYRUS HOOVER.

Cyrus Hoover was born in Lancaster County, Pennsylvania, October 16, 1821. His parents moved to Wayne County, Ohio, in 1840, and settled on a farm, which became the property of Brother Cyrus Hoover, on which he lived and died. He and his wife joined the German Baptist Church in 1853, and he was elected to the ministry by that denomination in 1869, and ordained to the eldership of the Wooster congregation in 1878. The annual meeting of 1872 was held on his place. Elder Hoover died January 8, 1901. Age, seventy-nine years.

PETER KEYSER, JR.

The Keyser family was notable in Europe, principally on account of its strict adherence to the doctrine of Menno Simon. Leonard Keyser, one of the ancestors, was publicly burned at the stake near Scharding, Bavaria, in August, 1527, on account of his religion.

Persecution caused the family to shift about from place to place, until they settled at Amsterdam, the chief city of Holland. From thence Peter Dirck Keyser, great-grandfather of the sub-

ject of this memoir, emigrated to America, in 1688, and became one of the original settlers of Germantown. Here his grandfather, Dirck Keyser, was born, September 26, 1701, and his father, Peter Keyser, August 8, 1732.

Our Peter Keyser, Jr., was born November 9, 1766, at Germantown. Peter Keyser, Sr., was the first of the family to unite with the Tunkers. He was baptized by Elder Alexander Mack, October 5, 1769. He died April 10, 1818, and is buried in the Concord burying-ground, where most of the old brethren were interred before they had a cemetery of their own.

Peter Keyser, Jr., was baptized by Martin Urner, September 25, 1784, when in the eighteenth year of his age. In his youth he was remarkable for quickness of perception and his wonderful memory. He could commit whole chapters of Scripture with little effort. This remarkable trait of character made him prominent among his friends, and stimulated him to still greater effort in the line of committing Scripture to memory. It is related that he fixed a shelf above the hopper of the bark-mill, on which he placed his Bible so that he might read while grinding bark for his father, who was by occupation a tanner. In this way he was enabled to commit chapter after chapter, until he had the whole of the New Testament and the greater part of the Old Testament fixed in his memory. He also had the reputation of leading an exemplary life in unaffected piety. He was called to the ministry in 1785, not long after having been baptized. In this calling he acquainted himself so well that he was ordained elder on August 2, 1802. He died May 21, 1849, in the same house in which, as he used to say, he was twice born, in the eighty-third year of his age.

He was pastor of the Germantown and Philadelphia churches, and elder forty-seven years. It is doubtful whether the Tunker Church ever had a more efficient preacher in the German or English language than Peter Keyser. He was also distinguished as an orator, and drew large crowds of hearers of all denominations; even Roman Catholics are said to have attended his preaching.

He was, like Saul, "higher than all the people," being six feet

three inches tall, spare in form, and very athletic. He was blind for many years, but continued to preach. He would name a chapter, open the Bible, and repeat it without missing a word. If others should omit a word in reading a chapter in his presence, he was sure to correct them.

He continued in the tanning business with his father in Germantown until 1794, when he removed to Philadelphia, and embarked in the lumber business. In this he continued until 1828, when he retired and returned to Germantown, and occupied the house left him by his father.

He was in the habit of rising regularly at four o'clock in the morning to read and study until time of business. This was a source of great interest and pleasure to him, but may also have been a cause of losing his sight.

Mr. Simpson, the author of the "Eminent Philadelphians," says: "He had the most intimate knowledge of the sacred Scriptures, both in English and in German, and it is doubtful whether any other man could repeat them more accurately than he. It appeared as though he remembered the very words, verses, and chapters of the entire Bible."

Reverend Dr. Philip F. Mayer is said to have made the remark that if by accident every copy of the Scriptures should be destroyed, they would not be lost as long as Peter Keyser lived.

He was "diligent in business, fervent in spirit, serving the Lord." Besides faithfully discharging his secular and ministerial duties, he was also engaged in many other measures for the good of his fellow-man. He was, for a long while, a member of the board of health, and for some time its secretary. He was inspector and treasurer of the public prisons. He was director and controller of the public schools when the system was adopted by the state, and continued in that office until his removal to his estate in Germantown. Our biographer says he was like Job, "Eyes to the blind, feet to the lame, a father to the poor, and the cause which he knew not he searched out." During the whole of his extensive business career, he never sued anybody nor was sued.

ELDER JOHN KLINE.

Elder John Kline, of Rockingham County, Virginia, was born June 17, 1797. During his active life he was not only a farmer, but a physician, an author, and a minister of extensive and varied experiences. He was married and lived on a homestead near his place of birth. Having no children of their own, the farm furnished an ample living, so that he was enabled to devote most of his time to other pursuits. As a physician he practiced the botanic system of medicine, and his practice grew largely out of his conviction that the sick needed his knowledge as a medical advisor, as well as his counsel for their spiritual benefit.

He kept a diary of each day's transactions, his travels, texts, sketches of sermons, council meetings, and journeys. He possessed a commanding presence, an orotund voice, a ready delivery, and as a minister, he was impressive and successful. The lucid manner in which he treated his subjects, his calm and collected demeanor, his immense store of scriptural knowledge, and his intimate acquaintance with human nature, gave his gospel ministry an immediate and lasting influence. His descriptions of the judgment day make deep and lasting impressions.

He traveled extensively on horseback, from church to church and from house to house. In many a place the people heard the gospel for the first time through Brother Kline. He attended the annual meetings of the church regularly, and extended his journey to engage in preaching. During one of these tours his wife received word of his death, and fell into a state of mental imbecility, from which she never recovered.

He was a pillar in the temple of truth, and he left the stamp of his life and character upon the church where he lived, and upon the members wherever he labored. He was a wise and efficient counselor, faithful to every trust committed to him. He advised young ministers to study the Bible in order to sustain the doctrine of the church.

He considered it his privilege and duty to represent his district in the annual meeting, and to assist in the work of the confer-

ence. During the Civil War he continued to attend, and he was a connecting link in the chain that bound the church together, though separated by the clash of contending armies. The last annual meeting he attended was in 1864. He was then in his sixty-seventh year; and he built better than he knew.

On June 15, 1864, near the summit of a little ridge, about two miles from home, he was found dead, having been slain by violent hands, in the covert of the woods by the roadside. Amid the lamentations of the people he loved and who loved him, and whom he faithfully served, he was laid to rest in the Linville Creek cemetery, by Elder D. Hays.

We copy the following remarks from the *Christian Family Companion*, as published by the author on receiving the news of the death of Elder Kline: "The painful intelligence of the death of this esteemed old brother will be more the signal for sorrow than of surprise. Being anti-slavery, anti-war, anti-secession, it could not be expected that he should escape the vengeance of the pro-slavery animosity of the confederates. The name of Brother John Kline of Virginia will pass down to posterity as the first Christian martyr of our church in America. He was moderator of the annual meeting at Clover Creek, Pennsylvania, in 1863, where my home was at that time. I still remember very distinctly the sympathy felt and expressed when the old veteran departed for his home in the sunny south, and can still see the tears which rolled down his manly cheeks as he bade farewell to the brethren and sisters, as we felt, for the last time. He, however, reached his home safely, and at our last conference, in Indiana, in 1864, I had the pleasure of meeting him again, and interchanging sentiments on moral and religious subjects. He was again chosen moderator, and discharged his duties with credit to himself and the church. After laboring in the community where conference had been held, he started upon his journey to his home and his flock in Virginia, to be seen no more by us, as the sequel proves. We mourn, but not as those who have no hope, feeling assured that if martyr blood was required of our church, no nobler victim could have been selected."

ELDER GEORGE KLINE.

George Kline was a German. He was born at Zwei-Brucken, October 9, 1715. When twenty-three years of age, in 1739, he emigrated to America. He first settled near Amwell, New Jersey. Here he was baptized in 1739, by John Naas, who was presiding elder at that time.

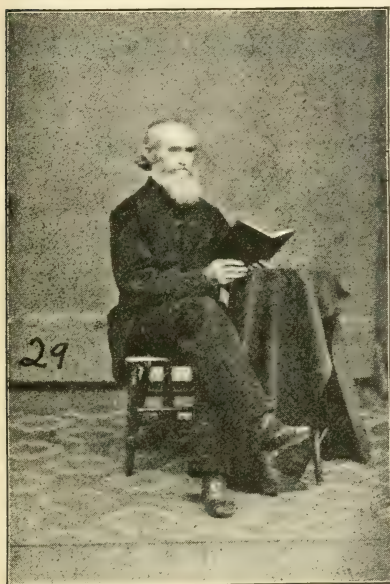
Soon after he was chosen to the ministry, and in 1750 he moved to Northkill. In 1757 he was ordained to the eldership in this church by Elders Michael Pfautz and Martin Urner. In his official relation he seemed to be faithful during a long and useful life.

His descendants are now scattered over a number of states, many still holding to the Tunker faith, and a number are in the ministry.

ELDER HENRY KOONTZ.

Henry Koontz was born in the Grossnickle Valley, Frederick County, Maryland, April 20, 1797. He was a son of

Jacob Koontz, and a grandson of Michael Koontz, well-known resident of Frederick County, Maryland. He was married to Julia Ann Whisman, December 2, 1819. In his younger years he was a class leader and local minister in the Methodist Episcopal Church. About the year 1839 he united with the Tunkers, and in October, 1840, he was elected to the ministry. For a while he resided at Burkittsville, Frederick County, Maryland. From there he moved to Boonesboro, Washington County, Maryland. About the year 1855 he moved to Mapleville, same county, in the Beaver Creek church.



ELDER HENRY KOONTZ

In May or June, 1858, he was ordained to the bishopric of said church, to succeed the late Elder Daniel Reichard, who was one of the founders of the present Sunday-school system. Some years later Elder Koontz moved into the Antietam church, Franklin County, Pennsylvania, locating near the town of Waynesboro. He died at this place February 24, 1882, aged eighty-four years ten months and four days.

Elder Koontz was one of the ablest ministers in the Brethren Church during the time he served it. He traveled much among the churches of Virginia, Maryland, and Pennsylvania, and was frequently a member of the standing committee at annual conference, and was often sent by annual meeting, on committees by that body, to assist in settling difficulties in the churches. He was a good writer, and frequently contributed to the *Gospel Visitor*. His articles in this magazine were highly appreciated by its readers. His education was altogether in the English language, and it is doubtful whether he could understand a word of German, although he often preached in German communities, where at least some of the congregation could understand him. His ancestors came from Ireland. (Portrait No. 29.)

D. H. F.

ELDER HENRY KURTZ.

Elder Henry Kurtz was born in Bunnigheim, Germany, July 22, 1796. His father was engaged in teaching, and young Henry, inclining toward the same profession, received a fair education, including some knowledge of the dead languages. In 1817 he emigrated to America, and engaged in teaching. In the meantime he prepared himself for the ministry, and was received into the synod of the Lutheran Church, June 10, 1819. He entered upon his charge August 8, 1819, in Northampton County, Pennsylvania, where he became acquainted with Anna Catharine Loehr, to whom he was married in 1820. In 1823 he left this charge, and removed to Pittsburg, Pennsylvania, where he resided until 1826, when he settled in Columbiana County, Ohio, and in the spring following removed to Stark County, same state.

While in Pittsburg he became troubled in mind concerning the

validity of some of the church ordinances, especially that of infant baptism, but still continued preaching for his people until he felt himself compelled publicly to avow his sentiments and disclose his convictions. What hastened this step was the fact that he was called by the parents of a family and members of his church to baptize their children. In company with an elder, he repaired to the home of this family, and found some of the children old enough to be instructed. This he at once undertook to do, but while he was engaged with one, the others would stroll away, and he found this task a difficult one, as the children could not be kept together, so that the elder remarked, "*Es hat bald noth das man den hund hat fuer sie bei holen.*" (It is almost necessary to have a dog to bring them together.) Finally he made known his convictions to the church, and, as might be expected, it created no small stir. One council after another was held, in which a difference of opinion prevailed as to whether he should be excommunicated or not, but finally the decision was rendered against him. Being thrown out of employment, he met with some difficulty to support his family.

Before moving to Stark County he had heard of Tunkers living there, and perhaps had visited them once, and soon after locating in this county he united with the church. He was baptized April 6, 1828, and placed in the ministry in 1830. As a means to support his family, he resorted to printing and publishing. In December, 1838, he returned to Europe, where he had the pleasure of seeing his parents and one sister once more. One object of his visit was to become acquainted with the various religious denominations, and to preach the Word where there was an open door. During his journey he visited Switzerland, and on the 14th and 15th of April, 1839, he baptized nine persons, several of whom afterwards emigrated to America. Returning to this country in July, 1839, he remained in Stark County until 1842, when he was called to settle in the Mill Creek church, Mahoning County (now Mahoning church), in which he was ordained an elder in 1844, and had the care of this congregation for more than thirty years. In 1851 he commenced the publica-

tion of the *Monthly Gospel Visitor*, which he continued until a few years before his death, which took place January 12, 1874.

Elder Kurtz was a prominent member of the German Baptist Church, and labored zealously for unity of form and practice among its members. In the general council of the brotherhood he ever held a prominent position as a member of the standing committee, and often as clerk of the meeting.

I was personally and well acquainted with Brother Kurtz, having learned the art preservative under his tutelage, and lived in his family for six months or more. He then lived on a farm five miles from Poland, Mahoning County, Ohio. The office was in the spring-house loft, a short distance below the dwelling. The location was as undesirable a spot for residence or business, other than farming, as could well be found. It was low, foggy, and boggy, in that part of the state designated as the Western Reserve. Of course the place had not been selected as a business location; that part was accidental, pure and simple. Elder Kurtz had selected the place with the double view of making a home for his family, and furnishing employment for his four sons, all of whom had attained to manhood when I went to live in the family, in the autumn of 1856. Paul, the eldest son, was then married, and lived in Elkhart County, Indiana. George was the farmer, and Jacob and Henry were printers. Brother Kurtz was editor, proprietor, foreman, proofreader, and general manager. Elder James Quinter was nominal associate editor, and moved into the neighborhood the same year. He was a valuable acquisition to the office in the way of furnishing copy, which was about the extent of his knowledge of the printing business up to that time.

Referring to his trials, Brother Kurtz said, in the *Gospel Visitor* for June, 1853: "The other dark cloud hung for a while threatening over the *Gospel Visitor* and its humble editor. In fact, he has been under a cloud this long time. For more than fifteen years he has been clerk of the yearly meeting, and many of his dear brethren know him only from occasionally seeing him acting in that capacity, being overwhelmed with business, and constantly, in and out of meeting, harassed, urged, and pressed on every side.

Thus circumstanced, embarrassed, not being able to speak when he ought to speak, nor to be silent when silence would be best, he stands before many of his brethren in an unfavorable light,—in a cloud. But, thanks be to God, the cloud has been lifted up, the yearly meeting has again declared that it is none of its business to interfere with the private affairs of members, and the *Gospel Visitor* may continue its course, if not rejoicing, at least unmolested, yea, with fear and trembling.”

Elder Henry Kurtz was a German of the Teutonic caste. Anything that was not purely German might pass, but could not be set down as first-class. I was selected as apprentice from a long list of applicants, because I was of “German extract,” and could speak and read the language. Most of the editorials were written in German, and were translated into the English for the *Visitor*. He was an excellent German reader, and eloquent in prayer in his mother tongue, but hesitated and almost stammered in English. He was very religious in his forms, and held family worship every evening, and frequently in the morning, also. Under his charge I learned to exercise in prayer. Sister Kurtz would repeat the Lord’s Prayer, but never attempted anything farther, and it was to relieve her that I made my first attempt. His favorite morning hymn began thus, quoting from memory :—

“Wach auf mein Hertz und singe,
Dem Schaeffer aller Dinge:
Dem Geber aller Gueter,
Dem frommen Menchen Hueter.

“Heunt als die dunkeln Schatten,
Mich ganz umgeben hatten,
Hat Satan mein begehret,
Gott aber Hat’s gewehret.”

The melody was peculiar, and, of course, also German. Brother Kurtz was quite a musician, vocal and instrumental, and had an organ in the house, but rarely used it. I shall long remember one occasion on which I heard him perform and sing one of his favorites. I went to the house, where the editorial sanctum was, on business connected with the office. After entering the

hall, I heard music, and, finding the door ajar, I stopped and listened till the hymn was completed, much delighted with the strains. When I complimented him on his success, he explained that he had been tired of reading and writing, and had sought recreation and solace in the music. I prevailed on him to play and sing another piece for my gratification, which is the only occasion I remember that I was with him when the inspiration was upon him.

There was one German habit that Brother Kurtz had contracted which was a painful thorn in his flesh in his declining years. It was the tobacco habit. According to the flesh, he dearly loved his pipe, but he groaned in spirit to be relieved of the slavish bonds it had woven into his nature. And his experience furnished me with my strongest anti-tobacco sentiment. Poor old man! I would gladly have granted him full absolution, but his conscience would not. It was sad, and yet it was amusing to witness the pranks resorted to by this good man of mighty intellect and finished education. After dissipating with his pipe until dyspepsia and conscience came to his rescue, he would take the instrument of his torture to his wife, with the instruction, "*Nozw, gib mir sie nimmermehr.*" From the tone of her reply I'm very certain that she had received the same instructions before. Her reply was, "*Es Doart nicht lang,*" and she knew what she was saying. Perhaps he held out faithfully a whole week, and sometimes possibly longer. The first time he went to the kitchen, he feigned sociability and business, and returned to his room without any farther advancement, to continue the warfare with the giant habit. After battling a day or two longer, he went again, ostensibly upon marital duties, but, in fact, with a view to the gratification of the baser passion. The mistake which he would invariably make before he was overcome would be in overdoing himself by unnatural smiles and courtesy. In this case he was told where he could find his old pipe, and he went his way rejoicing, although defeated and humbled.

ELDER JOHN LAWVER.

Elder John Lawver was the first Tunker minister in the vicinity of Lena, Stephenson County, Illinois. He was a man of much ability as a minister, and stood high in the community for his Christian character. He removed from Union County, Pennsylvania, to Stephenson County, Illinois, in the spring of 1846, where he died August 8, 1851, aged sixty-eight years eight months.

His wife died several years later, and both were buried at the Waddam's Grove church.

ELDER C. G. LINT.

Conrad G. Lint was born May 2, 1834, at Meyers' Mills, now Meyersdale, Somerset County, Pennsylvania. His father was Gillian C. Lint, who was a blacksmith and a mechanic of some prominence in the community. Conrad learned the trade in his father's shop. So had P. J. Brown some years previous. Conrad also learned what was taught in the common schools of his day.

When yet quite young he was married to Miss Catharine Flickinger, daughter of Brother Samuel Flickinger, a wealthy and influential citizen of Somerset County.

Sister Lint proved to be a valuable helpmate to her husband. She had the esteem of the Christian people of the entire neighborhood.

Soon after his marriage he joined the German Baptist Church, and on the same day on which he was baptized he was elected to the office of deacon, and one week later he was advanced to the first degree of the ministry. He thereupon quit the smithing business, and devoted himself entirely to the ministry, reading many books, and applying himself diligently to the preparation for his duties.

This close application to his studies soon exhibited marked improvements, and in a few years Brother Lint became one of the ablest and most popular Tunker preachers in Somerset

County. He was ordained to the eldership in 1867, and from that on took the name of Bishop Lint. (See portrait 13, group 2.)

JACOB M. LICHTY.

Jacob M. Lichty was born in Somerset County, Pennsylvania, April 26, 1832. He was a son of Daniel Lichty, and was raised on the farm on which he died, near Mechanicsburg church. He was married December 29, 1859, to Susannah, daughter of Elder David Livengood. He was a progressive member of the German Baptist Church, a kind neighbor, and a good citizen. His death occurred December 24, 1900.

ELDER JONAS A. LICHTY.

Jonas A. Lichty was born in Somerset County, Pennsylvania, September 25, 1830. He was a son of John C. Lichty. He and Mary Miller were married at Meyers' Mills, December 1, 1851. I have no data relating to his baptism, call to the ministry, or ordination. However, I know he was a worthy member of the German Baptist Church, and a minister of the gospel previous to 1870, and was ordained to the eldership several years later. Elder Lichty spent his best days in Somerset County, Pennsylvania, and in the decline of life he moved to Waterloo, Iowa, where he died in 1893, loved by his family and honored by all good men.

ELDER MICHAEL LYON.

Michael Lyon, of Hudson, Illinois, was born in Maryland, September 25, 1793. During his earlier years he taught school in West Virginia. He often met those who had received instructions from him in their childhood, and who had still cherished the warmest affection for their teacher of long ago. In early life he united with the Tunkers, and while yet a young man, entered the ministry, in which he distinguished himself as an evangelist, traveling through the mountains and preaching extensively. In 1816 he married Louisa Stingly, who died in 1863. In 1865 he came west. He was the father of a large

family, all belonging to the same church. He was an extensive reader, and the last ten years of his life, except two, were improved in studying the prophecies, in which he found great comfort. He was a model of patience, never known to murmur or complain, and he had unwavering faith in God's promises, which were fresh in his mind to the last. He passed away quietly on March 11, 1880, aged eighty-six years five months and sixteen days.

ELDER THOMAS B. MADDOCKS.

Thomas B. Maddocks was born at Mackworth, Derbyshire, England, March 27, 1834. He came to America March 8, 1852. I first met him in the summer of 1855, and was favorably impressed with the young man because of his sociability, and persuaded him to visit our home. He did so, and engaged to teach the Clover Creek school during the winter of 1855. He soon espoused the Tunker faith, and was baptized in March, 1856, by Elder Daniel M. Holsinger. Soon afterward he married Lydia, daughter of Elder George Brumbaugh. He was elected to the ministry December 25, 1868, advanced December 25, 1872, and ordained August 11, 1894. (Portrait 92, group 9.)

ALEXANDER MACK, JR.

Alexander Mack, Jr., was the son of Alexander and Anna Margaretta Mack. He was born in Witgenstein, Germany, January 28, A. D. 1712. He was baptized, and became a member of the mother church at Schwarzenau, in 1728, when but sixteen years of age. He came to America, with his parents, in the autumn of 1728, and he was called to the ministry June 1, 1748. On the 10th of June, 1753, he was advanced to the office of bishop, by the laying on of hands, and the care of the church at Germantown was publicly given him.

On January 1, 1749, he married Elizabeth Nice, of Germantown, by whom he had one son, William, and five daughters. Their names were Sarah Margaretha, Hannah, Lydia, Elizabeth, and Anna Margaretha. Sarah Margaretha married Jacob Zieg-

ler; Hannah, Adam Weber; Lydia, Dilman Kolb, and afterward Jacob Lentz; Anna Margaretha, Emanuel Fox, the father of Elder John Fox, of Philadelphia. These raised him a great number of grand and great-grandchildren, who were dispersed through different states of the Union. Elizabeth died young.

As to character, he is represented as a sincere, good man, much given to retirement. By occupation, he was a stocking weaver. His worldly possessions were but small, his wants few, which made his contentment quite complete.

In his preaching it is said he did not manifest much oratory, but with the pen he was very ready and fluent. He had a special talent for poetry, as many hundreds of his verses and poetic stanzas still prove. A remarkable degree of sagacity and discernment was his, so that no art could ensnare him, nor hypocrisy beguile him. He died on the 20th of March, 1803, aged ninety-one years one month and twenty days.

During his brief sickness he was visited by a number of his fellow-laborers, whom he very feelingly admonished to be faithful in the discharge of their various duties, and he grieved over the several deviations which were creeping into use, especially in that of feet-washing, which distressed him so much that he charged them, with his last expiring breath, to be faithful to the pattern which Christ gave us. His last words were, "*Nun reiss ich gegen Morgen, wer mit will der mache sich eilends fertig*:" "Now journey I toward the morning; who will accompany, let him prepare himself hastily."

Although he was as well as usual, he had a strange presentiment of the nearness of his dissolution, and he therefore composed the following epitaph for his tombstone. This he gave to his daughter, Anna Fox, telling her that his departure was at hand now, and that this was his last visit to her. So it proved to be. The epitaph, in the following words, was placed on his tombstone in the Brethren's graveyard, in Germantown, Pennsylvania:—

"Gott, der uns hat aus staub gemacht,
Und weiderum Zu staub gebracht,
Wird Zeugen seiner Weisheit-macht,
Wan wir nach seinem bild erwacht."

God, He who us of dust did make,
And unto dust again did bring,
Will show His might for wisdom's sake,
When in His likeness we awake.

ALEXANDER MACK, SR.

Brother Mack was born in A. D. 1679, at Schreisheim, Germany. He was educated a Calvinist, and by occupation he was a miller. He was one of the founders of the Brethren Church, in A. D. 1708, and he came to this country, with a number of his congregation, in 1729. The same year he became a minister of the Beggarstown church. On January 18, A. D. 1735, he died, and he was buried in the public cemetery at Germantown.

He was married to Anna Margarett Kling. They had four children, namely, Valentine, John, Alexander, and Anna. Valentine married into the Hildebrand family, John into the Schneider family, and Alexander, into the Nice family. Anna, their fourth child, for different reasons, took a voluntary vow of perpetual celibacy, and became an inmate of the sisters' convent at Ephratah, Pennsylvania.

Elder Mack was a man of extensive education and deep piety, and he had formed a firm, unchanging resolution to serve God faithfully, whatever he might be called upon to lose or suffer. He had a handsome patrimony at Schreisheim, Germany, also a very profitable mill, and several vineyards; however, he suffered the loss of all in building up and maintaining the church, amidst his persecutions at Schwarzenau. He was succeeded by his youngest son.

SARAH RIGHTER MAJOR.

Sarah Righter was born in Philadelphia County, Pennsylvania, August 29, 1808. Her father, John Righter, was a Tunker preacher, of the Philadelphia church. He had but two children, Sarah and Mary.

Sarah was brought under conviction through the ministry of Harriet Livermore, a lady preacher of wide reputation in her day. She preached in the Tunker Churches in Germantown and

Philadelphia, and Sarah Righter attended the service, and was converted and joined the Tunker Church in her eighteenth year. Soon after her conversion she felt that she was called by the Lord to preach. For some time she suppressed those feelings, but suffered much distress of mind for her disobedience to the heavenly calling. She realized the great responsibility of such a calling, and with womanly timidity she shrank from assuming its duties. Her family and intimate friends observed her distress, but did not know the cause of it. Her father observed her trouble, and pressed her to reveal to him the cause of her distress. Having learned it, he interviewed Elder Peter Keyser, pastor of the Philadelphia church, and acquainted him with the circumstances. He sympathized with the young woman, and encouraged her to take up the cross, but all the members of the Philadelphia church did not take the same view of the case as did the pastor. In fact, some were strongly opposed to women preaching, and some trouble arose in the church, thus throwing new trouble in the way of the young herald of the cross. However, she began her public ministry in a very humble manner in her home congregation. Elder Israel Poulson, of Amwell, New Jersey, was also one of her admirers, and encouraged her by inviting her to occupy his pulpit. His congregation was the first place she preached outside of Philadelphia.

Sister Righter had great influence over her audiences, and when she became deeply interested in her subject, she grew eloquent. Her appeals were especially effectual to those of her own sex.

Notwithstanding the strong prejudice against women preaching which existed in the brotherhood, Sister Righter's extreme modesty and her exemplary life subdued much of it, wherever she was once permitted to preach; and one of her biographers says, "Some brethren went to hear her preach, with considerable prejudice, but when they had heard her, that feeling was greatly diminished, if not altogether removed." That remark suits my own case very well. I had the satisfaction of sharing the Philadelphia pulpit of the Tunker Church some time during the sixties of the nineteenth century with Sister Major. It was my

turn to preach in the forenoon, and I confess guilty of a feeling closely akin to humiliation, at the thought of being in the same stand with a woman preacher. In the evening Sister Major preached, and I now humbly acknowledge that I was very much ashamed of myself and of my effort, but most of all was I dissatisfied with myself because of the prejudice confessed to above, but which I am thankful to have the assurance I had carefully concealed. She preached an excellent sermon. Her style was simple, her manner perfect, and every gesture in place.

At the Sunday-school she was called on to address the children. The Sunday-school was held in the gallery. Sister Major arose, and walked around the pulpit opening in the floor of the gallery, to a point opposite the writer. She stood for a moment, looking about as if to decide as to whether she was occupying the proper spot, when she said, "Years ago to-day, at this very hour of the day, I stood in this same spot; I was converted to Christ, and felt the assurance of my sins forgiven," or words to that effect, as I am quoting from memory, after a lapse of thirty odd years.

Sarah Righter and Thomas Major were married March 10, 1842, by Elder Peter Keyser. Major was also a minister in the Tunker Church. He was born September 19, 1811, and died April 17, 1888. They raised three children, neither of whom belonged to the Tunker fraternity.

Sister Major was never licensed to preach, nor even authorized to do so by any congregation of her people. She was simply tolerated or permitted to preach in certain congregations. She died September 18, 1884, at their home in Highland County, Ohio, aged seventy-six years and nineteen days.

ELDER JOHN METZGER.

Elder John Metzger was born in Blair, then Huntingdon County, Pennsylvania, December 20, 1807.

When about eight years old his parents moved to Montgomery County, Ohio, where, on Easter Sunday of 1828, he was married to Miss Hannah Ullery. To them were born five children, J. W.

Metzger and Mary Kuns, of California; Catharine Shively and Barbara Shively, of Cerro Gordo.

In 1834, he moved to Tippecanoe County, Indiana; in 1849, to Clinton County, Indiana; in 1864, to Macon County, Illinois; in 1867, to Piatt County, Illinois; and in August, 1881, to Cerro Gordo. His wife died May 31, 1887. February 26, 1889, he was married to Sister Permelia A. Wolfe, who survives him.

In January, 1890, he made a visit to southern California, returning in March following. In September of the same year he went to Lordsburg, California, where later he built a home. After that he divided his time between his two homes, making the trip back and forth each year. Since 1890 he made the trip across the plains fourteen times.

In early life he united with the Tunker Church. In 1835 he was elected to the ministry. A few years later he was ordained to the eldership.

On the morning of the day of his death, he appeared unusually bright, and said he felt well, and thought he would go to his daughter's for dinner. When they raised him up to eat his breakfast, he said, "Lay me down; it seems as if the house was going around;" and in about twenty minutes all was over.

He died May 25, 1896, aged eighty-eight years five months and five days.

The *Gospel Messenger*, in obituary notice, says of Brother Metzger: "He was one of the most widely known preachers in the brotherhood, and in his day did as much preaching as any minister among us. He was not noted for either learning or eloquence, but as a pure, earnest Christian preacher he had few equals. He was loved and respected wherever he was known. He was the means of leading thousands of sinners from the error of their way. Few men among us have done more baptizing, and solemnized more marriages, and preached more funerals. He was among the most active pioneer preachers of the west, and generations to come will tell of the good he has done as a minister of the gospel.

His first wife died while the annual meeting was in session at

Ottawa, Kansas. He afterwards married Sister Wolfe, the widow of Elder David Wolfe, son of the noted Elder George Wolfe, of the "Far Western Brethren" fame. He was on intimate terms with most if not all of the pioneer preachers of the brotherhood in the west for nearly two generations. He was an honor to our people, and goes to his grave mourned by thousands from the Atlantic to the Pacific.

Elder Metzger was a very kind-hearted man, and I learned to love him after becoming personally acquainted with him. In the summer of 1894 he paid us a visit at our home at Rosena, California, where we enjoyed a very pleasant interview, recounting our experiences and associations. He took a special interest in referring to our own work at the Ashland annual meeting, of 1881, when we stood side by side conducting the collection for the Danish mission. If all the elderly Tunker preachers had been of the same spirit and disposition as Elder John Metzger, there would now be no schism in the fraternity.

JACOB MILLER.

Brother Jacob Miller was born February 18, 1828. His brief existence deserves more than a passing notice, although he had no title to indicate notability. Yet such was his short career that I feel justified in saying his would have been "one of the few immortal names that was not born to die."

This Jacob Miller is entitled to the distinction of a pioneer Tunker educator, and had he lived, in the providence of God, would have been preeminently successful in his calling; but, like Jacob Zook, another pioneer teacher, he was cut off at the threshold of his usefulness. In the *Gospel Visitor* of July, 1853, page 34, will be found his obituary notice, in the following words:—

"Departed this life May the 11th last, after a short illness, Brother Jacob Miller, of Bedford County, Pennsylvania, aged twenty-five years two months and twenty-three days."

This was supplemented by the following editorial remarks, Brother Henry Kurtz being editor at the time:—

"Though young in years, he was, according to the testimony

of all who knew him, a worthy member, and highly gifted, acceptable minister in the church, and we may be allowed to add, an able and useful correspondent for the *Gospel Visitor*, as those articles may testify which came from his pen." See Vol. 1, page 212, the article headed "Rejoice Evermore; Vol. 2, page 34, "Benefits to be Enjoyed by Those Who Love the Saviour and Keep His Word;" page 247, on Hebrews 11:6.

In these last two articles he had distinguished himself under the assumed name of "Onesimus." These articles will make our dear brother, with whom we never had any personal acquaintance, better known to all our readers than anything we can add.

We also copy the following remarks from his father, in connection with the notice:—

"My dear son was very obedient to me from a child. In early life he became a member of the church, and about one year after he was baptized he was elected to the ministry, wherein he labored faithfully while living and in health, and even on his dying bed. He was buried May 13. His was the largest funeral we ever had in our neighborhood. He had made every preparation to go to the yearly meeting. The very day he was to leave home for that purpose, he went into eternity.

"He often stood by my side, and expounded the gospel of our Lord Jesus Christ in its purity. I attended two appointments since his death in our congregation, and, oh, how he was missed!

ANDREW MILLER."

Brother Miller received his intellectual training principally from Professor Harris, a strict, old-style Catholic teacher, at Bedford, Pennsylvania. He taught school near his father's home, in the winters of 1849, 1850, and 1851. In the summer of 1851 his great uncle, George Buterbaugh, of Illinois, offered him great inducements to come west, and Jacob had already made sale of his personal effects, intending to go west, and grow up with the country, but his father took it so hard that the young man's heart failed him, and he relented. This incident turned his attention to the educational work of the church, and in the summer of 1852 he put up a building for school purposes, fifty by thirty-

six feet. John S. Holsinger was the architect and builder. The same building was also used for church purposes. He opened school in the fall of 1852, and was very successful from the start. There was a large home patronage, and a number of students came from abroad and boarded with his family. Among the students from a distance were Jeremiah Beeghley, Nelson Meyers, Lewis S. Keim, Israel Berkly, Edward S. Miller, William Snowdon, Eli Miller, John S. Holsinger, Joseph Elder, Jonas Flickinger, John B. Furry, and others whose names we have not been able to secure.

He married Miss Eleanor Arnold, eldest daughter of Peter and Hannah Arnold, December 16, 1848. They both joined the Tunker Church in August, 1849, being baptized by Elder James Quinter.

It is the opinion of the author of this work that he was a descendant of Elder Peter Miller, of colonial reputation, and that the foundation of the work in Millikan's Cove was laid by Elder George Adam Martin, during his visits to the Stony Creek settlement, in Somerset County.

For a number of years, dating from 1850 to 1860, or later, Millikan's Cove, or Will's Creek as it was known to us, was a mission point, and was supplied by the Bedford and Somerset County churches, jointly. Clover Creek congregation took her turn, and my father, Elder Daniel M. Holsinger, made at least two trips to the mission, and on one occasion assisted in conducting a communion service. I can not tell the exact location where the communion was held, but one incident I remember hearing him relate. The family at whose house the meeting was being held, had not provided any meat for the Lord's Supper, and in this emergency they killed a chicken, which supplied both meat and sop. The narration of this incident was indelibly fixed on my young mind, as my father related it with all the gravity of a sacred dilemma.

Brother Miller's effort to establish a school for the accommodation of the young people of the church was undoubtedly the first movement of the kind in the history of the denomination. And, although made in the most unpretending manner, it would have

been eminently successful if his life had been spared, but he died before the close of the second term.

Brother S. B. Furry says of Brother Miller as a teacher and preacher: "He taught the public schools at New Enterprise in the winter of 1848. He was ambitious, bright, and sociable. He revolutionized the system of teaching then in vogue, and created among the students a wonderful interest in education.

"The last sermon he preached at New Enterprise was from the text, 'Cut it down; why cumbereth it the ground?' Luke 13:7. It was a masterly effort, full of pathos, warning, and persuasion. He was considered 'the boy preacher,' and to see him back of the long table beside the grave-looking old elders, was a sight seemingly odd—youthful, smooth-faced, sprightly, and beaming with animation. He was fluent in language, pointed in logic, and had great influence over the young."

Brother Lewis S. Keim writes in relation to Professor Miller and his school: "Forty-eight years ago I attended the school at Buffalo Mills, Bedford County, Pennsylvania, taught by Professor Jacob Miller. He was a young minister, and his prospects were of a high grade; his manners were fine; and the longer we were about him the better we liked him as a teacher. He was a Christian. He had about forty scholars, mostly from the neighborhood."

ELDER SAMUEL MOHLER.

Elder Samuel Mohler was a member of a large family, who resided in Juniata County, Pennsylvania. At the age of twenty he was married to Catharine Sayler, a relative of Elder D. P. Sayler. Soon after this union, they journeyed over the mountains to one of the Antietams, near Waynesborough, Pennsylvania, where they united with the church.

Shortly after this they moved to Ohio, and located near Covington. In this vicinity he lived about sixty-two years.

There were born unto them eight sons and five daughters. In 1891, three of his sons were ministers; Samuel S., of Warrensburg, Mo.; Martin, of Cornelia, Mo.; and John S., of Morrill,

Kansas. Jacob and Levi were deacons in the Covington church, Ohio.

In 1858 Brother Mohler was elected to the ministry, with his son, Samuel S., Elders Peter Need, and Abraham Flory officiating. His special line of work in the ministry was not in preaching, but in watching the general interests of the body, keeping the church in order. In this line Brother Mohler had great natural ability. He was a quick observer, and rather slow in rendering a decision; but when his decision was once made, his mind was not easily changed. It is said that he controlled all his business with great order and system. The hours to commence and quit work, and the hours for worship, were all known and promptly observed.

His manner in church work was similar; everything was prompt to the time announced. His success in raising his children, so that they all early united with the church, aided in giving force to his efforts in church work. His long years in the vicinity in which he lived were years of strict honesty and unbending integrity. He also had an open hand of charity to all in want. It was not uncommon for him, on the Lord's day, to take up a public collection in response to a letter received from some brother who had lost his crop by storm, or buildings by fire. Brother D. L. Miller once remarked, "If all our elders would send in their missionary collections as Brother Samuel Mohler does, our treasury would be well filled."

There was something peculiarly striking and impressive in his person and appearance, and he was a man of remarkable vigor of body and mind. On the night of April 13, 1891, when trying to walk across the room alone, his strength failed and he fell, and in the fall his left leg was broken. The limb never properly healed, and through the natural decline of age his vigor was reduced, until, on the morning of July 26, he passed away, aged eighty-three years two months and seven days.

I express the sentiment of many, both in and out of the church, by the following editorial note from the *Covington Gazette*: "Probably no man in this community was more highly respected. As a Christian he practiced what he preached, not only one day

in the week, but every day in the year. His counsel was always wise, and it will be hard for the German Baptists to fill the place of 'Elder Sammy,' as the people loved to call him."

ELDER HIRAM MUSSELMAN.

Hiram Musselman was born in Somerset County, Pennsylvania, June 5, 1837. He and Christian Musselman were brothers, and their father died when they were quite young. Hiram Musselman and Frances Yoder were married in 1858, and both united with the German Baptist Church in their youth. He was called to the ministry about 1862, and at once became a persistent student of the Bible. Although not an eloquent speaker, he had great influence among the people. He was a faithful, devoted servant of God, abounding in sympathy for his fellow-men. He was of a genial, hospitable disposition, and his house was the home of traveling ministers. He solemnized two hundred and fifteen marriages, and ministered on numerous funeral occasions, among all classes of people and denominations of Christians.

By industry and economy he accumulated considerable property, most of which he gave to his church and other charitable purposes. He died on Sunday, December 9, 1900, at his home at Scalp Level, aged seventy-three years six months.

ELDER T. T. MEYERS.

Elder T. T. Meyers was born March 29, 1865, in Somerset County, Pennsylvania. In 1876 his parents moved to Carroll County, Illinois, where he received a thorough training on the farm. He was called to the ministry in the Milledgeville church, Illinois, January 1, 1886. After attending Mt. Morris College four years, he was called to the Philadelphia church, in the spring of 1891, and has continued in charge to the present. In Philadelphia he took a course in the National School of Oratory, and also took the A. B. degree from Temple College.

In 1895 he took an extended tour through Europe and Palestine. At present he is taking a course in theology, in the Crozer Theological Seminary, Upland, Pennsylvania. While doing this,

C. C. Ellis is associate pastor in the church. (Portrait 16, group 2.)

JACOB T. MEYERS.

Jacob T. Meyers, a son of Elder Tobias Meyers, was born in Somerset County, Pennsylvania, in 1857. He was baptized and received into fellowship in the German Baptist Church in the Middle Creek congregation, in the same county. He was studious from childhood, and fond of religious reading and service, and made it a point never to fail to fill his place at church, unless prevented by sickness or foul weather.

He was called to the ministry at the age of twenty years, and, in order to prepare himself for his calling, he went to Philadelphia in the spring following his election to the ministry, and took a course of study, at the same time preaching for the church in the "City of Brotherly Love." He remained there about four years. During his service there he conducted the funerals of a number of the venerable of that noted congregation.

September 20, 1877, he married Miss Lydia Belle Quinter, daughter of Elder James Quinter. They were married in the college chapel at Huntingdon, Pennsylvania, by Elder Quinter.

Immediately after their marriage, Brother Meyers took charge of the Green Tree church, "until such time when it might be mutually agreeable to discontinue." He has now served twenty-two years, and it is still mutually agreeable to continue. When he took charge, the church numbered one hundred and thirty-seven; present membership, over three hundred, mostly young people. He has two services each Sunday. (Portrait 14, group 2.)

PROFESSOR OSCAR R. MYERS.

Professor Oscar R. Myers comes from the "Keystone" state. He was born at Lewistown, April 16, 1873, being the son of George S. and Susanna Myers. From the time of his arrival at the school age until the fall of 1889, he attended the public school at Lewistown, and worked in his father's lumber establishment. He then came to Mount Morris College, and completed a business

course. He completed the preparatory work, and graduated with the academic class of 1894, but continued two more years in the seminary department.

In 1896 he entered the University of Michigan, at Ann Arbor. After two years' work he graduated from that institution, with the class of 1898, receiving the degree of Ph. B. He returned to the university in the fall of 1898, and in the spring of 1899 received his second degree, that of Master of Philosophy. In the fall of 1899 he became a member of the faculty of his *alma mater*, and soon became recognized as one of the best.

ELDER GRABILL MYERS.

No Tunker preacher in the state of Pennsylvania attained a wider reputation or was more esteemed in the hearts of his people than did the subject of this sketch. Although he did not have a good education as school men would have it, I frequently overheard the remark, "*Der Mann mus gute lerning haben:*" "That man must have good learning." He was liberal and broad-minded for his generation and environments. While he was unswerving in his devotion to the doctrine and practice of the church, he was kind and respectful toward all other denominations. This fact was confirmed by his preaching for a pastorless Lutheran congregation near Williamsburg, Blair County, for a term of three months, at a salary mutually satisfactory to both parties.

Like all extemporaneous speakers, he had his certain line of subjects. He used to tell me, "Sometimes I take a text to suit my discourse, and at other times I choose a subject to suit my text." And it did not appear to make much difference to him or his hearers, for he invariably entertained his audience. Among his favorite texts were the following: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments." Eccl. 12:13. "Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:22, 23. "And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much*

upon you, seeing all the congregation *are* holy, every one of them, and the Lord *is* among them; wherefore, then, lift ye up yourselves above the congregation of the Lord?" Num. 16:13.

I regret very much that I can not give my readers the detailed account of the life of this truly good man. It is remarkable, too, that only one or two of his children followed his example, and became members of the church. His daughter Eliza, intermarried with Brother John Oyer, was a noble exception. She lived and died in the faith of the Master.

Brother Myers was elder of the Warrior's Mark congregation when I lived at Tyrone, and under his charge I was called to the ministry, and advanced to the second degree. He was a faithful bishop, and kept in view the development of his flock. A few letters from his pen will be found in the epistolary department, which will indicate his sentiments on religious subjects. He died at his home near Eldorado, Blair County, Pennsylvania. (Portrait 10, group 2.)

ELDER ISAAC MYERS.

Elder Isaac Myers was one of the younger of ten brothers and one sister. Isaac and David and their only sister, Susannah, were all young married people when they moved from Lancaster County to Union County, Pennsylvania, about one hundred miles from Lancaster, between 1825 and 1830. Two of his brothers settled in Clarion County, and one, George, in Hill Valley, Mifflin County. George was the father of Grabill, Reuben, Isaac, Abraham, John, Benjamin, George, and Christian, all Tunker preachers except John and Benjamin. John is the father of Clara Myers Flora, of Dallas Center, Iowa, a well-known minister in the Brethren Church. Isaac Myers was born February 24, 1804, and was married about 1829 to Sally Weidler, also of Lancaster. He spent his entire lifetime in the vicinity of Lewisburg, Union County, Pennsylvania. His address for the last twenty-five years was Mifflinburg. There he joined the church, served for some time in the office of deacon, and was called to the ministry about the year 1840, exact dates not being attainable. He served quite

acceptably as a minister for about ten years, when he and John Sprogel were both ordained elders at the same time, in the year 1849, John Kline and another Virginia elder officiating. During the joint eldership of John Sprogel and Isaac Myers the church of Buffalo Valley was very prosperous. Sprogel was a sweet-tongued and fluent speaker, and a persistent visiting evangelist, and Myers a safe and conservative counselor, and so affectionate (*Liebreich*) and self-sacrificing in his disposition, with a social magnetism that gained him respect and influence among all classes of people. During his administration in the eldership of thirty years the church was not harrassed and distressed by visits of officious adjoining elders. Isaac Myers exercised a judicious protectorate over the flock. He was a man of correct business judgment, and made it a rule to be more strict with himself than with his fellow-men. A test was presented to Elder Sprogel at the time of their joint ordination, which created much inside gossip among the membership. Sprogel, up to this time, was a clean-shaven man. Elder Kline told him that unless he would grow his beard, he could not be ordained. Sprogel consented, and from that time on cultivated the beard of a Tunker eider.

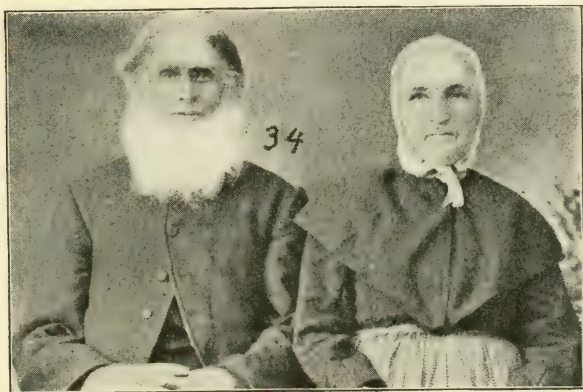
During the administration of Isaac Myers, the Sugar Valley church in Clinton County, about twenty-five miles northwest of Buffalo Valley, was built up, and placed upon an enduring congregational and financial basis of usefulness. He solemnized many marriages, and baptized many converts during his long ministry, because the people generally had full confidence in his Christian integrity. He died near Mifflinburg, Pennsylvania, November 12, 1879, aged seventy-five years eight months and eighteen days. The term of his active ministry extended over about forty years.

ELDER MARTIN NEHER.

Martin Neher was born in Rockingham County, Virginia, May 21, 1812, where he grew to manhood, and was married to Susannah Simmons, February 16, 1834. To them were born twelve children. His wife died during the winter of 1895, and he joined

her in the spirit world, October 18, 1899, aged eighty-seven years four months and twenty-seven days.

The preaching spirit seems to have been in the family blood, for early in life several of the brothers aspired to enter the holy work. He was elected to the ministry at Ladoga, Indiana, many years ago, in the congregation presided over by Elder R. H. Miller. He was advanced to the full ministry in the Okaw church, Piatt County, Illinois, about twenty-two years before his death, and just prior to his removal to southern Kansas. The members in the vicinity of his new home, near Monmouth, Crawford



ELDER MARTIN NEHER AND WIFE

County, Kansas, were soon organized and became the Osage church, and Elder Neher and Robert Edgecomb were ordained to the eldership, Neher presiding over the new congregation almost continuously to the day of his death. He was a man of deep convictions, and having once made up his mind on any point, it was almost impossible to convince him of the incorrectness of his conclusions. Of his descendants, three sons and two grandsons are in the ministry, and through them, "he being dead, yet speaketh."

H. MICHAEL PFAUTZ.

Hans Michael Pfautz was another of the patriarchs, whose memory deserves more than a passing notice. He was born in the Palatinate of the Rhine, in Germany, in 1709. He emigrated to this country in 1727, when about eighteen years of age. He came over in the ship *William and Sarah*, last from Dover, England, under command of Master Hill, as by clearance of his majesty's customs there.

They arrived early in September of the same year, with one hundred and nine Palatinates on board. When said master was asked if he had any license from the court of Great Britain for transporting these people, and what their intentions were in coming hither, he said that they had no license, or allowance, for their transportation, more than the above clearance, and that he believed they designed to settle in this province. Then, at a meeting of the Board of Provincial Council, held at the court-house in Philadelphia, on the 21st of the same month (September), all the male persons above the age of sixteen were required to repeat and subscribe their names, themselves, to the following declaration:—

“We, subscribers, natives and late inhabitants of the Palatinate upon the Rhine, and places adjacent, having transported ourselves and families into the province of Pennsylvania, a colony subject to the crown of Great Britain, in hope and expectation of finding a retreat and peaceable settlement therein, do solemnly promise and engage that we will be faithful, and bear true allegiance to *his present majesty*, KING GEORGE THE SECOND, and his successors, kings of Great Britain, and will be faithful to the proprietor of this province, and that we will demean ourselves peaceably to all of his said majesty's subjects, and strictly observe and conform to the laws of England and of this province, to the utmost of our power and to the best of our understanding.”

Afterward they landed, and settled in the Tunker settlement, in Lancaster County, Pennsylvania. Here he became convinced of the truth of the doctrine taught by the brethren, and was baptized by Michael Frantz, first elder of the Conestoga and White Oak

churches, in the year 1739. In 1744 he was elected to the ministry, and was advanced to the office of bishop on the 25th of September, 1748, by unanimous consent of both churches. He was ordained by the laying on of hands by Elder Michael Frantz, whose successor he became, and only a few weeks before the death of Elder Frantz.

From that time the care of the two churches rested entirely upon Elder Pfautz. His duties were very onerous, and were pre-eminently successful and blessed of the Lord. During the first year of his oversight fifty-seven persons were added to the church, and during the years up to 1755, nearly a hundred more were added. Then he met with a series of troubles, so that he had no accessions to record for seven years. About the year 1762 he again received the spirit of revival, and the few remaining years of his eventful life were full of zeal and usefulness.

He was married to Catharine Schlauch, by whom he had four children, followed by a numerous generation, many of whom are in fellowship with the church, and several in the ministry. He died May 14, 1769, in the sixtieth year of his age. Jacob Sontag became his successor in office.

JACOB SONTAG.

Jacob Sontag was born in Geneva, Switzerland, in the year 1700, came to America in 1733, and settled in Lancaster County, Pennsylvania. Here he became acquainted with the Tunkers, accepted their religion, was baptized by Elder Frantz, and entered into fellowship with the Conestoga church in the year 1743. He led an exemplary life, and was chosen to the ministry September 25, 1748. He was ordained to the eldership, after fifteen years' faithful service, in May, 1763. The next day, on coming to church, he resigned his office and ministry before the whole congregation, and never afterward exercised in either calling. This is a most remarkable circumstance in the history of the church, and one which was not repeated since, and may never occur again. A letter dated May 29, 1763, contains the following account of the affair, which we copy verbatim:—

“Anno 1763, im Mai, sind dem bruder Jacob Sontag die Haend auf gelegt worden, zum Diener oder Forsteher. Aber den folgenden Tag kam er in die versammlung, und hat sein Amt und Dienst vor der gonzen Gemeinde wieder nieder und abgelegt, und hat niemals etwas von diesem Dienst und Amt angenommen, weder bei unsers Vorsteher's Leben, noch nach seinem Tode. Hat also ganzlich seinem Amt abgesagt.”

It is said he remained in the neighborhood and in fellowship with the church as a private member, but never gave a satisfactory reason for his peremptory refusal to serve in his office. He was married to Mary Landis, and had one son, but nothing farther is known of his posterity. His death is noted in the church records, but without date.

ELDER WILLIAM W. PRICE.

Elder William W. Price was a grandson of Jacob Price, who was born in Witzenstein, Prussia, and emigrated to this country about 1719, and settled at Indian Creek, Montgomery County, Pennsylvania. His father's name was Johannes (John), who was the only son of the above-named Jacob. John Price had thirteen children, but only seven lived to raise families. William was born August 29, 1789, on the homestead of his grandfather. He was a tailor by trade, but early manifested an eager desire for knowledge, and improved all his spare moments in reading and study.

He was elected to the ministry in 1814, and ordained an elder in 1830. He was “instant in season and out of season.” Besides the care of a large family, he traveled much as an evangelist, without pay. He was a preacher of more than ordinary ability, hence was often called upon to preach outside of his own denomination. He understood the science of music, and sang with great compass and power. He also was a poet of no mean ability, and wrote a number of hymns. He wrote a poem of some length on the promises to the patriarch Abraham, and another on the history of the prophecies, which have never been published.

He died on August 7, 1849. He was the father of ten children. He belonged to a priestly family. Probably twenty-five of

his near relatives before and after him were preachers, among them Elders John and Isaac Price, of Green Tree and Coventry, in Pennsylvania.

ELDER ISAAC PRICE.

Elder Isaac Price was born in Coventry Township, Chester County, Pennsylvania, on the 24th day of September, 1802. He was the son of Elder John Price, a widely-known and eloquent minister of the Brethren Church, and an early friend of Sabbath-school work.

Elder Isaac Price was the eldest of twelve children, and a descendant, in a direct line of ministers in the Brethren Church, from Elder Jacob Preisz, the ancestor of the family in this country, who was born in Witgenstein, Prussia, and emigrated to America in 1719, having been driven from the old country by persecution. He settled at Indian Creek, in Lower Salford Township, Montgomery County, Pennsylvania. His son, John Preisz, was also a minister, as were also Daniel Preisz, of the third generation, and George Price (modern style of spelling name), of the fourth, and his son, John Price, of the fifth generation, who was the father of Elder Isaac Price, and who was therefore the great-great-great-grandson of the first settler of the family in this country.

Elder Price taught school in early life, and at one period lived in Pottstown, Montgomery County, Pennsylvania, and for a time was one of the editors and proprietors of the *Lafayette Aurora*, a newspaper started in Pottstown, about 1825. He subsequently removed to Schuylkill Township, Chester County, Pennsylvania, where he engaged in the mercantile business, and continued in the same nearly all the rest of his lifetime. He was appointed postmaster there, during the administration of President Jackson, and held that office under all changes of administration, until about two years before his death, when he resigned. For a long time he was one of the oldest and in later years the oldest postmaster in the United States, as to length of tenure of office.

He was a minister of the Tunker Church for nearly fifty years.

He had great ability as a preacher and orator. At Green Tree church, in Montgomery County, Pennsylvania, was his principal place of preaching, but he frequently preached in the old Coventry meeting-house, and also at Lawrenceville, both in Chester County, Pennsylvania. He was not only active in the cause of religion, and an earnest and successful revivalist, but active and earnest in every branch and department of the Master's work. He was a great friend of children, and was highly appreciated by them everywhere.

He was a strong advocate of the abolition of slavery, laboring manfully in the cause, and had the great satisfaction of seeing that curse removed. He was an equally strong advocate of the temperance cause, down to his last days, and protested by word and action against the use of alcoholic wines for communion service, instead of the pure fruit of the vine, unfermented.

Elder Price not only stood high in his own religious denomination, as a pious and zealous Christian man and preacher, but enjoyed the love and respect of all other churches and people wherever he was known.

It may well be said of Elder Isaac Price, as it was at the death of his father before him, "Lo, a great man is fallen in Israel!" He was married to Hannah H. Umstead, March 17, 1826. They had three children.

In reference to the troubles in the church, Elder Price strongly condemned the actions of the German Baptists expelling committees. His sympathies were with the progressives, but he was willing to fellowship the good in both divisions of the church.

The following extracts from letters addressed to the author of this work, will indicate the intensity of his desire to avert a division in the church:—

Dated March 4, 1884.

"Should annual meeting readopt minutes as advisory only, accept the New Testament as our creed and discipline, would not the greater part flow together by congenial attraction? I do think many see their error. Oh, try to keep the way open for all who have the same views of the gospel to flow together! It will

require self-abnegation, and earnest devotion to the good cause, but nothing is impossible with God."

Dated February 29, 1884.

"I deprecate the causes of this division; I mourn over the result; but I am not without hope that the brethren and the German Baptists may yet become one communion. Those who really are progressive Christians, of the number who practice as we do in the ordinances, should all be one communion. Oh, do try to move that such a union may be possible! The Old German Baptist brethren are a fixed fact, and they have no progressive root in all their movements.

"The brethren have accepted the true foundation,—the gospel of Jesus only,—and I hope they will move very carefully. The German Baptists are still the large body, but they are not a unit in the sense that the other two parties are. A large portion of them are in unison with the brethren, but do not feel prepared to unite with them; but they are the leaven which is working to the end, viz., unity."

Dated March 17, 1884.

"Your paper is well filled, and breathes a good spirit in general, but an occasional word shows want of charity for what are deemed erring brethren. The Lord has precious saints in each of the three sects of the Tunker Church, or I might more properly say, in two sects, as the Brethren Church is not a sect of the body, but the remaining branch, who hold to the name. Each of the others has taken a departure. I am pleased that you hold to the true, good, old name, and would be glad to see the day, or even to think of the day, when all will be so named. O my dear brother, how I love you, and how earnestly I pray God to bless you, lead and guide you in everything you say, think, or do, that is prompted by the good Spirit, and fill your heart with hope, faith, and charity! . . .

"Keep in mind and hope for the possibility of all flowing into one again." (Portraits 11 and 55.)

ELDER JAMES QUINTER.

James Quinter was born February 1, 1816. His parents were John and Mary Quinter. His father was a native of Philadelphia, and in that city he made his home, and there the eldest two of his children were born. Mrs. Quinter's maiden name was Mary Smith, and she was a native of New Jersey. The family was dependent on the father's daily labor for support. In 1824 they removed to Phoenixville, Pennsylvania, about twenty-five miles from Philadelphia, where the father found work at the iron mills. The boy, James, was also employed during the intervals between the short school terms. He drove a donkey and cart, gathering the work as it was finished. The father died in 1829, leaving his wife, one son, and two daughters, with little means of support. Thus, at the age of thirteen, the duty of helping to care for his mother and sisters rested upon James.

The children were sent to school as much as possible. The schools of those times were very different from those of the present, yet with the lessons of the school-books were inculcated lessons of truth, purity, and nobility.

The Bible was in daily use in many schools, and their reading books contained selections from the writings of their standard authors. A love of books and a desire for an education were awakened by such lessons. This, no doubt, had an important influence in the formation of those noble purposes and high ideals which characterized the subject of this notice. In his boyhood he manifested a determination to obtain an education. His mother shared his desire, and did all she could to help him. After leaving school he obtained a situation in the store of Brother Isaac Price, near Phoenixville. Brother Price said, "I soon found he was too reserved to make a good storekeeper, and asked Brother Fitzwater to take him on the farm."

We next find him in the family of Brother Abel Fitzwater. To the influence of this kind Christian family he attributed his early conversion, and they were ever kindly and gratefully

remembered. In the community were the homes of John Umstead, George Price, and Isaac Price. These brethren, with Brother Fitzwater, were among those who came into the church during a religious revival in the community in 1831. They were baptized in the Coventry church, near Pottstown. Through the efforts of these brethren, meetings for public worship were held in the schoolhouses, and prayer-meetings were held at their homes. During a meeting in the old Green Tree schoolhouse, his mind was aroused upon the subject of his salvation. It engaged his thoughts deeply for a time, and one day as he was working at the barn he suddenly stopped, exclaiming, "I've got it; I've got it;" and ran to the house. "I've got it,—peace with God." He was baptized in the Coventry church in his seventeenth year.

Later a church was organized in the village of Lumberville, now Port Providence. Their first love-feast was held in Brother Umstad's barn. The church grew and increased in numbers and power. In this church, prayer-meetings and protracted meetings were first held among the brethren. These prayer-meetings afforded good opportunities for exercising gifts. They were excellent promoters of spiritual life, and good schools for improvement in many ways.

From the beginning of his Christian experience his life was characterized by deep piety. His exemplary character, his earnestness, and his sincerity, won for him the love and confidence of all who knew him.

His friends, noting his zeal and his manifest disposition to learn, were interested in him, and by their assistance he was enabled to prepare himself for teaching. He began teaching in Limerick Township, Montgomery County, Pennsylvania, in Hobson's schoolhouse. In the spring of 1834 he came to Lumberville, and continued to teach here seven years, from 1834 to 1841. To his work in the school-room he devoted all his energies, and not only labored to impress upon the minds of his pupils the temporal truths of their daily lessons, but also by precept and example endeavored to lead them to the higher truths of the spiritual life.

Shortly after his conversion he was impressed with a call to follow his Master in the work of the ministry. His conviction of this duty grew stronger, yet in this, as in all things else, he was willing to submit the time to the Lord's will. In 1838, in a council meeting, held at the home of Brother George Price, he was called by the church to the ministry.

In his calling as a minister he grew rapidly in favor with the church and in the estimation of the public. Having a good use of the English language, his labors were especially appreciated by the more intelligent classes, and Elder Quinter must be credited with the conversion of a greater number of that class of people than any other minister in the Tunker Church before his time.

While his preaching was somewhat emotional, his sermons were logical, and free from everything sensational. He scrupulously avoided all pleasantry in his discourses. The nearest approach to the humorous which I can recall occurred during my first attendance at his services in Columbiana, Ohio. In referring to the incident of Jacob and Rachel he remarked that "Jacob must have loved Rachel very dearly if his seven years' service would appear as but a few days for the love he had to her," which remark was accompanied by a smile.

He soon became popular as an evangelist, and his service was in great demand in all the English churches of Pennsylvania, Maryland, and New Jersey, where he traveled much. He was, indeed, the boy preacher of his age and denomination. Although history says he was called to the ministry by the church in 1838, those who are able to read between the lines may readily discover that he commenced preaching "shortly after his conversion," which occurred in his seventeenth year. His official call and installation to the ministry added dignity and authority to his youthful appearance, and he soon became as popular a counselor as he had been a preacher.

During my apprenticeship to printing in the office of the *Gospel Visitor*, after its removal to Columbiana, Ohio, I boarded at Elder Quinter's during the summer of 1857. In September of

this year, Sister Quinter returned to the home of her parent, Daniel Mosers, in Fayette County, Pennsylvania, in the last stage of consumption, where she died October 9, 1857.

My relation and associations with the family were the most pleasant of my life among strangers. Sister Quinter being ill all the while of my sojourn with them, afforded me an excellent opportunity to learn the disposition of Elder Quinter in a time of trouble and trial. Being of a very quiet, studious, and devout nature, he was inclined to accept every misfortune as the inevitable. Sister Quinter was of the opposite nature, and disposed to take everything to heart. Elder Quinter was very strict in the family, both as to his own habits and those of the members of the household. He was courteous in his domestic relations, and always agreeable. He was very strict in keeping the Lord's day, even so that he objected to having fruit in the process of drying carried into the sunshine on Sunday morning.

I attended a four-days discussion on baptism between Elder Quinter and Joseph Fitchner, a Lutheran preacher. The debate was held in the vicinity of Claysburg, Blair County, Pennsylvania, in the winter of 1853. In this discussion Elder Quinter showed his Christian manhood and strength of purpose to perfection. It was, in the estimation of the writer, a fiery ordeal, almost equal to martyrdom. It appeared as though Mr. Fitchner was determined to break down his opponent by provocation. He taunted him, mocked him, ridiculed him, and did everything that he thought might provoke Brother Quinter and throw him off his guard, but Brother Quinter appeared to be clothed with a coat of mail, proof against the darts of his enemy. Nothing but the grace of God could sustain a man under such trial.

Brother S. B. Furry, of Martinsburg, Pennsylvania, who also attended the debate says of Mr. Fitchner's manner of discussion: "He simply misrepresented and ridiculed his opponent. In reference to Paul's baptism, he said, 'Paul could not have been immersed; why, he was so sick, he could not even raise his head.' As he said this, he let himself down almost to the pulpit to give emphasis to his assertion. On another occasion, Quinter asked

permission to correct some of Fitchner's misstatements. Fitchner stepped back, leaned against the wall, and granted permission. Quinter proceeded very mildly, when he was suddenly cut short by Fitchner stepping forward, and, with defiant gesture, crying out, 'I will not yield my stand if hell resist.' "

I will add one more incident. Fitchner said he would now "give out" a Tunker hymn, and this is his hymn:—

"Ho, every son and daughter,
Here's salvation in the water,
Come and be immersed,
O, come and be immersed!"

And as he repeated these words he would duck his head down to his knees, in the most dramatic style, in derision of the Tunker mode of baptism.

I also attended the debate between Elder Quinter and Mr. Mitchell, in Cumberland County, Pennsylvania, in June, 1868. This discussion was conducted more nearly on Christian principles. Mr. Mitchell was a Christian gentleman, and professionally a lawyer. He used much Christian persuasion in his arguments. He appeared to be entirely indifferent as to the decision of the technical results of the discussion, and directed his remarks to the propagation of his favorite views of the subject under discussion. Neither did he confine himself strictly to the subjects under consideration, but would digress, and theorize, and exhort, and teach from the entire Campbellite confession of faith. It was universally granted that Brother Quinter ably defended his cause, and fairly met every proposition. One incident I recall. I was appointed to conduct one of the morning services. Being a novice in religious discussions, I asked the Lord, in my opening prayer, for a special blessing on Brother Quinter, that he might be enabled to successfully defend the truth. And in order to show impartiality, I offered a prayer also for Mr. Mitchell, that the Lord would give him light to see his error and accept of the better way. My prayer evidently irritated Mr. Mitchell's natural and acquired evenness of temper, as was manifest in his speeches during the day. In the evening,

on our way homeward, Brother Quinter kindly admonished me to be more impartial in my prayers on such occasions. To this I replied that when I go to the Lord, I ask for favors exactly such as I want, and that I had asked for that which I desired, and I believe for that which all the brethren desired, and could say amen. To this he assented, with the remark that in a public discussion each party must grant the possibility of himself being in the wrong and his opponent in the right, and that in our prayers this impartiality should be recognized, if for nothing else, as a matter of courtesy and consistency (the truth of which I now acknowledge), and that it had been manifest during the entire day that Mr. Mitchell felt aggravated, and that it appeared to him that the morning service was the cause of it, all of which appears very reasonable to me at this time.

Brother Quinter became associate editor of the *Gospel Visitor* about the year 1856. He moved into the vicinity in which the paper was being printed, some time during the same year. His first editorial was published in the June number of that year.

In June, 1857, the office of the *Visitor* was removed to Columbiana, Ohio, a village on the Pittsburg, Fort Wayne, and Chicago Railroad. In the autumn of 1866 the office was moved to Covington, Ohio, where it remained until May, 1869, when it was moved to Dayton, Ohio, the editorial office abiding at Covington. In 1873 Elder Quinter purchased Brother Henry J. Kurtz' interest in the *Gospel Visitor*, and the *Christian Family Companion*, then published at Dale City (now Meyersdale), Pennsylvania, of H. R. Holsinger. The *Companion*, being issued weekly, and having a circulation of about five thousand copies, and having a large and well-stocked office, took the preference, and was continued.

Brother Quinter removed his family to Meyersdale some time about the close of the year 1873, and took editorial charge of the *Companion* on the first of October. January, 1876, the name of the paper was changed to the *Primitive Christian*, and in October of the same year he consolidated with Brethren H. B. and J. B. Brumbaugh, publishers of the *Weekly Pilgrim*, and removed

to Huntingdon, Pennsylvania, where the *Primitive Christian* was continued, published by Quinter and Brumbaugh Brothers.

In June, 1883, the *Primitive Christian* and the *Brethren at Work* were consolidated, and the name of the paper changed to the *Gospel Messenger*, Brother Quinter remaining editor-in-chief, which place he held till the day of his death.

Brother Quinter died a glorious death, while on his knees offering prayer, at one of the services preceding the national conference of his denomination, in the midst of his friends, and admirers, and associates in the service of the Lord, apparently without pain or distress, or even threatening danger. He was thanking God for His blessing, and with a cheerful heart exclaimed, "We are glad to meet again!" which were his last words on earth; and as his spirit winged its way to heaven, it was accompanied by the same happy salutation in the memorable words, "We are glad to meet again." The conference that year was held at North Manchester, Indiana, and his death occurred on Saturday, May 19, 1888. Age, seventy-two years three months eighteen days.

For data of the first part of this sketch, I am indebted to "Life and Sermons of Elder James Quinter," by Mary N. Quinter. (Portrait 53, group 5.)

ELDER LEVI ROBERTS.

Prominent among the early settlers of the southern part of Cambria County, Pennsylvania, was Elder Levi Roberts. His grandfather was a native of Wales. He first settled in Virginia, where his children were born, and where, probably, he died. He had several children, but little is known of them, except of his son Joseph, the father of the subject of this notice. Joseph Roberts married Agnes Seabrooks, daughter of William Seabrooks, of Maryland, and resided for a while in Virginia and Maryland, but subsequently settled in what was known as Woodcock Valley, Huntingdon County, Pennsylvania. He had a number of children, only five of whom lived to years of maturity, viz., Richard, Nancy, Jemima, Mary, and Levi.

Richard, his eldest son, joined the American army during the Revolutionary War, and never returned.

Nancy married Jacob Sheets, but never lived west of the Alleghany Mountains. Jemima married Patrick Dimond, and Mary married John Shaffer. They both died in this county.

Levi was born in Huntingdon County, Pennsylvania, on the 9th day of February, 1779. That part of the country was, at that time, overrun by the Indians, and the lives and property of the settlers were in perpetual danger. When about two years of age, his father, Joseph Roberts, was killed by the Indians.

Levi's mother and the family remained together at the same place after their sad bereavement until the end of the war, but were continually driven from place to place by the Indians. On the 19th day of November, 1799, he married Elizabeth Gochnour, daughter of David Gochnour, of Bedford County, and in the spring of 1803 he, with his mother and his two brothers-in-law, Dimond and Shaffer, moved to what is now Cambria County, and settled on a tract of land called the "Vineyard," which he had purchased from Martin Reiley, of Bedford, and which has been surveyed on a warrant in the name of John Gregg, and after sundry conveyances was patented to Reuben Haynes, of Philadelphia. It is situated about five miles north of Johnstown.

His mother resided with him till the time of her death, which occurred on the 24th of August, 1833. She was born March 18, 1743, Old Style.

Elder Roberts possessed a remarkably strong physical constitution, and surmounted difficulties and endured hardships which men of the present time would not dare to encounter. As soon as he had a shelter erected for his family, he commenced a war of extermination upon the wild animals around him, and numerous panthers, wolves, bears, deer, and smaller animals yearly fell victims to his keen sagacity as a hunter. Often when engaged in hunting he would camp out in the most inclement seasons. Building a large fire, and sleeping upon a bed of hemlock boughs, with his unerring rifle by his side, and surrounded by his faithful dogs, he had little to fear from the savage denizens of the forest.

In 1839 he sold his farm, but remained in the neighborhood till 1844, when he moved to Iowa, then a territory, and settled in Jefferson County, where his wife died on the 6th of December, 1846. In 1848 he returned to Cambria County, and remained here till the time of his death. About the year 1820 he joined the Tunkers, and a few years afterwards was chosen and ordained a minister of the gospel.

In his ministerial capacity he labored with commendable zeal and energy. He traveled much through Cambria, Somerset, Bedford, Huntingdon, Indiana, and Armstrong Counties, frequently passing over rugged and almost impassable roads, sometimes on horseback, and sometimes on foot, yet he seldom failed to fill an appointment.

He died on the 6th of December, 1860, just fourteen years after the death of his wife, and is buried in Angus' graveyard. His age was eighty-one years nine months and twenty-seven days. He was much esteemed by his neighbors and acquaintances, as an honest, upright man, and a sincere Christian, and we may safely say, he died without an enemy.

I frequently heard Brother Roberts preach, and on several occasions listened to his thrilling tales of adventure and pioneer life.

ELDER PHILIP ROTHENBERGER.

George Philip Rothenberger was born at Bartenheim, Hesse Darmstadt, Germany, August, 1802. His parents were Lutherans, and he was christened and confirmed in that church. His father died when he was twelve years old, and his mother afterward married a man who proved to be a very cruel stepfather, who mistreated his wife and her children.

The following biographical sketch was written by Jacob Rothenberger, a son of Elder Philip. Jacob became a minister in the Brethren Church, soon after its organization, and lived and labored at La Paz, Indiana. He had an excellent reputation for truthfulness, honesty, and godly zeal, but was not noted as a preacher. He had, also, a good education, and engaged in teaching a number of terms. He died about 1898.

"In the year 1839 Elder Henry Kurtz went to visit his father, in the kingdom of Wurtenburg, Germany. He also went into Switzerland. He came to father's about Easter. I first saw him at the house of my grandfather. He preached several times in that vicinity, and baptized several persons, my father being the first. Mr. Froelich heard of it, and wrote quite a long letter to the church, in which he denounced Brother Kurtz as a deceiver, and by a series of arguments succeeded in winning back some of those who had been immersed by Brother Kurtz. Father, with a few others, remained faithful. He continued to hold meetings at our house and other places. He was severely persecuted. Once he was nearly killed. He was actually left for dead not far from his own house. His beard was pulled out. Father and Brother Kurtz kept up correspondence, which resulted in coming to the United States, where he labored among the Tunkers as a minister for forty years. He traveled very extensively, and sold books among the brethren. Soon after coming to the United States he lost his second wife. He was again married, in 1842, to Mary Kleisly, who accompanied us to the United States.

In 1845 he moved to Carroll County, Indiana, and in 1851 to Kosciusko County, where he died Oct. 30, 1882. His son Daniel is a minister in the German Baptist Church.

I remember, also, of meeting Elder Philip Rothenberger, who called at my father's when I was a boy, and of seeing the bare sport in his beard where the hair had been plucked out during the persecution in Germany, and of hearing him relate his experience during that trying ordeal.

PROFESSOR J. G. ROYER.

Professor John G. Royer, M. A., president of Mt. Morris College, was born April 22, 1838, at Hartleton, Pennsylvania, being the son of Jacob and Susan (Myers) Royer. His father was a minister of the German Baptist Church, preaching as opportunities were afforded him. Professor Royer gained his early education in the country schools of his native county, and later attended the academy at Mifflinburg, but completed his literary

course at Union Seminary, at New Berlin, Pennsylvania. At twenty he had completed his college education, and decided to pursue teaching as a life profession. From 1858 to 1863 he was engaged in teaching in the graded schools of his native state.

At the age of twenty-five, he went to Darke County, Ohio, and there continued teaching in graded schools eight years, being principal of the schools at Webster and Versailles the last six years. In 1871 he went to Burnettsville, White County, Indiana, and was principal of the high school at that place four consecutive years. He then accepted the superintendency of the high school at Monticello, Indiana, and held it with honor for eight years. While at this place the degree of Master of Arts was bestowed upon him, entirely unsolicited. From Monticello he went to Mount Morris, and was assigned the chair of English literature in the college. The year following his arrival he was elected to the presidency of the college, and has fulfilled that position with much credit ever since. President Royer is a strict disciplinarian, and his advice and admonition, given in private and chapel talks, have been of untold value to the students.

December 8, 1860, Professor Royer was married to Miss Lizzie Reiff, of his native county. Professor Royer was elected to the ministry in 1872, at Monticello, Indiana, and along with his school work, he has always taken an active part in church matters. In 1881 he was advanced to the eldership, and has continued to act in that capacity ever since. He is now regarded as one of the most able ministers of the German Baptist Church in Illinois.

ELDER DANIEL P. SAYLER.

Elder Daniel P. Sayler was born near Beaver Dam, Frederick County, Maryland, June 23, 1811. He was a grandson of Elder Daniel Sayler, who, with his parents, was the first Tunker that settled in the territory known as the Beaver Dam church. The family emigrated from Lancaster County, Pennsylvania, about the year 1772, and in course of time built the home in which the Elder Daniel and, after his death, the Elder Jacob Sayler lived and entertained the brotherhood of the church for ninety years.

Daniel Sayler, great-grandfather of Daniel P., was a native of Switzerland, but emigrated to America about the year 1750.

Elder Sayler was twice married. His first wife, a Miss Root, died in 1874. His second wife was a Miss Rohrer, of Washington County, Maryland. He died June 6, 1885.

The life of Daniel P. Sayler forms a conspicuous part in the history of the Tunker Church. During the last thirty-five years of his life, he was a leading figure in the movements of this religious body, took a prominent part in its councils, and was foremost in establishing the notable "Mandatory Resolution," which led to a separation of the German Baptist Church. He was the author of this resolution, which made the decisions of the annual meeting final on questions submitted to it for advice.

He united with the church at the age of twenty-six, three years thereafter was called to the ministry, and on the 7th of May, 1850, ordained as elder. He was elected to the ministry the same year his grandfather died, the grandson thus taking up the mantle laid aside by the ancestor. It was a source of apparent satisfaction to the grandson in his later days to remind his friends that his family had preached the gospel in an unbroken line for a century of years.

The first divine service ever held within the present limits of the Monocacy congregation was conducted by Elder Sayler, at Rock Ridge, Easter Monday, 1843. The country was then comparatively a wilderness. Usually in good weather the meetings were held amid groves, and his congregation seated around him on the rocks or on the trunks of fallen trees. In bad weather a schoolhouse, now in ruins, was occupied. These were initial meetings that led to the formation of the Monocacy church. It was then part of the Beaver Dam district. The church was organized in 1856.

In the year 1842 he began his ministerial labors in the Pleasant Hill or Monrovia community, and organized a congregation that at the termination of his work, which occurred when the district was divided, numbered over two hundred members. During all this time, Elder Sayler was active in the missionary work beyond

his congregation. Some of his pilgrimages extended far down the valley of Virginia.

In the sense of schools, Elder Sayler was not an educated man. He was a man of positive opinions and strong convictions, never shrinking from their avowal, and always ready to maintain them by argument to the best of his ability. This characteristic, united to a very decided oratorical ability, soon gave him a reputation throughout the entire brotherhood. (Portrait 78, group 7.)

CHRISTOPHER SAUR, SR.

Christopher Saur, Sr., was born at Laasphe, a small town in the province of Westphalia, Germany, 1693. Not much is known of his early life. Some historians have speculated largely, anticipating and drawing from imaginations, forming entertaining chapters of interesting reading matter without much solid information. It may be presumed that he grew to manhood much as other German boys with the same environments.

His early home was in the vicinity of Berleberg and Schwarzenau, both literary and ecclesiastical centers, and therefore amidst theological and educational opportunities. These should be sufficient for the formative period of a promising young man's life, and that they entered largely into his make-up will be abundantly proven by his future career. He was married in Germany to a woman spoken of as Maria Christina, at some time in the early part of the eighteenth century. Their only child was born September 26, 1821. He was given the name of his father, Christopher Saur.

The next we learn of the Saur family is at Germantown, Pennsylvania, where they landed toward the close of the year 1724. They remained at Germantown nearly two years, and in the spring of 1728 removed to Millbach (Mill Creek), Lancaster County. Here the elder Saur engaged in agricultural pursuits, purchasing fifty acres of land in Leacock Township. We are not told whether or not he made a success in his rural pursuits.

At this place Father Saur met Conrad Beisel, whom he had known in Germany as a Separatist. Beisel had, in the meantime,

joined the Tunkers, and become the head of the Ephratah settlement. Up to this time Mr. Saur had not attached himself to any church, but after attending the services of Elder Beisel for some time, he was baptized by him, on Whit Sunday, 1728, with Michael Eckerlin and Jacob Gass.* This being before the separation of Beisel and his party as a distinct organization, we have Christopher Saur, Sr., in the Tunker Church, through the administration of Conrad Beisel, founder of the Seventh-day German Baptists. It is not material, however, that this should have occurred prior to the division of the denomination, as, for many years thereafter, members were received into the German Baptist Church from the Seventh-day German Baptists without disfavor. To my own knowledge, Barbara Long, who was baptized by the Seventh-dayers before her marriage to my uncle, John Holsinger, was afterward received into the German Baptist Church without rebaptism. Similar cases occurred frequently in Morrison's Cove, Bedford County, where the two denominations flourished from about 1800 to 1850, when the seventh-day people began to decline.

While Father Saur was a church-member, he was also a business man, and it is possible that he kept the injunction, "Not slothful in business," more diligently than that other instruction as to fervency in spirit, which is common to all active business men. It has been reported that he had never even belonged to church, which, however, is a mistake. He was not only baptized by Beisel, but participated in a communion service at Ephratah, in 1738. His wife, also, was an enthusiastic member, and through Beisel's persuasive preaching was induced to leave her family, and enter the sisters' house, or cloister, at Ephratah, and she became a nun, being known as Sister Marcella. Here she remained until November, 1744. Then she was persuaded by her son to return to her home, but for some time afterward she simply assumed the duties of the household, without taking her place as wife and mother. She was, however, fully reenstated

* *Chronicon Ephratense*, pp. 41 and 42.

to her marital place in the family before her death, which occurred December 14, 1752. After these disturbances in his family relations, Brother Saur lost his interest in the Ephratah services, and he and his son returned to Germantown.

ELDER S. Z. SHARP.

Professor S. Z. Sharp was born at Airy Dale, Huntingdon County, Pennsylvania, December 21, 1835. His boyhood was spent on the farm. His common-school advantages were poor, yet at twelve years of age he determined to become a teacher, and bent all his energies, during his spare moments, summer and winter, to prepare himself for that profession. He not only mastered all the common branches, but, unaided, made some advancement in Latin, Greek, some of the sciences, and higher mathematics. At twenty he began teaching and attending school, until he graduated at the State Normal School of Pennsylvania, in 1860.

On April 1, 1861, he bought and took charge of Kishacoquillas Seminary, in Mifflin County, Pennsylvania, and taught the first high school ever taught by a Tunker (excepting the effort of Jacob Miller, of Bedford County), preceding Elder James Quinter's effort at New Vienna, Ohio, by six months. During the five years he was principal of this seminary, he had a very scholarly Presbyterian minister for an assistant, under whose instruction he continued his studies in the ancient languages. Selling this seminary in 1866, he taught one year in the Pennsylvania State Normal School, and then went to Maryville, Tennessee, where he established a private normal school, with marked success. After acting as principal of this school seven years, a professorship in Maryville College, Tennessee, was offered to him and accepted, which he filled three years.

During the ten years he was in Tennessee he preached nearly every Sunday in a territory where the Tunkers were little known. Here he soon organized a congregation and built a commodious meeting-house largely at his own expense.

When Ashland College was projected in Ohio, he was called

on to assist in raising the money to build it, and to become its first president. In September, 1879, he opened school, with an attendance of sixty students, and raised the number enrolled to one hundred and eighty-seven the next year. His policy and that of the trustees not being in harmony, he resigned his position here, and accepted the chair of mental and moral science in Mount Morris College, Illinois, and also acted as chairman of the faculty. After teaching here seven years he was called to the presidency of McPherson College, Kansas, for nine years, which institution he organized and built up until it reached an enrollment of three hundred and eighty-seven regular students.

In February, 1897, Plattsburg College, Missouri, was purchased by brethren, and Professor Sharp called to be its president, which position he now holds, in the forty-sixth year of his career as a teacher.

While actively engaged in teaching and preaching, he also devoted himself to special departments of science, taking a course in geology under Professor Shaler, of Harvard University, and spent some time in original investigation of this subject. In 1876 he was elected a member of the "American Association for the Advancement of Science," and in 1895, one of the two state geologists of Kansas. He was also elected a member of the Kansas Academy of Science. In school work he makes Bible instruction a specialty, and holds Bible normal institute, also conducts Bible instruction by correspondence. He received the degree A. M., of Jefferson College, Pennsylvania, and LL. D., of Mount Morris, Illinois.

Elder S. Z. Sharp's parents and relatives were Mennonites. In his study of the Greek language while at school, he became convinced that trine immersion was the gospel mode of baptism. This led him to unite with the Tunker Church, in 1861. He was elected to the ministry in 1863, in Pennsylvania, and to the eldership in 1868, in Tennessee.

On March 26, 1879, he published *Our Sunday-School*, the first Sunday-school periodical published by a Tunker. For this he prepared the Sunday-school lessons, issued weekly. The circu-

lation reached over three thousand in six weeks, and five thousand within a year. Next year he bought the *Children at Work*, and united the *Young Disciple* with his paper. The combined issue reached a circulation of over thirteen thousand, and supplied nearly four hundred Sunday-schools among the Brethren Churches, during the second year.

He also prepared the lessons for the *Brethren's Quarterly* when first started, and discontinued only on account of too much other work. (Portrait 8, group 1.)

ELDER THOMAS G. SNYDER.

Elder Thomas G. Snyder was born in Stark County, Ohio, in December, 1825. In 1846 he was married to Esther B. Stifler, and located in Blair County, Pennsylvania. There he united with the German Baptist Church, and shortly afterward was chosen to serve as a deacon.

In 1854 he and family left Pennsylvania for the far west, and, after a tedious journey, they arrived in Linn County, Iowa, April 15. He and his wife were the first members of the German Baptist Church in said county. The first love-feast was held in his barn in the fall of 1856, when he was called to the ministry. His wife died July 18, 1876. On November 8, 1877, he was married to Catharine Miller.

About 1888 he was ordained to the full ministry. He was industrious, economical, and prosperous, and an exemplary Christian. On the morning of October 31, 1899, he arose as usual, and ate a hearty breakfast. About eight o'clock he dropped to the floor and passed away.

ELDER D. B. STURGIS, M. D.

The parents of Daniel B. Sturgis settled in Delaware before the Revolutionary War, but soon after emigrated to Tennessee. Daniel was born at Maryville, Tennessee, June 17, 1811. During his childhood his parents located near Dayton, Ohio. In 1821 they removed to Sangamon County, Illinois, near Springfield, then a small village of a few cabins. He was the youngest

of the family, and his father died when Daniel was thirteen years of age. He labored on a farm, and helped to raise the family. He obtained an education mostly by the light of an old-fashioned fireplace. Then, by diligent application and nine months of instruction in the subscription school, he was enabled to master everything taught in those days, and to take a degree of M. D., by the use of books. His parents were Episcopalians, but by association he joined the Calvinistic Baptists. He used to relate his troubles in accepting the doctrine of approbation, and that it almost drove him into infidelity. He read Payne's "Age of Reason" and Voltaire's works.

When quite a young man he became acquainted with Elder Isham Gibson. About the year 1830, he inquired of Elder Gibson in regard to the faith and practice of the Tunker Church, and especially asked to see their creed and discipline. Elder Gibson handed him a small book, which he always kept near him for any emergency. Sturgis looked at the book a moment, and then handed it back, with the remark, "You gave me the wrong book: this is a New Testament." "True," remarked the elder; "it is the only creed, guide, and discipline God ever gave to the church, and it is all I believe, teach, or enforce."

This seemed to satisfy him, and he and his wife were baptized by Elder Gibson.

He served as a deacon for a short time, and was then called to the ministry. He was ordained a bishop September 11, 1841, by Elders George Wolfe and Isham Gibson. The following is his certificate of ordination:—

"To whom these presents may come, greeting:

"This is to certify that, at a meeting appointed at the house of Brother Isham Gibson, at Apple Creek, Morgan County, Illinois, at the request of the church, Brother Daniel B. Sturgis was ordained a bishop of the church or fraternity of Baptists, by laying on of hands of the presbytery, on the 11th day of September, in the year of our Lord 1841. Given under our hand, day and date above written.

GEORGE WOLFE,
ISHAM GIBSON."

Elder Sturgis held a number of debates on religious subjects. The first was with a Mormon elder, during the great Nauvoo trouble, in the early forties.

Being a member of the Far Western Brethren, he used all his energies to bring about the union with the general brotherhood. He also served on a number of important committees, and attended twenty-seven annual meetings, and thirty-one district conferences. The first district meeting in southern Illinois was held at his house, in 1863. He had an excellent voice for a preacher, but spoke in a cadence style. With a little imagination I can still hear him preaching, as I heard him at a distance of perhaps twenty rods in the open air, at the annual meeting, in Somerset County, Pennsylvania, in 1859.

Doctor Sturgis had an excellent reputation as a physician, and was widely known as a skilful practitioner.

He died at Mulberry Grove, Illinois, March 16, 1897, aged eighty-five years eight months and twenty days.

These facts were supplied for this work by his son-in-law, Elder D. B. Gibson, of Cerro Gordo, Illinois. (Portrait 7, group 1).

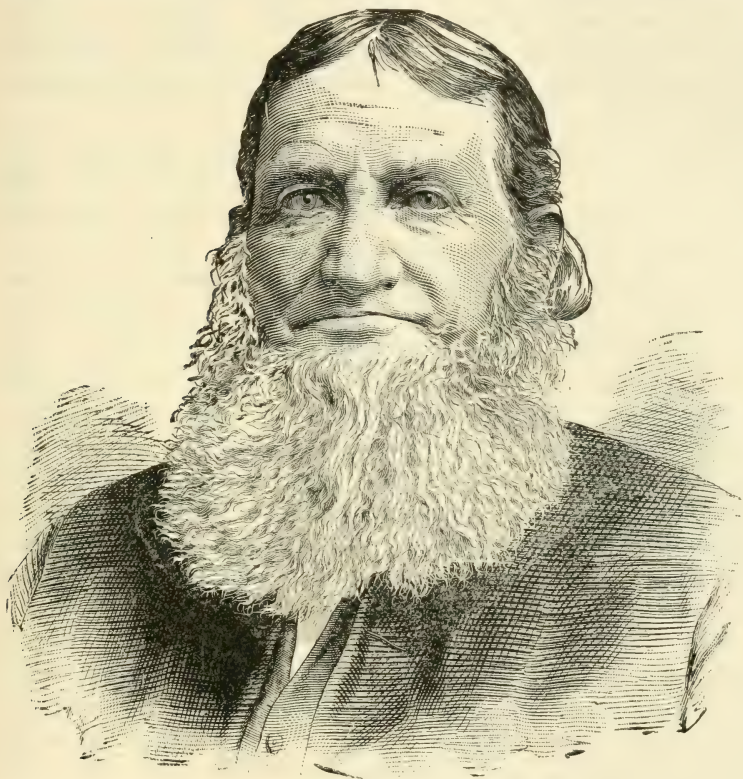
ELDER MICHAEL THOMAS.

Michael Thomas was born in Somerset County, Pennsylvania, January 18, 1804. He was one of a family of fifteen children, twelve of whom attained to manhood, and whose combined ages aggregated nine hundred and twenty-two years in 1898. Brother Thomas was twice married, and was the father of sixteen children, one hundred grandchildren, one hundred eighty-one great-grandchildren, and fourteen great-great-grandchildren. Total descendants, three hundred and fourteen. He was a minister of the old-style Tunker brethren for many years. His energy and labor were confined to his local church. He died and was buried on the farm on which he had lived many years, in Fayette County, Pennsylvania, July 28, 1898, in his ninety-fifth year.

ELDER JOHN H. UMSTAD.

We had the pleasure of a personal acquaintance with Brother Umstad, and of laboring with him at several communion meet-

ings in 1872. He was an original character, and in some particulars, quite peculiar. He had a few favorite texts, from which he preached quite frequently. One of them was, "Mene, mene, tekel, upharsin." Dan. 5:25. From this we heard him speak



ELDER JOHN H. UMSTAD

several times, and he handled it well. He was fond of fishing, and it is said of him that, once upon a time, while holding meetings in Huntingdon County, Pennsylvania, he was out fishing, and tarried rather late in the evening, so that when he arrived, the meeting had been opened. He was so informed, and immediately he stepped before the audience and said, "I go a-fishing."

This was his text, and we are told that he preached a good sermon from it.

Brother Umstad was by nature almost a Christian, having a kind, companionable disposition, not only toward his relatives and friends, but toward all men. He was very courteous in his own way, but cared little for conventionalities. On being introduced to a young person, one of the first things he was likely to say was, "Does thee love Jesus?"

On one occasion when taking leave of him in the cars,—a railroad coach,—I offered him my hand, but he rose and said, "Brother Henry, I want to kiss thee," and we saluted each other. I sincerely believe, with a kiss of love.

These incidents are related to enable our readers who were not personally acquainted with the patriarchs of the brotherhood, to form an accurate conception of their personality.

Our portrait is from a photograph, and is a very exact likeness of Elder Umstad. He was born in Montgomery County, Pennsylvania, January 1, 1802. He was not religiously brought up, but received a fair education, such as the common schools of the locality afforded. In 1829 he married Miss Ann, daughter of Daniel and Frances Brower, and sister of Abraham, Christian, and Daniel R. Brower. They had four children, one son (who died in infancy) and three daughters.

From 1830 to 1840 was a period of extensive revivals of religion all over this region of country, in which all evangelical sects more or less participated. In the fall of 1831 a great awakening, conducted by the brethren, commenced in the neighborhood where the subject of this notice lived. His sister, Mrs. Isabella Fitzwater, already belonged to the church, but being of a lively disposition and fond of worldly enjoyments, he had not, up to that time, given religion any attention. His sister was very devoted, and deeply concerned for her brother, and was instrumental in bringing him within the influence of the revival. The result of a series of meetings was that Sister Fitzwater's husband, her brother, J. H. Umstad, and Elder Isaac Price were converted and baptized. The inroad made upon the society of the

neighborhood opened the way for the organization of a church in the locality. In 1834 Green Tree church was built on land belonging to or adjoining Elder Umstad, and he and Isaac Price were ordained ministers.

Brother Umstad's labors in winning souls were very successful. The cheerfulness of his Christianity, added to his natural vivacity, made him an agreeable companion, and when in private company with his friends, he seldom failed to use the opportunity of recommending Christ to them, which was often done successfully. In his public preaching he was warm and pointed, and his direct appeals to sinners were often very strong.

He was blunt and outspoken even to eccentricity, but these qualities were but a spice to his exuberant honesty and kindness of heart. Soon after his union with the church, he laid aside his fashionable attire, and conformed to the habit of the church in dress.

He preached his last sermon to the people of his charge on April 13, 1873, and left home on the 15th, to visit his daughter and her family at Baltimore, Maryland. Here, on the 27th of the same month, he expired, and his remains were interred in the cemetery of the church he had helped to found many years before.

ELDER GEORGE WOLFE.

Elder George Wolfe was born in Lancaster County, Pennsylvania, April 25, 1780. His parents were both members of the Tunker Church, and of German descent. His father, whose name was also George, was an elder in the church at the time his son George was born. He had one other son, whose name was Jacob. When the subject of our sketch was about seven years old, his parents moved across the Alleghany Mountains, settling near Uniontown, the county seat of Fayette County. This was in the year 1787. This Elder Wolfe, Sr., is said to have been the first ordained elder who settled west of the mountains.

In the year 1800, Elder Wolfe with his family, started down the Ohio River, landing in Muhlenburgh County, Kentucky, near

the middle of the western part of the state. There were other members of the church in Kentucky at that time, but how many we have no means of knowing. They emigrated from North Carolina in an early day. Elder Casper Rolland was the first minister to settle in the state, and Elder John Hendricks, of North Carolina, the next.

It was in the year 1800 that Elder George Wolfe landed in Kentucky, March 3, 1803. His son George, the subject of this sketch, was married to Anna Hunsicker, the only young, unmarried woman in the community. A young lawyer sought her hand, and threatened to severely punish the young farmer for winning the heart of his expected bride. George reasoned with him, telling him the lady had her choice, and made the selection of her own free will, that the "knot was tied," and there was no use in making trouble over it. Reason would not satisfy the young attorney, and, in regular western parlance, he told Wolfe that he could prepare himself for a good thrashing.

Seeing that the lawyer could not be satisfied with reason and good common sense, George, who was a man of large bodily proportions, great strength, and inured to the hardships of a frontier life, told him plainly that he had married the woman in good faith, and that if he thought a little spindling lawyer could handle a strong, robust farmer like himself, he was at liberty to have his satisfaction. The lawyer never troubled George any more.

Five years later, in 1808, young George and his brother Jacob emigrated to Illinois, and settled in Union County. Jacob Wolfe was the father of Elder George Wolfe, of California.

The next year, 1809, the Elder George Wolfe, Sr., whose home was still in Kentucky, traveled through southwestern Missouri and southern Illinois on a preaching tour, and on his way home took sick at the old town of Kaskaskia, about fifty miles northwest of where his two sons were living, and died and was buried at that place. His death was probably the first among the members in the state.

In the year 1811 occurred the remarkable earthquake in the

Mississippi Valley, which lasted six months. The convulsions of the earth were so great as to create lakes and islands. Deep chasms were formed in the earth, from which vast volumes of water, sand, and even coal, were thrown to the height of nearly one hundred feet. It was a year of intense excitement and great religious awakening in the west. The Methodists held a revival in the Wolfe neighborhood, and George, being of a religious turn of mind, united with them, there being ten others who professed conversion at the same time. Brother Wolfe was appointed their class leader. He had a good knowledge of the brethren and their doctrine, but up to this time had made no profession.

He had taken his conversion and appointment as class-leader quite seriously, and the first time the class met, he took his place as their leader, and addressed the members of his class as follows: "Brethren and sisters, we are now organized into a class. I have pondered and prayed over the matter, and have come to the conclusion that if John Wesley is the Saviour, we are all right, but if Jesus Christ is the Saviour, then we are all wrong."

This speech from the bold young class-leader sent a thrill of horror through the hearts of the members of the newly-formed class. They said, "Jesus Christ is our Saviour," and in amazement they asked, "But what shall we do?" Brother Wolfe said, "Let us send to Kentucky for a Tunker preacher to come and baptize us." A young man by the name of Hunsicker, Wolfe's brother-in-law, was immediately started to Kentucky, a distance of about one hundred and fifty miles. On the road he met Elder John Hendricks, who was on a visit of love to his friends in Union County. His arrival was hailed with joy, for the harvest was fully ripe. He held meetings, and baptized the entire class in Clear Creek, there being about fourteen in all, including the two Wolfe brothers and their wives. Brother George was the first one to enter the water. He was probably the first person ever baptized by the brethren in the state. This was in the year 1812, at which time George was thirty-two years old.

The same year the little band was called together and organ-

ized by selecting George for the ministry and his brother Jacob for the deacon's office. Brother George entered earnestly upon the active duties of the ministry, being the only minister in Illinois or Missouri.

The next year, 1813, Brother Wolfe was ordained to the eldership by Elder John Hochstettler and Hahn, of Kentucky. This was the first ordination among the brethren in Illinois.

October 17, 1818, James Hendricks was ordained to the eldership by Elder George Wolfe. This was the first ordination in Missouri.

Under the able preaching of Elder Wolfe the churches in Illinois and Missouri prospered greatly. He and Brother James Hendricks, of Missouri, were fast friends, and were much together in their traveling, preaching, and church work.

The first love-feast ever held in Missouri was about the year 1810, or about two years before Elder George Wolfe united with the church. It was held under the direction of Elder John Hendricks.

Elder Wolfe continued his labors in Union County for about nineteen years, traveling and preaching much, and became widely known. Many remarkable things are related of him, one of which is that he held a public debate with a Roman Catholic priest in the town of Kaskaskia. The place had been a Catholic stronghold for more than a hundred years. The debate created a wonderful excitement. It was attended by the governor of the state, who afterwards said of Elder Wolfe, "He is the profoundest man, for an illiterate man, I ever heard." So crushing were Brother Wolfe's arguments against Catholicism, so powerful were his appeals for primitive Christianity, so complete was his victory over his opponent, and so thoroughly did he arouse the Catholic hatred, that his life was greatly in jeopardy. At that time a company of soldiers was stationed at Kaskaskia, and the governor, unknown to Brother Wolfe, had detailed a number of soldiers to protect him on his homeward journey. When he mounted his horse to leave the place, he was greatly surprised to find himself surrounded by a band of cavalry, with drawn swords,

whose officer explained to Elder Wolfe that he had orders to accompany and protect him on his journey. After guarding him a safe distance from the town, the soldiers returned.

In August, 1831, Elder George Wolfe emigrated, with a number of his members, to Adams County, Illinois, and settled near the present town of Liberty. A love-feast was held in September of the same year, being the first feast held by the brethren in that county.

After settling in Adams County, he traveled very extensively, mostly on horseback. He is known to have visited the churches in Morgan, Sangamon, and Macuopin Counties every year for over thirty years. In 1858 the ferryman at Naples, Illinois, speaking of Elder Wolfe, said, "I have ferried that man over the river nearly every year for twenty-five years."

In appearance he was almost a giant, being nearly six feet and a half tall, and weighing about two hundred and seventy-five pounds. He had a very large head, arched eyebrows, a high, broad forehead, and wore a long white beard. A powerful and erect form contributed to his commanding appearance. In manners he was as gentle as a child, and yet as bold as a lion. He knew no fear. He was a great reader, and possessed a wonderful stock of information, which was always at his command. As a reasoner his resources seemed unlimited. Colonel Richardson, of Quincy, said he regarded Elder Wolfe as one of the profoundest thinkers the state of Illinois ever had. Elder Gibson says, "His manner of preaching, like his presence, was commanding."

In one of his last sermons he said: "I have preached the gospel for over fifty years. I labored much when Illinois was a wilderness. My work is now nearly done. I have, like Paul, finished my course, and when eternity shall dawn, and as I gaze with enraptured vision on the mighty hosts of the redeemed, if, in that mighty throng, one soul shall be numbered with the blest because I worked, prayed, and preached, I shall be fully repaid for all my labors here."

November 16, 1865, in the eighty-sixth year of his age, he

quietly closed his labors on earth, and was buried near Liberty, Adams County, Illinois. He was the father of eight children, six sons and two daughters.

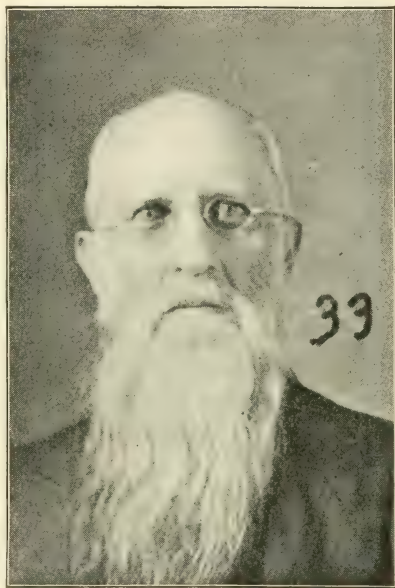
It is related that word was brought to him that a mass-meeting was to be held in the western part of Indiana, at which the ablest ministers to be found in the wilds of the west were to deliver addresses, setting forth what they considered to be the best religion for a pioneer life. Elder Wolfe resolved to attend that meeting and address the assembly in behalf of his church. He started on horseback, his usual way of traveling, and, after a long journey, reached the immense, rudely-constructed house in the woods, where the meeting was to be held. A vast concourse of people had already assembled, and the house was then filled. Wolfe's fine appearance and venerable looks attracted attention at once. He was a stranger, of course, but everybody seemed to know that he was a preacher.

To satisfy the curiosity of the people, he was invited to deliver the first address. His mind was well prepared for the task. It is said that for hours he held that vast assembly of hardy pioneers, who listened intently, and drank eagerly everything he presented in behalf of the religion which his people had accepted, and which he considered so eminently adapted to the wants of a frontier life. It is further related that, after he had finished his discourse, not another preacher ventured, in his presence, to present a contrary view. He had made it clear that the simple form of religion, as set forth in the New Testament, if taken in all its parts, was perfectly adapted to all the necessary conditions of mankind, in every age and in every clime, and, of course, to the man and his family on the frontier as well.

PETER R. WRIGHTSMAN.

P. R. Wrightsman was born about the year 1835, in East Tennessee. He was converted when twenty years of age, while alone at work, with rather a remarkable spiritual experience. Soon after his conversion he attended a Baptist revival meeting. The minister, having learned of his spiritual condition, invited

him to join his church, offering him inducements which were very tempting to young Wrightsman, who was then exceedingly anxious to obtain a liberal education. But Peter had been reading the New Testament as a text-book in school, and, having a retentive memory, he committed most of it; so he excused himself, by saying that he did not consider himself a fit subject for church fellowship, that so many joined the church and afterwards became stumbling-blocks to others and brought disgrace to the cause. Peter's father was a pious, spiritual-minded, Scripture-reading, devoted Tunker brother. His mother was a noble woman, a member of the Missionary Baptist Church, as were also four of his sisters. This brought our young convert into a strait between two ideas, and under the influence of different views of influential parents, in whose Christianity he had the most implicit confidence. So he took the matter to the Lord in prayer. Day and night he prayed: "Lord, Thou knowest where I may best glorify Thy name. Thou didst direct Thine ancient people in answer to their prayers. Do Thou, dear Lord, influence me, and direct me where I shall unite with the people of God. Lead me; and, where Thou leadest, I will follow." The Lord must have heard him, for, on the first Sunday in May, 1853, his youngest brother, John, who was converted about the same time, and two of his sisters and himself, were baptized by trine immersion, and received into the Tunker Church.



DR. P. R. WRIGHTSMAN

In 1860 he was elected to the ministry, while yet unmarried and unlearned. He was still laboring to obtain an education, and trying to do the best in the ministry, laboring with his own hands at grading railroad track for his bodily support.

In 1863 many of our brethren were shut up in prison for refusing to fight, although they had complied with military requirements. The law had provided that all Christians who were conscientiously opposed to bearing arms should be exempted from military service, by paying the Confederate authorities \$300 per capita, in Confederate money, which our brethren did. But men were getting scarce, and many of our brethren were dragged off and forced into the army. The church at Limestone, Tennessee, desiring to care for its membership, met in council, and decided to get up a petition and send it to the Confederate congress, praying that body to release our members from bearing arms, averring our non-resistant principles. Brother Wrightsman was chosen to carry the petition to the seat of government.

When he set out upon his mission, he found the train loaded with southern soldiers. At Jonesboro a Methodist minister came into the car and took his seat by the side of Brother Wrightsman. From this point we will permit Brother Wrightsman to tell his own story, as related in the Brethren's Almanac for 1871.

"Presently he asked me whether I was not a minister. I told him I was. He inquired of what persuasion. I told him the Brethren. He wanted to know what we believed, and, in enumerating to him different points, I mentioned non-resistance. 'And do you not believe,' said he, 'that it is right to fight for our glorious Confederacy?' To which I replied, 'No; for the Savior has said, "Put thy sword into its sheath," and we are to love and do good to our enemies.'" (Soldiers in Confederate uniforms were thick around.)

"Methodist: 'Then do you not think General Washington was a good man?'

"'My Bible, sir, does not say anything about Washington.'

"Methodist: 'Well, do you not think that God set up this government by Washington?'

“‘Yes,’ said I, ‘but does not God use one wicked nation to scourge another, and make use of individuals to carry out His purposes, and yet they be wicked? And do you not think General Washington was a good man, and that God set up this government by him?’

“Methodist: ‘Yes, I do believe it.’

“Then said I, ‘What do you think will become of you Confederates who are trying to pull down and destroy what God has built up?’

“And they went their way, being condemned.

“The soldiers standing around us during this conversation threatened my life. They said one to another, ‘Shoot him,’ ‘Spear him,’ ‘Bay him;’ but none of those things moved me. I felt that the Lord was with me, ‘strong to deliver, and mighty to save.’ But I proceeded on to Richmond, then the capital of the Confederacy, presented my petition, and made my speech. I told them we would not fight, because the Captain of our salvation commanded us, ‘Thou shalt not kill;’ and if we were taken to the battle-field, we would be in their way, and an expense to them; that ‘we are the best subjects of our government; we stay at home, mind our business; we never disturb nor bushwhack your men. Our people are mostly farmers. They raise grain, and your men come and take it, and we do not resist. We are the best subjects in your government; but fight our fellow-man we will not.’

“They granted my petition, and I came home, went to Knoxville, and turned our brethren out of prison. To God we give all the glory.

“After the war, and in 1867, I married Elizabeth Witter, at South Bend, Indiana. We both went to Cincinnati, Ohio, in 1867, where I graduated from the Eclectic Medical College; thence to Dayton, Ohio, where the Lord blessed my ministry in the city. Praise His name. After three years we moved to South Bend, Indiana. Here the Lord blessed my labor in business and in the church. There I was ordained to the eldership in 1875, by Elder James Miller. Here I lived with my family ten years, until my health failed. I then moved to Kansas, and

thence to Georgia, on account of our daughter's failing health, where she has much improved.

"I am still preaching the gospel. Blessed be the Lord for all His mercies."

DANIEL WRIGHTSMAN.

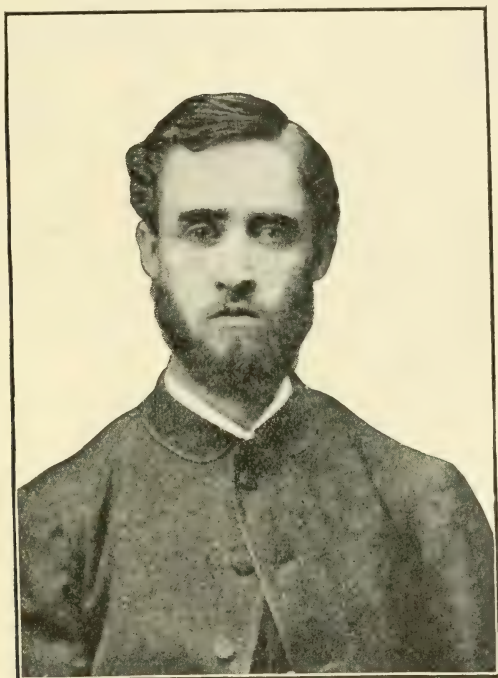
Daniel Wrightsman, father of Dr. P. R. Wrightsman, was one of the old brethren of southwestern Virginia. October, 1849, he moved to east Tennessee. He was one of the best scriptorians in the brotherhood. He was elected to the ministry in his church on the headwaters of Roanoke River; but because his wife was not a sister in the church, but a worthy Baptist, the elder ruled that, as Brother Wrightsman's wife was not a member, he thought best not to install him; that he might come home sometimes cold or hungry, and his wife would probably not arise to comfort him. So the elder suggested that his son-in-law be the choice; and so it was done.

Such ruling very much discouraged Brother Wrightsman. As was his custom, he took it to the Lord in prayer. The Holy Spirit comforted him, and signified to him that he did well that he had it in his heart; and, while he did not exercise his gift, God would raise up out of his loins sons who would preach the gospel. Two of his sons, Peter and John, became preachers. Brother Daniel kept up the family altar, did strictly as he would have others do to him, and died happy.

PROFESSOR JACOB M. ZUCK.

Prof. Jacob M. Zuck was born near Mercersburg, Franklin County, Pennsylvania, Oct. 29, 1846. He was the son of Jacob and Susannah Zuck. When he was 18 years old he had a fall in which he displaced the knee-cap of the right leg, and by malpractice he became lamed for life. He first walked with two crutches, but finally became able to walk with a cane. Soon after he took white swelling in the same limb, which grew in length, but failed to gain flesh. He was a great sufferer in bodily affliction, but during all manifested much patience.

On account of his lameness he did not receive the amount of schooling that he would have had under more favorable circumstances; but having a bright mind, he learned rapidly, and passed the examination to teach in public schools in Franklin County, at the age of 16 years.



PROF. J. M. ZUCK

He became a member of the German Baptist Church at the age of 16 years, being baptized at Welsh Run, Pennsylvania. About this time he entered the state normal school at Millersville, Pennsylvania, where he spent the summer months and taught in the winter, thus paying his own expenses. This shows what may be done by an ambitious, energetic young man of push and grit, even against adverse circumstances.

He graduated from Millersville about 1868, with complimentary honors from Professor Brooks. He was chosen principal of the Tremont schools, in Schuylkill County, and taught there in 1871-72. October, 1872, he commenced teaching at Waynesboro, which was continued for two years.

He entered the National Normal, at Lebanon, Ohio, Sept. 21, 1873, remaining until May, 1874, when his health gave way, and he was obliged to abandon school work. He continued home studies, and was thereby enabled to graduate, August 14, 1874, in the scientific course, taking the title of B. S. His graduating address was entitled "Spanish Struggle for Liberty." The effort brought him numerous compliments. He took up a classic course at Lebanon, Ohio, Sept. 8, 1874. But, on account of some change in teachers, he left Lebanon, and entered Professor Carver's Normal, at Medina, Ohio, Nov. 24, 1874, and remained until 1875, when he was compelled to abandon school, and returned to his home.

His next effort was at Huntingdon, where he opened a school in the Pilgrim Building, April 17, 1876. The enrollment consisted of three students. The school grew rapidly in number, and soon required larger apartments, and became what is now known as the Juniata Normal College, with its spacious and beautiful landscape and edifice. The first building was erected and dedicated in 1877, of which I am happy to present a fine engraving. For the history of the institution see a sketch under "Literature."

Of this humble effort the following is the first announcement:—

NORMAL SELECT SCHOOL.

The undersigned will open a normal select school, in the *Pilgrim* building, Huntingdon, Pennsylvania. The school year will consist of four terms of eleven weeks each, beginning April 17, September 4, November 20, 1876, and February 12, 1877.

TERMS.

Tuition for eleven weeks	\$6 50
For less time, per week	65
Boarding, per week	3 00

The patronage of all is solicited. Special attention given to those desiring to teach. For further particulars address,

J. M. ZUCK,
Huntingdon, Pa.

RECOMMENDATIONS.

"I take pleasure in certifying that Mr. Jacob Zuck is a graduate of the State Normal School, that he is a young man of Christian character, a good, thorough scholar, and that he taught with success in our normal school. I cordially recommend him to any desiring a good teacher.

EDWARD BROOKS,

"Principal State Normal School."

"Mr. J. M. Zuck graduated in our scientific class in 1874. He is a man of correct habits, of remarkably clear and strong mind, mastering with certainty every subject to which he applies himself. He is well qualified in the higher mathematics, in the normal sciences, and in the Latin language, to teach them with success. It is my opinion that he will win the respect and goodwill of his pupils and patrons wherever he may locate.

"A. HOLBROOK,

"Principal National Normal School, Ohio."

"April 7, 1876."

Brother Zuck possessed exceptionally strong religious convictions, and was fearless in maintaining them in public or private life. He fought the battles of life bravely against odds. He was a constant reader of the Bible, and meditated much upon the blessed truths revealed therein. This frequently caused him to take the unpopular side of questions in school. He was known to withhold criticisms and arguments from others until they were delivered in public, when his opponents were confounded with the force of his arguments. He observed daily seasons of devotion, and his heart was full of prayer and praise to God, and his intimate associates will testify to his bedside prayers upon retiring.

Brother Zuck opened the first Sunday-school in the Welsh Run congregation in the fall of 1867, which has been continued uninterruptedly by his brothers. He died May 11, 1879, aged 32 years 6 months 14 days.

ELDER JOHN ZUG.

John Zug was born in Lancaster County, Pennsylvania, May 14, 1797, and died in Lebanon County, Pennsylvania, July 19, 1873, aged 76 years 2 months and 5 days. He was a member of the church for more than half a century, and a minister some 30 years. He ever manifested a zeal in the Master's cause, traveling and preaching, visiting the sick and afflicted, both friend and foe, and especially was he vigilant in the church of his charge, which he left in a thriving and prosperous condition. He was the eldest son of Elder Abraham Zug, and became his successor in office.

Brother John Zug, had he lived in the present, would have been considered eccentric. We may say he was peculiar in a harmless sense. He was very much opposed to new things, and especially to manners or etiquette. One story I heard him relate of himself, which he thought too good to be lost; and, as I coincide in that opinion, it is here repeated:—

He had a niece living in Harrisburg. On one occasion, when eating at their table, the bread plate was passed. This was too much "style" for our humble brother, and he said, "Ich kann mir selver helfe." Thereupon the plate was directed to be placed on the sideboard. When Brother Zug wanted to eat bread, and called for it, the stern host replied, "You said you could help yourself; over there is the bread." And he went and helped himself.

A similar incident occurred at the house of Brother Christian Brumbaugh, at Clover Creek, Pennsylvania. Sister Brumbaugh had prepared a special dish at his own request. At the table, in the exuberance of her kind heart, she handed Brother Zug the dish, when he replied, "Ich kann mir selver helfe." The dish was set down, and Brother John spread himself over the table, according to the good old order, and helped himself.

When the annual meeting was at Bareville, Pennsylvania, in 1868, the author of this work was entertained at his house, and found the old brother and his wife to be of the true Tunker style in hospitality.

CHAPTER XIII

OLD GERMAN BAPTISTS.

Modern Tunker literature abounds in misnomers. As this is a history of the Old German Baptist Church, the reader may infer there is a new or later German Baptist Church. It may also be inferred that we are treating alone of German people, while the fact is there was not a German address delivered and likely not a sentence spoken in the German language in all the deliberations attending the organization of this body. However, every parent has the privilege of naming his own legitimate offspring; these people chose the appellation at the head of this chapter as their denominational name and title.

The occasion for this organization grew out of dissatisfaction with the rulings of the German Baptist Church in her general councils. Three elements had obtained and taken form in the Tunker fraternity, all of which seemed to strive for supremacy. They were called Progressive, Conservative, and Old Order, the last implying ultra-conservatism.

In a pamphlet entitled "The Brethren's Reason for Producing and Adopting the Resolutions of August 24, 1881," are set forth the particulars anteceding the organization. It was published at the office of the *Vindicator*, the official organ of the denomination. It is prefaced by the benedictus of Elder Samuel Murry, George V. Siler, and Samuel Kinsey, dated January, 1883. The object of the publication is said to be to show how frequently the Old Order Brethren had entreated the annual meeting to put away the new and fast movements in the church, and to leave on record the earnest labors of the "old faithful brethren to maintain the old landmarks of the German Baptist or Dunkard Church."

I am greatly indebted to this little book, not so much for information as for reminders and exact dates of events, with which I was familiar at the time of their occurrence.

The reader will find elsewhere the statement that the pro-

gressive period in the Tunker Church began with the first issue of the *Monthly Gospel Visitor*, their first church paper. In this view our Old German Baptist brethren concur; for, in an address preceding the report of one of their meetings, they say: "Up to the year 1851 peace and union existed in the church. In that year the first paper was permitted to be printed among us." They thus associate the departure of peace and union with the introduction of the paper, which was no doubt true, so far as their own peace and comfort were concerned. It was prophesied by the opponents of the paper, in their arguments against its introduction, that it would lead to the implantations of other innovations; and it required neither inspired prophecy nor remarkable perspicuity to make the discovery.

Let us learn the name and character of the things which disturbed the peace of these good people. On the same page (35) it is stated: "In 1857 Sunday-schools were rather warranted, and in 1858 privilege was granted to hold lengthy revival meetings, and also high schools. These somewhat disturbed the peace of many brethren. Thus, when the order of the church was once broken, one innovation after another crept in among us, to the sorrow of many members."

In the following paragraph other grievances are mentioned, most of which need explanation to the uninitiated reader. After having read the chapter headed the "Tunker Love-feast," we will be able to proceed intelligently, having learned that it is essential to the proper observance of the Tunker communion to have a prepared full meal, of which all may and should partake, as each may require or desire. For many years it was the custom not to have this meal on the tables until after the service of feet-washing. Upon close study of the institution of the ordinance by Christ, it was observed that He rose from a prepared supper, and afterwards sat down to the same meal, and addressed the twelve, until He introduced the elements of His broken body and shed blood. True to the Tunker idea of implicit obedience to the commands of Christ, having learned better, they proceeded to do better, and the elements of the Lord's supper and the communion were

placed on the tables at the opening of the services. To this the Old Order element objected, because, they said, "During the Old Testament dispensation it was not permitted to have two sacrifices before the Lord at the same time."

Another source of trouble to these brethren was the mode of observing the ordinance of feet-washing. The reader is again referred to the very full account of these services in the chapter headed the "Tunker Love-feast" and the Glossary. It is remarkable that an intelligent body of such devoted people should suffer themselves to become alienated from each other in regard to the manner of observing an ordinance which was instituted for the special purpose of uniting them more closely, by inculcating the spirit of self-abnegation and humility. In all the controversies that ever disturbed the Tunker fraternity, none was so prolific in the propagation of bad feeling, harsh sayings, and unholy conduct as was that upon the mode of feet-washing. The Old Order element was greatly offended at the manner of soliciting money for church purposes. They had so little use for money in their method that they knew practically nothing of the financial problem of church work. It must not be inferred that these people were penurious because they were opposed to giving money for missionary purposes. They were liberal in their own way of giving, and outdid all other sects in feeding the poor, keeping all their own indigent, and contributing liberally to every other worthy charity; but they were conscientious on this subject, as on all others.

They began to seek redress, first by talking the matter over among themselves privately, then by consultation among the adjoining elders, until they agreed the time had arrived when some public effort must be made to check the constantly-growing source of their vexations. Accordingly, the 14th day of November, 1868, was set apart to consider the matter. However, a caucus was held on the 13th of October preceding, composed of about twenty persons, when it was decided to change the time for the public council to the 13th of November, for what reason we are not told. They claim that Elders Henry Kurtz and Peter

Nead originated the idea of the council of November 13, 1868. To what extent the meeting was advertised is not on record, but presumably only by private letters to the elders whose presence was desired. At this 13th of October caucus it was further decided the most prudent step would be to petition next annual meeting, in the first place, to fall back upon the ancient order of doing busienss, "and that in case it would refuse to do so, they were fearful that many churches would not be represented at the next annual meeting."

The author of this work was editor of the only weekly church paper at the time, and he knew nothing of the council of November, 1868, until some time in the beginning of the following year. In the editorial department of C. F. C., volume 5, number 13, we find the following remarks:—

"This is the sum and substance of the petition. What is the plea for the proposed reformation? Is there any point of doctrine involved?—Not any. But that is in exact accordance with all schisms. If ever there will be any general division in the church, it will not be upon any point of doctrine, but upon some matter of tradition or theory. Oh, that we could all adopt the beautiful, and, we believe, holy sentiment expressed by Augustine in the words, 'In essentials, unity; in doubts, freedom; in all, however, love.' Then we would not have these petty bickerings about how our fathers used to do, what was the old order, and a host of other questions not any more essential."

We are told that the meeting of November 13, 1868, was well attended by prominent elders, mostly from Ohio, and some from other states. After two days' deliberation it was agreed to send the following petition to annual meeting of 1869. The petition is said to have been signed by many brethren, but I have not been able to secure a list of the signatures; but I copy the petition complete, as follows:—

"We, the undersigned elders, teachers, and visiting brethren from various districts of the church in the state of Ohio, being assembled in the fear of the Lord and prayer, upon the 13th day of November, 1868, for consultation upon matters with regard to

the present condition of the church, do unanimously and most earnestly petition for our next annual conference, to be held in the state of Virginia, in the spring of 1869, to change, at least in the following particulars, its present manner of conducting business, etc., etc., so that in the future our annual conference meeting be conducted more in simplicity, and after the manner of our first brethren.

"I. From the elders present at the place of annual meeting let there be six or eight of the old, experienced, and established brethren selected, and these need not be selected, like our representatives in Congress, a certain number from each state, as each state, from its peculiar circumstances, condition, etc., has its peculiar laws adapted to its own wants; but not so with regard to the church. Her rules and understandings must be the same throughout all the states, and hence let those brethren be selected from either or all of the states, as prudence and the Holy Spirit may suggest; and let not their names appear on the minutes as 'Standing Committee.' After having withdrawn, let those brethren receive the queries, etc., from the different districts represented, and let them present the same in order before the meeting, for consideration. A minute of the proceedings of the meeting to be kept by some brother present. Let those old selected brethren see that there be order, if necessity require; but let no brother be selected as (human) moderator; rather, submit that office to the dictations of the Holy Spirit. Let all the business, we entreat, be transacted in great simplicity, and thus do away with those worldly-wise regulations, such as selecting a certain portion of the standing committee from each state, appointing a moderator, etc., and to have their names affixed upon the minutes.

"These points we look upon as tending to elevation, through which also the business and power is gradually concentrating too much into the hands of a few. Let us all be members one of another, and, above all, we say, Close the door against that which has a tendency to elevate and exalt the mind, lest Paul would say of us, 'But I fear lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.' 2 Cor. 11:3.

"We think it advisable that the minutes of conference be again read to all at the close of the meeting; then let them be witnessed by several of the old elders, but avoid especially designating those who had been selected to receive the reports of the churches.

"2. We petition conference to desist from sending committees to various churches where difficulties exist. We advise that all churches who need assistance call upon the elders, etc., in adjoining districts to come to their help, for it is probable that in most cases these have a better knowledge of the case than those brethren sent to them from a distance. And let all cases where any of the ordinances or doctrinal points be involved, be reported to conference, and let conference, after having considered the case, write accordingly to the church where the difficulty exists. Let two brethren be chosen to carry and deliver the epistle to said church. This will be according to the practice of the apostles' days, for proof of which see the fifteenth chapter of Acts.

"3. We further petition this meeting to counsel and advise Brethren Quinter and Kurtz and H. R. Holsinger to publish nothing in their periodicals that disputes the practice of the precepts and ordinances of the gospel, as handed down to us by Christ and the apostles, through and by the forefathers of the church. And let Brothers Nead, Kinsey, and all the brethren who write, be cautioned upon this head.

"In conclusion we say that if this Conference Meeting shall hear and grant this petition, well; but in case it shall refuse to do so, it is very probable that many churches will not be represented at our next annual conference, and hence the result will be reorganization of our conference meetings by said churches in accordance with this petition."

In order to strengthen their forces, a number of the Miami Valley elders and Old Order members held a meeting at the Bear Creek church, west of Dayton, Ohio, on Easter Monday, March 29, 1869. At this meeting they reiterated their grievances, and endeavored to devise some system of manipulating Annual Meeting so as to carry their point. They declared the object of their labors to be to "unite the brotherhood upon the ancient principles

of the church, and thus save her from a corrupted Christendom."

A supplement was then prepared in the form of a petition, and with a view of circulating it and obtaining signers thereto. By way of preamble, and as an inducement to obtain signatures thereto, they said:—

"The brethren need not be alarmed, neither need they entertain the slightest fear in putting their names to this paper, seeing we plead not for any *new thing*, in which there may be danger, but for, 'Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' Jer. 6: 16."

Finally it was agreed to place the following pledge, or bond of union, at the head of the petition:—

"And that there may be as much accomplished as possible in this direction, the brethren in council on the 13th day of October, 1868, and again on the 13th day of November, and we, the undersigned, do most earnestly entreat our annual conference of 1869 to hear the accompanying petition, and to grant the requests therein stated—giving a definite reply—after which the steps necessary to be taken will manifest themselves. We, the undersigned, do hereby signify that we will be firm and faithful to that which is herein contained, and that we will be true to each other, by evil report and good report."

This petition, we are told, was signed by 126 members at the meeting. How many additional names were obtained at other times and places deponent saith not. It was printed, and circulated extensively.

In due time the paper, with the signatures attached, was presented to the annual meeting, which that year was held in Roanoke County, Virginia. It received respectful consideration at the hands of the Conference, with the following reply:—

"I. Whereas there have been certain petitions from southern Ohio presented to this annual meeting, and which have been extensively circulated through the brotherhood, wherein the petitioners have set forth certain grievances, and desire some change or modification in holding the annual meeting, and also in certain

practices among the brethren; and whereas this annual meeting desires to maintain all the practices and ordinances of Christianity in their simplicity and purity, and to promote 'the unity of the spirit in the bonds of peace;' therefore, though it can not grant the changes and objects desired by the petitioners to the full extent petitioned for, it will make the following changes in the manner of holding the annual meeting, and endeavor to guard with increased vigilance against the abuse of the practices referred to in the supplement, by advising and urging the brethren to observe the cautions and directions in reference to said practices, as hereinafter stated:—

"1. In relation to the appointing of the standing committee, we advise that the district meetings select old, experienced, and established brethren; and that, in signing the minutes, we advise that a suitable number of elders sign them, but not as members of the standing committee, and the signers need not be confined to the committee. We also advise that the minutes be read to all at the close of the meeting, provided there is time, and it be found practicable to do so; and that the term *Modcrator*, as applied to the brother who keeps order, be dropped.

"2. In relation to holding protracted meetings for worship, we feel much impressed with the propriety of conducting said meetings in strict accordance with the gospel; that all disorder and improper excitement should be avoided; that care should be taken that the understanding be enlightened as well as the passions awakened; that on all occasions when candidates for church membership are visited and examined, they be dealt with as the gospel seems to require, and as the order of the brethren has sanctioned; that in noticing the success of preaching, we advise that the number of additions to the churches be omitted.

"3. In relation to Sabbath-schools, we feel the great necessity of guarding against the prevailing manner in which these schools are conducted; of cautioning the brethren who take any part in them against having festivals, or anything of the kind that does not comport with the spirit of Christianity, which such schools are designed to promote; that care be taken lest pride be taught

rather than humility, and that nothing be encouraged thereby that will conflict with the established order and character of the brethren; and that care should be taken that no offense be given to brethren in these things.

"4. In reference to the controversial articles published in our religious papers, we counsel and advise our Brethren Quinter and Kurtz and H. R. Holsinger to publish nothing in their periodicals that disputes the practice of the precepts and ordinances of the gospel, as handed down to us from Christ and the apostles, through and by the forefathers of the church; and that Brethren Nead and Kinsey, and all the brethren who write, be cautioned upon this head, and are hereby given to understand that a disregard to this counsel will subject a brother to the counsel of the church.

"5. In reference to prayer-meetings, social meetings, and Bible classes, we would say that we advise the brethren to be very careful in conducting such meetings, when they have been introduced, and to conduct them not after the prevailing custom of the religious world, but in the order that the brethren conduct their meetings for worship; that brethren be cautioned against introducing such meetings where their introduction would cause confusion in the churches, and that elders always be consulted in introducing such meetings."

The author of the aforesaid pamphlet criticises the action of annual meeting pretty severely; he also declares that the petition did not come before the public meeting at all, which is probably true.

Then he refers to the difficulty existing upon the mode of foot-washing.

In the year 1871 they made another effort to control the annual meeting in regard to this question. The article on the minutes of the annual meeting reads as follows:—

"Whereas this annual meeting finds, to its great regret, that the subject of foot-washing, in its single or double mode, as the difference is called, has produced serious difficulties among us, and threatens still greater difficulties in the future questions

relating to this subject having come from different localities in the brotherhood, it has assumed such a degree of importance as to commend it to the serious and prayerful attention of the brotherhood. Under these considerations, with prayerful reflection, the propriety has suggested itself to us of calling the elders of the brotherhood together to consider this matter, as the apostles and elders did to consider the case of circumcision. We have therefore concluded to request all ordained elders of the brotherhood to meet, in the fear of the Lord and under a sense of their responsibility, in solemn assembly, on Whit-Monday, 1872, at the place of our next annual meeting, to dispose of the subject as the peace and prosperity of the fraternity may require. In the meantime no church should be organized under the single mode, neither should any change from the double to the single mode. And in order to obtain all information possible, to present unto the council of elders above alluded to, we appoint the following brethren as a committee to ascertain, as far as possible, which was the first mode practiced by our brethren in America, D. P. Sayler, Jacob Reiner, James Quinter.

The committee discharged their duties, it is presumed, to the best of their ability, and in due time laid the report of their investigations before the council of elders. Annual Meeting was held that year in Wayne County, Ohio, on the farm of Elder Cyrus Hoover. The council was referred to as Episcopal and as an ecumenical council. As it was composed exclusively of ordained elders, and the author of this work not belonging to that class at that time, he was not admitted into the council chamber. Among those who participated in the discussion the following are named: Henry Kurtz, Peter Nead, B. F. Moomaw, D. P. Sayler, H. D. Davey, James Quinter, J. H. Umstad, Jacob K. Reiner, D. B. Sturgis, John Cadwalader. The report of the committee was as follows:—

SAYLER'S REPORT TO THE ELDERS AT ANNUAL MEETING.

Dear Brethren: In compliance with appointment by annual meeting of 1871, Art. 37, to ascertain, as far as possible, what

was the first mode in the observance of the ordinance of feet-washing by the brethren in America, I, being governed or guided in the field of my research by this history: "The first appearing of these people in America was in the fall of the year 1719, when about twenty families landed in Philadelphia, and dispersed themselves, some to Germantown, some to Skippeck, some to Olev, some to Conestoga, and elsewhere. This dispersion incapacitated them to meet for public worship, and therefore they began to grow lukewarm in religion. But in the year 1722 Messrs. Baker, Gomery, Gantz, and Frantz visited these scattered brethren, which was attended with a great revival, insomuch that societies were formed wherever a number of families were in reach of one another."—Benedict's History of the Baptists, page 599. This, being from Morgan Edwards' "History of the Pennsylvania Baptists," is authoritative.

To visit these points, I started on a tour on the 27th of September, 1871, in my private conveyance, taking with me Elder Moses Miller, who kindly consented to go along. I was out 8 days, and traveled upward of 300 miles, traveling as many as 47 miles a day. And, passing from one point to another, we passed through territory not occupied by brethren, and, being strangers, we were obliged to lodge overnight and for dinner in public houses sometimes. Having learned that, although Oley had the second meeting-house built by the brethren in America, yet, by death, removal, and other causes, the church had gone down so that there had been no preaching there for forty years but of late years had been revived through the labors of Elder John Zug, so that it now numbers about sixty members, with David Eshelman elder, I could ascertain nothing, although Elder J. Zug is a living, walking encyclopedia on church matters. We did not visit this church, though we passed through its territory. We also learned that Skippeck was a point within the territory of the Indian Creek church. So we traveled east as far as to the old meeting-house in the Indian Creek church, which is in Montgomery County, and answers the historical Skippeck. We also visited all the oldest members named to us, in order to ascertain all the traditional information we could.

We did not find Samuel Harley, elder of the Indian Creek church, at home, neither A. H. Cassel, they having gone to a love-feast some distance away. This I regretted much, though Brother Cassel's son kindly showed us through his father's library, but, of course, we could ascertain nothing by a personal inspection of manuscript, etc., not knowing where to find them. In order to meet this deficiency I appointed Brother Abraham H. Price, who, in my stead, should have Brother Cassel to search all the written manuscripts in his library to obtain all the written information on the subject, and write the same to me. In compliance with this arrangement Brother Price writes: "November 18, 1871. I have done as you have requested me to do. I asked Brother Cassel whether he had a journal of the ancient church that would show or tell how the German Baptists practiced feet-washing. He said he had. Yes, a journal he has from the Germantown church wherein we can see many things to our satisfaction of the housekeeping of the old brethren in the church. But nothing of feet-washing, whether single or double, nothing in his library. But he has much to tell of what he heard of old Brother Fox and others. They tell him that single mode was the practice of the mother church in Germantown.'

To give Brother Cassel an impartial hearing I insert the following letters from him. He writes voluntarily, October 19, 1865, as follows: "I have read your article on feet-washing (*Gospel Visitor*, Vol. 15, page 112) with a great deal of interest, and cheerfully endorse every word of it, excepting the assertion at the close, that the present order has been the order of the church since her organization in America, I can not endorse, because I know the contrary is the fact. But I am very well satisfied with the order as the church observes it. St. Paul's reasoning in 1 Cor. 12 satisfies my mind against any scruples on the subject. And, although it is an ancient order, as you have traced it eighty-one years back, and might be traced still further, it is, nevertheless, not the ancient, or first order, and can not be traced back to her organization in America. For that the brethren originally did wash and wipe is a fact that admits of no

doubt, and therefore needs no argument to sustain it. But that many branches of the mother church did early deviate from it, is also a fact, and that some did never observe it that way at all, must be likewise admitted, among which is Indian Creek, one of its most early branches, and under the immediate patronage of the mother church at Germantown, did not observe it that way until many years after its organization, where, in compliance to the wishes of some of its members, the attempt was made for once to wash and wipe, but found it so inconvenient that we went back again to our former mode, and never attempted it since. This also proves the assertion of Brother Thurman in regard to Indian Creek having changed the order is entirely groundless."

"From all that I can learn, it appears as if the Prethren were at first somewhat indifferent about the mode, or, rather, as if they had left it optional, while some practiced it in this way, and some that way, even during the lifetime of its founders, and yet were all loving and sociable together as we are yet to this day with those that do still retain the ancient or first order.

"I said the brethren at first appeared somewhat indifferent about the mode of feet-washing. They did so, but justice requires me to say that they did not at all continue so, for A. Mack, Jr., was always inclined to observe it according to the pattern of Christ, and when upon his death-bed, in 1803, he was visited by several of his junior colaborers, whom he admonished very feelingly to continue steadfast in the external forms of our religion, especially in that of feet-washing, for although he bore with the deviation, he for all grieved it on his death-bed. And to use his own words, he feared it was opening a bar in the inclosure for still greater deviations to creep in. They were faithful to his dying injunctions, and to this day observe the old mode of washing and wiping. But, oh, what deviations did they allow to creep in in other respects! I allude to the manners of holding love-feasts, and to their general intercourse with each other, etc. Yours in love, Abraham H. Cassel."

January 8, 1865, he writes again: "In the first place I would inform you yet of what I forgot to mention in the proper place

in my former letter,—that for many years after the organization of our church the brethren had a deal of trouble concerning the time of washing feet, which occasioned two changes already. For, in the beginning of our fraternity, we washed feet after the supper and the breaking of bread was over. After observing it in this way for a while, we began to see a little more, and washed them between the supper and the bread, and that way we continued to do until I. H. Reitz' translation of the New Testament appeared. That and the arguments of a brother that understood the Greek language convinced us of our error. Since then we observe it as we still do, before supper. But concerning the mode, or order, of washing them, I can not find anything more explicit than what I have already stated, namely, that he who washed also wiped, and that A. Mack and the mother church at Germantown never did observe it otherwise, but, as already said, bore with the branches that deviated. Fraternally yours, A. H. Cassel."

In my charge to Brother A. H. Price I requested him to ascertain which were the next oldest churches to Germantown. To this he replies: "The first one was the Coventry church, in Chester County, and the next one was either the Indian Creek or Ephratah, we can not positively tell which. But this we do know, that feet-washing in these was always performed in the double mode." I, however, being guided in my research by the historical direction, and learning from that of the apparent simultaneous organization of churches at the four points named and that neither one is mother or the offspring of the other, but each being an independent organization by the same authority, and having ascertained all about Oley, Skippeck, and Germantown, I turned to Conestoga, which is in charge of Elder Christian Bomberger. Here I found a written record from the date of her organization, by Elder Peter Becker, of her first love-feast, the names of all her ministers, the names and dates of all her baptized. This record I was told is not in A. H. Cassel's library. I report as follows:—

The church at Conestoga was organized by Peter Becker, in 1722, and Conrad Beisel was baptized, and the first love-feast

served by Becker, and, after the meeting, when Brother Becker was leaving the place, he told the brethren that he could not visit them regularly; he put the New Testament into the hand of Beisel, and told him he should do the best he could in church housekeeping. This way of authorizing Beisel to take charge of the church caused much dissatisfaction among the brethren, and to settle this he was elected to the ministry, in 1724, with John Hildebrand, deacon, to serve in the Conestoga church, under Peter Becker, bishop. Beisel, however, caused a schism in the church in reference to the Sabbath, which caused considerable trouble in the church, and, in 1732, it culminated in a separation, six brethren and five sisters adhering to Beisel, and twenty-seven remaining with Becker, all Conestoga members. This Beisel was baptized by Brother Becker, in the Conestoga church, and the same day communed, and was informally authorized to preach, and in 1724 was regularly elected to the ministry, and in December of the same year served his first communion.

Brother Becker was minister in Germantown and Conestoga churches till 1724. During his administration fifty-two were baptized in Conestoga church.

Brother Michael Frantz succeeded Becker. He was bishop thirteen years. He died in 1747. During his administration one hundred and nineteen were baptized.

Brother Michael Pfautz succeeded him, and was her bishop from 1747 to 1769, a period of twenty-two years. He died in the sixtieth year of his age. During his administration one hundred and sixteen were baptized.

Brother Christian Longanaker succeeded him, and served three years, when the church was districted into three, namely, Conestoga, White Oak, and Swatara, Berks County. Jacob Stoll was ordained bishop for Conestoga, Christian Longanacker and Johannas Zug for White Oak, and Martin Gable for Swatara. Jacob Stoll was in charge of the Conestoga church from 1772 to 1822, a period of fifty years. He died in 1822, in the ninetieth year of his age. During his administration two hundred and sixty-three were baptized, and during the three years of Longan-

aker seventy-nine were baptized. (This is the offspring a church must have to entitle her to the appellation of mother. Of these Germantown has none, and hence she is not the mother church.)

In 1815 (Stoll's administration) the Conestoga church elected Abraham Zug and Jacob Pfautz to the ministry at the same time, and in 1823 both were ordained together. Zug died in 1841, and Jacob Pfautz had charge of the church forty-one years, and died in 1864, in the eighty-eighth year of his age. During his administration three hundred and sixty-seven were baptized. In 1830 (Zug and Pfautz' administration) Christian Bomberger was elected to the ministry, and in 1864, the year Pfautz died, Conestoga church was again districted into three, namely, Conestoga, West Conestoga, and Ephratah. C. Bomberger was ordained for Conestoga, in whose charge the church now is, and up to the time of writing, October 3, 1871, of his administration, three hundred and ninety were baptized. In all this carefully-kept record there is not one word written on the mode of feet-washing, and as in Germantown and Indian Creek (the historical Skippeck) churches, we are dependent on tradition alone on the subject.

After having learned that Beisel was baptized by Becker in the Conestoga church, in 1722, and at the same time authorized to preach, and was duly elected to the ministry in 1724, and in December of the same year served the communion in the Conestoga church, thus identifying him with the early history in America, and keeping a written (now printed) record of all that transpired in the church, whether good or bad, I turned my investigation in that direction, seeking written testimony. I made a special personal visit to the nunnery in Franklin County, Pennsylvania, but only learned that a David Landis (not a member, but one who communed with the church) had caused some little trouble among them in urging the single mode, and that in 1826 they had a meeting on the subject in Ephratah, and it was concluded to make no change, as the church had ever observed the double mode, and if that had not been the right way it cer-

tainly would have been revealed to the holy fathers and founders of the church. Elder John Zug having access to a copy of the Ephratah Chronica, I requested him to examine it and ascertain whether anything is written on the mode of feet-washing. He kindly consented to do so. He writes: "I have read the Chronica through, but find nothing by Beisel on the mode of washing feet; but it confirms the Conestoga record, that he, as a minister, served the community for the first time in the Conestoga church in 1724, etc. But on page 216 one George Adam Martin writes and says, 'Although I am separated in time and eternity from their (the Brethren) doctrine and teaching, excepting baptism, Lord's Supper, and feet washing, yet I have great respect before God towards them, especially towards Alexander Mack.' This G. A. Martin was baptized by the brethren in Martin Urner's Coventry church, in 1735. For what cause he afterwards went with Beisel I have not ascertained, but on pages 217, 218 it is written that this G. A. Martin and John Ham came to Ephratah on a visit, and stopped with Father Freedsome (Bissel), when the old father arose and said, 'Come, brethren, take a seat here, and I will wash your feet,' and Brother Nageley wiped them."

This, dear brethren, is the only written testimony I could find on the mode of feet-washing, in all the diligent investigation, and this you will observe was in the double mode, and this I think is conclusive testimony that the single mode was not practiced in the churches when Beisel became a brother, for if it had been, in this act of hospitality the single mode certainly would have been in order.

Failing to obtain written testimony I made diligent search to ascertain all the traditional information I could. To this end the brethren pointed out the oldest living members, but I found none that ever heard tell of any other but the double mode being observed outside of Germantown. Elder John Zug remembers his grandfather well, who was baptized in the Conestoga church, in 1749, and was elder in the White Oak church, as was also his father, yet he never heard them mention the single mode outside of Germantown. My own great-grandfather was baptized in

1752, and migrated with my grandfather to Beaver Dam, Franklin County, Virginia, in 1772, and I communed with my grandfather several times, and had many conversations with him on church matters, and though he told me all about the changes in feet-washing, in reference to the time of washing, he never mentioned any but the double mode being observed.

The Antietam church, Franklin County, Pennsylvania, was formed and organized by emigrant brethren from Coventry, Indian Creek, and Conestoga churches, in the eighteenth century. I requested Elder J. F. Oller to ascertain all the information on the subject he could. He informs me that the brethren made diligent search, but have only traditional testimony. They have a sister ninety-two years old, whose mental faculties are unimpaired. She has a traditional knowledge from old members in her early age. She never knew or heard of any other than the double mode.

Thus, dear brethren, in all my diligent and personal research into the subject throughout different counties in eastern Pennsylvania, personally interviewing members who are far in their fourscore years, whose parents were members in the church, I failed to find even a trace of the single mode ever being observed in the churches outside of Germantown, excepting one time in the Indian Creek church.

Dear brethren, the result of my investigation may be summed up as follows:—

First. Peter Becker (and perhaps others) organized churches at Germantown, Skippeck (Indian Creek territory), Oley, and Conestoga, as near simultaneous as circumstances would admit, and while Germantown was the first, and had the first love-feast, she is, nevertheless, no more entitled to the appellation mother than any of the others. Mother implies offspring, and neither of the first-organized churches are her offspring, but all were organized by the same authority. And while the term is offensive, and belongs to the Papacy, let it be forever dropped.

Second. Tradition says the church at Germantown always observed feet-washing in the single mode; even so it says that all

the other churches observed it in the double mode. And it is certain that none observed it in any other mode since the change as to time was made, excepting the one time in the Indian Creek church, which A. H. Cassel says was done at the request of some of her members. But members who lived at that time, and are yet living, told me that it was done at the unceasing importunity of John Price, of Fitzwater, who preached at Germantown, and say but for him the members would never have thought of such a thing.

Third. Great stress is laid on the reported dying regrets and injunction of Brother Mack by the advocates of the single mode as given in A. H. Cassel's letter above, but as such regrets as reported are so unbecoming a great and good man, and a leader of a religious association, and are so clearly anti-apostolic, that, if true, I wish the mantle of charity had been thrown over his apparent weakness. St. Paul's dying words to Timothy were not, Don't do as I did. And I am very slow to believe what is reported as Brother Mack's dying regrets by his friends to sustain a doubtful favoritism. But if it is positively true that he had regrets, I think I see a different cause for it than bearing with the double mode. As seen above, Beisel caused a division in the church, and it was a long time before the brethren ceased to mix with them, and partake with them in their religious services. Brother Mack once left his charge, and dwelt with Beisel one year at Ephratah, and only left it when he became convinced that it would fall through. And Sister Saur time and again would leave her husband and home in Germantown, and seclude herself in Beisel's nunnery at Ephratah. So, if anything caused Brother Mack any regrets on his death-bed, I am much inclined to believe such a mixing in with a cut-off faction was the principal cause.

Fourth. Brethren from seventy to eighty years old told me they heard old brethren say that the church was the body of Christ, and that in her the ordinance of feet-washing must be observed by her members, where there is with God neither male nor female, bond nor free, but are all one in Christ, and while the

church is the body of Christ and we members in the body, none dare to assume the position of Christ.

All is humbly submitted by

D. P. SAYLER.

The following resolution contains the decision of the meeting upon the subject:—

“Make no change whatever in the mode and practice of feet-washing, and stop the further agitation of the subject.”

This decision should have satisfied the most pertinacious defender of the double mode. We can not refrain from drawing comparisons between the advocates of this double mode of feet-washing with the course pursued by the advocates of American slavery. That was exactly what the slaveholders requested of the National Congress: That the agitation of the subject of slavery, especially on the anti side, should be prevented by law. It does not seem possible that the motives could have been the same, nevertheless the process certainly was very similar, and so, too, were the results. And so it always will be, for it is decreed by the inevitable of cause and effect. No good cause will require the suppression of discussion, and an evil cause will be advocated by the very attempt to prevent a thorough investigation of all there is of it and in it and about it. It is like hiding straw from an ox,—the bars that separate the animal from the feed will incite the appetite, and infatuate the desire to obtain that which otherwise he would trample under his feet. Bryant says truly:—

“Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among her worshippers.”

In the case of slavery the effort to suppress the agitation of the subject gave stimulus to the anti-slavery side of the subject, and so it occurred in the discussion of the matter under consideration, for at that very time the double mode received its death stroke from the hands of its own friends, and at this time there is scarcely a single congregation in the German Baptist Church

that practices the double mode, and the single mode is universally observed in the Brethren Church. Hence the Old German Baptists are the exclusive custodians of the double mode.

The reader must not conclude, however, that the members of the German Baptist Church, who now compose the Old German Baptist Church, were the only advocates of the double mode. The great division of the fraternity was not always on the line of principle. A very large percentage of preference and prejudice and feeling entered into the cause of the separation. It is remarkable how easily these people could become reconciled to each other after the division had taken form. Shortly beforehand it was declared by prominent men on both sides that "two can not walk together unless they be agreed," implying that people could not dwell together in peace in the same church unless they agreed upon all questions of theology. The champion of the double mode, for example, became one of the most inveterate persecutors of the Old German Baptists, but immediately after the division he meekly submitted to the change in the practice of the ordinance.

The advocates of the double mode claimed that they had the prestige of annual meeting decisions, and they were determined to make the most of it. This was true at least up to 1876. The decision of 1876 states that the so-called double mode of feet-washing is the recognized mode of the general brotherhood; therefore, the annual meeting can not grant the liberty prayed for, and no church can change from the double to the single mode under authority of annual meeting. But they forgot that what man does man can undo, and that annual meeting was a fallible institution, made up of fallible men, and consequently subject to changes. Of this fact they were reassured by the action of the conference of 1877, which decided that those churches which stood to observe the single mode, we will bear with if it can be done unanimously, without causing trouble or offense in the church. The advocates of the double mode recognized this relaxation, for they say, "Here we notice that liberty was granted by annual meeting to practice the single mode, and

though a caution was given not to urge a change, the caution was not regarded as the door was now opened." In the year 1879 they appointed five brethren to correspond with leading elders and members of other states for the purpose of obtaining their views as to what course to pursue.

The sentiment of many of the letters received by this committee was to the effect that the church was "shaking hands with the world," and that "we can not expect anything from annual meeting."

On November 25, nearly all the elders of the Miami Valley met in council in the Salem church to read and consider the letters reported by the committee. This consultation resulted in what is known as the Miami Valley petition of 1880, which is as follows:—

MIAMI VALLEY ELDERS' PETITION.

"Dear Brethren: We do hereby most earnestly petition the annual meeting, through the district meeting, to consider the present condition of the church in her confused and divided state, and to make an effort by which may be removed the fast element among us, which is the cause of the troubles and divisions in the church.

"Now, as all former efforts have failed—in sending query after query to the annual meeting, the exercising of patience and forbearance from time to time, all of which have accomplished but little, the so-called fast element gaining ground year after year, and one innovation after another being introduced among us, which, if suffered to continue, will lead the church off into pride and the popular customs of the world and the other denominations—we think we feel the propriety of a renewed effort on our part to accomplish the object of this petition.

"We, in southern Ohio, have of late years felt and observed the element more than ever, and in serious meditation have we felt the weight of Paul's language in 1 Cor. 1:10, and in 1 Peter 5:12. We, as elders of the church, over which the Holy Ghost we trust has made us overseers, do feel that duty demands of us

to make this effort, that we may have order, peace, and union again restored among us. We offer the following as the remedy, in our wisdom and judgment, whereby a union can be affected, namely, to hold and maintain the ancient and apostolic order of the church in her humility, simplicity, and non-conformity to the world, and we feel that we can no longer suffer or tolerate those innovations in the church of Christ. The causes of the trouble must be removed before peace and union can be restored; and among some of these causes are the high schools among us, popular Sunday-schools, with their conventions and celebrations, long, protracted meetings, and the way they are generally conducted, by singing revival hymns and giving invitations to rise or come forward, a salaried ministry, and the single mode of feet-washing.

"Now the things here named we do not regard as being in harmony with the spirit of the gospel, neither are they in harmony with the ancient and apostolic order of our church; and when we speak of the ancient order of our church, we have reference also to non-conformity to the world, not only in dress, but in the building and fancy painting of our houses, barns, etc., after the customs of the world, the gaudy and costly finish put on them, and fine furniture, etc., to set off our rooms and parlors, after the fashions of the world, together with fine and costly carriages, etc. In these things we confess that southern Ohio has gone too far out of the way, and we hope will be willing to reform and make any sacrifice for Jesus' sake.

"I. With regard to high schools among us, we fear they will greatly operate against the simplicity of the gospel of Christ, as well as create or cultivate the desire for an educated ministry, which is not in harmony with the teachings of Christ and the apostles, nor with the ancient views of the church. Paul says, 'Knowledge puffeth up, but charity edifieth.' 1 Cor. 8:1. 'Mind not high things, but condescend to men of low estate.' Again, 'Be not wise in your own conceits.' Rom. 12:16. The views of our old brethren were in perfect harmony with the gospel as regards this matter, as will be seen by reference to the following queries and decisions:—

"Annual meeting of 1831, Article 1, 'Whether it was considered advisable for a member to have his son educated at a college? Considered not advisable, inasmuch as experience has taught that such very seldom will come back afterward to the humble ways of the Lord.'

"Annual meeting of 1852, Article 22, 'How is it considered by the brethren, if brethren aid and assist in building great houses for high schools, and send their children to the same? Considered the brethren should be very cautious, and not mind high things, but condescend to men of low estate.' Rom. 12:16.

"Annual meeting of 1853, Article 28, 'Is it right for a brother to go to college or teach the same? Considered, that we deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience of the gospel.' And in 1857, when the subject again came up, the answer of the annual meeting is definitely given thus, '*It is conforming to the world.* Knowledge puffeth up, but charity edifieth.'

"Thus we see that high schools were not permitted to come into the church for at least twenty-seven years after they were first urged.

"2. Sabbath-schools we consider to be more of human origin than by command of Christ or His apostles, and hence are more of a worldly custom than of gospel principle and authority, and are not in harmony with the apostolic order of the church, the principles of the gospel, and were never sanctioned by the annual meeting in the way many are and will be conducted. Paul says, 'Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.' Eph. 6:4. This command is given to *parents*, and not to others.

"3. Protracted or revival meetings, in the way they are generally conducted, are, we claim, not in harmony with the old order and the apostolic rules of the church. 'And Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.' Acts 17:2. Again, 'And he reasoned in the synagogue every Sabbath,' etc. Again, 'And when

the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.' Acts 13:42. 'And the next Sabbath day came almost the whole city together to hear the Word of God.' Verse 44.

"4. A salaried or paid ministry is also against the apostolic order. Hear Paul on this subject: 'I have coveted no man's silver or gold or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me.' Acts 20:34. 'What is my reward, then? Verily, that when I preach the gospel I may make the gospel without charge, that I abuse not my power in the gospel.' 1 Cor. 9:18. Again, 'Neither did we eat any man's bread for naught, but wrought with labor and travail night and day, that we might not be chargeable to any of you.' 2 Thess. 3:8. And when Christ sent out His disciples He forbade them the carrying or providing of gold or silver in their purses. These were to constitute *no part* of the considerations of the labor before them.

"5. And with regard to the subject of feet washing, what method had we best adopt to provide against the troubles growing out of having different modes of performing the ordinance among us? We hereby recommend and pray that the decision of 1872 be re-adopted by this meeting. The subject was brought before the elders of that annual meeting; a committee had been appointed and a careful investigation made for a final decision of the matter, and after this special investigation and a thorough examination of this matter, the annual meeting decided to 'make no change whatever in the mode and practice of feet-washing, and stop the further agitation of the subject.' And in 1876, when it again came up, it was decided that 'no church can change from the double to the single mode on the authority of annual meeting.'

"Now, the decision of 1872 should, we think, have forever settled the feet-washing question, and to this we desire to hold as the order of the church, unless we can be convinced that the double mode is wrong, or that Christ will be pleased with different modes or practices of worship in His church. All do admit that the command is fulfilled by the ancient or general order, and why

not abide by it? Why should we have such troubles in these last days with an ordinance that has so long stood under the blessings of God while the church prospered?

"Dear brethren, in order to have permanent peace and union restored—which we hope all are praying for—we will have to deny ourselves of the recent inventions among us, and fall back and unite upon the principles of the gospel and the ancient principles and apostolic order of the church. Upon this we were all once united and satisfied, until the innovations herein alluded to crept in among us, which are now disturbing our peace. Can we not, dear brethren, all acknowledge that we were not watchful and guarded enough in suffering these things to come into the church, and repent for our want of faithfulness? Forbearance, we think, is the door through which these things came into the church, one after another, and now, it seems, there is no door to be found by which to get them out again.

"Do not, dear brethren, find fault with us, and conclude we are taking too much upon us. We have with sorrowful hearts looked upon the very fast drift and movement of things in the church, and as all efforts to exterminate from the church the things which mar our peace have thus far failed, we saw no better source than the one presented. Our plain decisions have been disrespected and overruled, and if this state of things shall continue to exist, we will lose all our power in the controlling of the church. We, for the present, can see no better plan by which to restore brotherly harmony and peace than to direct our efforts to the causes from whence the disunion arises.

"Now we pray, dear brethren, that this may receive your prayerful and serious consideration, and our wish and desires are that it may pass the annual meeting without any compromise.

"Conrad Brumbaugh, Samuel Garver, Jacob Miller, David Murry, George V. Siller, Emanuel Miller, Joseph Arnold, Emanuel Hoover, Abraham Flory, David Brumbaugh, William Cassel, Samuel Murry, Nathan Haywood, Jesse Royer."

This petition was signed by a number of elders from various parts of the brotherhood. It was also presented to the district

meeting of the southern district of Ohio, and the district meeting consented to send it to the annual meeting, although not unanimously.

The standing committee of the annual meeting of 1880 formed a condensed substitute for the petition, which, says the "Reasons," though it made a plausible appearance to restrict certain things, it still retained in the church about all that the petition wished to have done away, and consequently the answer did not give satisfaction.

This Substitute and Resolutions and Answer are as follows:—

"WHEREAS, Our beloved fraternity has been considerably disturbed by brethren holding extreme views, some being disposed to enforce more rigorously the order of the church in regard to non-conformity to the world in giving form to our costume, than has commonly been done by our ancient brethren; while some, on the other extreme, would abandon the principle of non-conformity so far as that principle has anything to do with giving form to our costume; and,

"WHEREAS, The principle of non-conformity in giving form to our costume, as well as in everything else, has been a peculiar characteristic of our fraternity, and is so stated in our written history, and has had its influence with our non-swearing and non-combatant and our general principles identifying our fraternity with the primitive and apostolic church in preserving us from the extravagant expenditures which both the religious and secular world have fallen into and in obtaining for us as a body the character of simplicity, honesty, purity, and uprightness, in the world; and,

"WHEREAS, It is thought by many, and even so declared, that as a body we are opposed to all improvement and progress; and,

"WHEREAS, Contention and strife in the church are great obstacles in the way of both its holiness and its usefulness; therefore,

"*Resolved*, First, that we will labor in the spirit of the gospel and in brotherly love to maintain the principle of non-conformity in giving form to our costume, and in every way that the recognized peculiarities of our fraternity require.

“Resolved, Secondly, that while we declare ourselves conservative in maintaining unchanged what may justly be considered the principles and peculiarities of our fraternity, we also believe in the propriety and necessity of so adapting our labor and our principles to the religious wants of the world as will render our labor and principles most efficient in promoting the reformation of the world, the edification of the church, and the glory of God. Hence, while we are conservative, we are also progressive.

“Resolved, Thirdly, that brethren teaching, through the press or ministry, or in any way, sentiments conflicting with the recognized principles and peculiarities of our fraternity, shall be considered offenders, and be dealt with as such. And to specify more particularly the subjects named in the petition, we offer the following as an answer:—

“1. Inasmuch as there exists a widespread fear among us that the brethren’s high schools are likely to operate against the simplicity of the gospel of Christ, as also likely to cultivate the desire for an exclusively educated ministry, to guard, therefore, these schools from producing these effects, we think the principals of these schools should meet and adopt rules that will prevent such tendency, and said rules be in harmony with the principles of annual meeting.

“2. Sabbath-schools, when held in the spirit of the gospel, may be made a means of bringing up our children in the ‘nurture and admonition of the Lord,’ but should have no picnics and celebrations or any vain things of the popular Sabbath-schools of the day connected with them.

“3. All meetings for worship should be held as our stated or regular meetings are held, and we be cautious not to use such means as are calculated to get persons into the church without a gospel conversion,—such as over-persuasion or excitement, simply to get them into the church,—but use the gospel means to get them to turn away from sin.

“4. In regard to a paid ministry, we believe that it is not right in the sense for brethren to go and labor for churches in the hope of receiving money for services, and the offer of money as an

inducement to brethren to preach, but to poor ministers who are faithful both in the doctrine and practice of the church, we would encourage giving towards their necessity, as also defraying the expenses of traveling in attending to church interests.

"5. Inasmuch as our old fathers have always admitted the validity of the two modes of feet-washing, and as much as we desire a more perfect union in this matter, we can not condemn either mode as being invalid. And, inasmuch as former decisions have failed to settle this question to the satisfaction of all, we advise more forbearance and liberty to the conscience of our brethren in this matter, because both have been practiced among us, and the best way to stop the agitation of this question is to allow the same liberty of conscience for our brethren that we ask for ourselves. But this shall not be construed to annul the present decision and advice of annual meeting."

The statement that the church was "progressive as well as conservative" gave offense to the old-order brethren, although they acknowledged the truthfulness of the statement. They also objected to the decision in Article 5, that the best way to stop the agitation of the subject of different modes of feet-washing is to "allow the same liberty of conscience for our brethren that we ask for ourselves." As a matter of fact, the old-order brethren were disposed not to be suited with anything short of the entire elimination of all innovations to church observances of the order for fifty years preceding 1876, and discovering that to be impossible, they concluded that the only certain way of becoming liberated from the fast element was to withdraw from it. If they could not expel the progressive element from the church, they could withdraw or secede from the church, and thus become liberated from the responsibility of tolerating the evil. Accordingly, another caucus was held on November 9, 1880, at which a special meeting was appointed to be held at the Wolf Creek church, Montgomery County, December 8, 1880. To this meeting all the faithful and steadfast brethren—in the ministry and at the visit—who were in favor of the ancient and apostolic order of the church, as set forth in said petition, were most

heartily invited. The meeting was advertised; railroad privileges were secured, of which announcement was made in the *Indicator*. This announcement was signed by Elders Abraham Flory, Samuel Garber, David Murry, Samuel Mohler, William Cassel, G. V. Siler, Samuel Murry, and Emanuel Hoover. And all the "Brethren papers were requested to please copy."

We have two reports of the meeting, but as neither attempts to give anything more than simply the business transaction, we prefer to make use of the authorized minutes as published in the "Reasons," which are as follows:—

MINUTES OF THE MIAMI VALLEY COUNCIL.

"At the special or great council meeting held with the brethren of the Wolf Creek church on the 8th, 9th, and 10th of December, 1880, brethren from the various states being assembled, the following resolutions with regard to the subject of feet-washing, after the evils of the present manner of observing it were fully considered, was proposed and passed the meeting unanimously:—

"*Resolved*, That with regard to the mode of feet-washing, we ask the annual meeting of 1881 to readopt the decision of 1872, and repeal all decisions made since then that do in anywise favor or encourage the single mode. This resolution to be sent to the annual meeting of 1881 for confirmation.

"The question was asked the meeting, whether brethren had the right to petition the annual meeting, and to sign the same. Answered, that they had the right to do so and sign it, of course.

"*Question 2.* Asked if the committee of last year authorized any brethren to go abroad out of their own territory to ordain two brethren. The brethren present of the last standing committee said they gave no such privilege.

"*Question 3.* Is such a course legal? Answered, that adjoining elders should be consulted in all such cases, and that if such work was done, it was illegal, and the elders are not bound to recognize it.

"A decision of southern Illinois was read on the same subject, which gives it as wrong to do so. It was, therefore, decided that,

“WHEREAS, Offense has been given to churches by elders going from home and ordaining brethren without consulting the elders of the adjoining churches in which the ordination is made, and contrary to the general order of the brethren; therefore,

“*Resolved*, That all elders be admonished not to do as above stated until next annual meeting, when the duties of elders in regard to this work will be more definitely defined.

“A supplement to the Miami Valley Petition was read, but it was concluded to consider the petition first.

“Commencing at the petition, the subject of high schools was first read. It was found that one great objection to these schools was that some have assumed the authority to call them and advertise them as the ‘Brethren’s School,’ when the annual meeting never gave them such authority.

“*Query 1.* With regard to high schools among us, we fear they will operate greatly against the simplicity of the gospel of Christ, as well as create or cultivate the desire for an educated ministry, which is not in harmony with the teachings of Christ and the apostles, nor with the ancient views of the church. Paul says, ‘Knowledge puffeth up, but charity edifieth.’ 1 Cor. 8: 1. ‘Mind not high things, but condescend to men of low estate.’ 1 Cor. 1. Again, ‘Be not wise in your own conceits.’ Rom. 12: 16. The views of our old brethren were in perfect harmony with the gospel as regards this matter, as will be seen by references to the following queries and decisions:—

“Annual meeting of 1831, Article 1, ‘Whether it was considered advisable for a member to have his son educated in a college. Considered not advisable, inasmuch as experience has taught that such very seldom come back afterward to the humble ways of the Lord.’

“Annual meeting of 1852, Article 12, ‘How is it considered by the brethren if brethren aid and assist in building great houses for high schools, and then send their children to same? Considered that brethren should be very cautious, and not mind high things, but condescend to men of low estate.’ Rom. 12: 16.

“Annual meeting of 1853, Article 28, ‘Is it right for a brother

to go to college or teach the same? Considered that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience to the gospel.' And, in 1857, when the subject again came up, the answer of the annual meeting is definitely given thus: '*It is conforming to the world.* Knowledge puffeth up, but charity edifieth.'

"Thus we see that high schools were not permitted to come into the church for at least twenty-seven years after they were first urged; therefore,

"*Resolved*, That this meeting petition the annual meeting of 1881 to readopt the answer to Query 28 of 1853, with the following amendment: '*It is conforming to the world*, and repeal all the decisions that have been made that favor the high schools conducted amongst us by the brethren.'

"The above passed the meeting almost unanimously.

"*Query 2.* Sabbath-schools we consider to be more of human origin than by command of Christ or His apostles, and hence are more of a worldly custom than of gospel principle and authority; are not in harmony with the apostolic order of the church, the principles of the gospel, and were never sanctioned by the annual meeting in the way many are and will be conducted. Paul says, 'Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.' Eph. 6:4. This command is given to parents, and not to others; therefore,

"*Resolved*, That we petition our next annual meeting to withdraw the right of holding Sunday-schools in the brotherhood.

"Passed nearly unanimously.

"*Query 3.* Protracted and revival meetings, in the way they are generally conducted, are, we claim, not in harmony with the old order and apostolic rules of the church. 'And Paul, as *his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.' Acts 17:2. Again, 'And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them *the next*

Sabbath. Acts 13:4. 'And the *next Sabbath day* came almost the whole city together to hear the Word of God.' Verse 44.

"*Resolved*, That this meeting petition annual meeting to revise the answer of Article 3 of the petition, so as to read, 'And we be not allowed,' to use instead of the words 'be cautious.'

"Passed unanimously.

"The answer as revised will read thus: 'All meetings for worship should be held as our stated or regular meetings are held, and we be not allowed to use such means as are calculated to get persons into the church without gospel conversion,—such as over-persuasion, or excitement, simply to get them into the church,—but use gospel means to get them to turn away from sin.'

"*Query 4.* A salaried or paid ministry is also against apostolic order. Hear Paul on this subject: 'I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me.' Acts 13:34. 'What is my reward, then? *Verily*, that when I preach the gospel, I may make the gospel without charge, that I abuse not my power in the gospel.' 1 Cor. 9:18. Again, 'Neither did we eat any man's bread for naught, but wrought with labor and travail night and day, that we might not be chargeable to any of you.' 2 Thess. 3:8. And when Christ sent out His disciples, He forbade them the carrying or providing of gold or silver in their purses; these were to constitute *no part* of the considerations of the labors before them.

"*Resolved*, That this meeting urge the elders of our fraternity to carry out the decision as given by last annual meeting, which is as follows:—

"'In regard to a paid ministry, we believe it is not right in the sense for brethren to go and labor for churches in the hope of receiving money for services, and the offer of money as an inducement to brethren to preach, but to poor ministers who are faithful in the doctrine and practice of the church, we would encourage giving toward their necessities, as also of defraying their expenses of traveling in attending to church interests.'

"The above being disposed of, the condition of many of the

members in parts of the brotherhood was considered; and it was further

Resolved, That by the general voice of this meeting, we advise our brotherhood to bear with all our brethren and sisters in the several localities, who have been threatened by a majority, who perhaps have limited their time—members who seem to want to abide by the general order and petition, and against whom there is no individual charge existing. The united voice of this meeting is to bear with all such until the annual meeting shall consider the business of this meeting. And we further advise that all those who have been expelled for holding the sentiments in the Miami Valley Petition shall be held as members of the church, and that they shall not be held to acknowledge for simply holding those views.

Query. With regard to the present missionary plan, with its board of directors, etc., we are not in full harmony with, and do, therefore, offer the following:—

“That we ask the annual meeting of 1881 to recall said decision of last year, in which we fear a paid ministry is encouraged, and urge it earnestly upon the brotherhood to be more actively engaged in spreading the truth among us, and to all as much as can be done, but in a more simple manner, after the pattern and advice of the church, as given us heretofore.

“Decided by this special council that this paper shall be first presented to the district meeting.

“The conduct of the brethren generally, and the spirit of humility and Christian courtesy manifested during the time of this meeting, was commendable, and had, we trust, its good effects. The special call for this meeting was by many thought to have been quite needful, and it is hoped that its salutary effects would be felt and appreciated by all.

“By order of the meeting.

SAMUEL KINSEY.”

It will be observed from the proceedings above given that hope had not been entirely abandoned of controlling general conference, as all the resolutions passed were directed to the annual meeting of 1881, and accordingly the proceedings of the meeting,

with their petitions and resolutions, were presented to annual meeting of 1881, which was held at Ashland, Ohio, that year. And the "Reasons" again claim that their paper did not come before the open council, but was taken in charge by the standing committee, and abridged and condensed into a compromised paper, which passed the general council, and is as follows:—

"Accordingly, this petition was handed to the standing committee. But now these same annual meeting brethren, who, on December 8, helped and said it should go, began to draw back, saying that it did not come there legally, and would likely be objected to. So it was not permitted to come before the general council for consideration in the way it was agreed upon by these leading brethren, but was declared illegal. None of the leading brethren who helped to send the petition up again did defend it before the meeting save one. And not only was this petition rejected as illegal, but the following was passed against it at the same meeting. Article 22, *Resolved*, That the decision in regard to what is called the Miami Elders' Petition is as near right as any that can be reached upon the questions embodied in said petition, and the prosperity of the brotherhood demands that said decision of annual meeting of 1880 remain unchanged.' "

In the spring of 1880 the Dry Creek church, Iowa, had presented a petition similar to the one from the Miami Valley, which had passed the district meeting of middle Iowa, and was sent to annual meeting, but got not farther than into the standing committee. Rejecting the Miami Valley Petition, and ignoring the Iowa paper, and then passing the above resolution destroyed all hope, and confirmed the old-order brethren in their opinion that "nothing could ever be expected from the annual meeting that would do away with the innovations which caused the trouble and threatened division;" and to use and to quote from "Reasons:" "Here laid the cause which was now fully ripe for a movement to afford relief. Here many of the fathers and members over a great portion of the brotherhood, who felt to hold on to the form of practice and usages of the church, were not only disappointed, but greatly discouraged, and regarded it as a waste of time to go to annual meeting again."

Accordingly, notice was given through the *Vindicator* that a meeting would be held in the Ludlow and Painter Creek church, Darke County, Ohio, August 24, 1881. The object of the meeting was stated to be "that all the faithful part of the church may consult for the preservation of a unanimity of sentiment in faith and practice, and the purity of the church." This meeting was said to have been largely attended. After rehearsal of grievances and the hopelessness and fruitlessness of their efforts to accomplish any good through the annual meeting, they finally passed the following resolutions:—

"Be it therefore, *Resolved*, That we will more strictly adhere to the self-denying principles of the gospel, as practiced by our ancient brethren and as set forth in our petition of 1880, to which we wish to hold. With this amendment as the petition mentions popular Sunday-schools, and revival meetings the way they are generally conducted; to be more clearly understood, we say that we feel to suffer none in the brethren's church, and then we will be sure to have no trouble with them. No Sunday-schools, no high schools, no revival meetings, no paid ministry, no missionary plans or mission boards, as now granted by annual meeting. No money soliciting, or begging to carry out such plans. No single mode of feet-washing, no musical instruments, as pianos, melodeons, and organs, etc. No unlawful interest to oppress the poor.

"*Resolved*, further, That we fully adhere to primitive Christianity as taught by Christ and His apostles, in all His commandments and precepts, as practiced by our forefathers. (The first above-named things we do not understand as belonging to primitive Christianity as taught by Christ and His apostles.) And that we strictly adhere to a plain and decent uniformity of dress, as soldiers of King Immanuel. That the brethren wear a plain, round-breasted coat, with standing collar, hat, overcoat, and everything else to correspond. A plain way of wearing the hair and beard, no fashionable mustaches, and no roached or shingled hair. The sisters also to wear a plain, modest dress and bonnet, also a plain white cap in time of worship or on going abroad.

In short, that the brethren and sisters let their light shine as a light on a candlestick, and not part or wholly under the bushel, but to show to the world that we try to possess what we profess. And above all, that brethren and sisters be more upon their guard, and more reserved in their conversations, as that 'unruly tongue is doing much mischief among us.'"

The same meeting also decided upon the following course of procedure:—

"Now, after this resolution is accepted, we advise that all our members be counseled in every church in the valley, and in all other districts in our brotherhood that unite with us. Do the same to get the minds of the members. And we advise that two faithful and impartial elders be present at those councils, as we want nothing but honesty and fairness. But first, before any council is gone into, the members should be well instructed and enlightened in every point, showing no partiality nor forbidding brethren to give their opinion in love on both sides. After the members are well enlightened, let each member express his own mind, that a fair decision may be made, so we can learn how many will stand united to the ancient order of our church. And if some should ask time to consider, let it be granted them. To such the door of the church is open. But such as will express themselves not willing to stand united with the ancient order of our church, we could not help them, and if they would afterwards change their minds and wish to unite with us, they will then have to enter legally, according to order, the door of the church to be opened for them also. But such as will not stand united with us in the apostolic order of our church would then have to be dis-fellowshipped from the old brethren's church."

Signed in behalf of the meeting by the following elders:—

Abraham Flory, Samuel Garber, Jacob Miller, Nathan Haywood, David Murray, Conrad Brumbaugh, Emanuel Hoover, William Cassel, George V. Siler, Joseph Arnold, Emanuel Miller, Jacob Metzger, David Wise, Samuel Musselman, and Stephen Metzger.

It may be said that now the die was cast, in which a new organization would be moulded.

Had these good people realized the sad consequences of their action, we doubt whether even their zeal for the perpetuation of the landmarks could have inspired them to inaugurate their plans. Presumably they thought they might proceed peaceably and unmolested in opposing innovations in the brotherhood. They had decided for themselves to resort to no coercive measures, and had expected similar leniency from their conservative brethren, but in that they were disappointed, for "the same evening after the resolutions were adopted, plans were already talked of by their opponents by which they might be defeated. And in a few days after active operations were commenced, by ordering visits to be made to members, and the appointment of council meetings. Young elders sent visits to and arraigned old bishops who had had charge of congregations for a score of years, and in many cases obtained judgment against them, casting them out of the church. In these actions they claimed and quoted in their behalf the words of Christ: 'Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil.'

"There were a number of annual meeting leaders who went from church to church, conducting expelling meetings, until hundreds of old and faithful members, deacons, ministers, and elders had been excommunicated. In some churches perhaps only six or seven members stood by the order, but the number soon increased to thirty or forty; in other churches sixty or seventy went with the old order, but soon increased to double the number. Many were intimidated by fear of expulsion, but constantly-increasing numbers had a tendency to allay such fears."

On September 2 a council was held in the same church in which the resolutions originated. In this church the elder, two ministers, three deacons, and a number of members had already been expelled for working for the maintenance of the ancient usages of the church, as set forth in the resolutions.

It is claimed by them that advantage was taken of them in getting up the meeting and attempting to intimidate some of the members. Ministers and old faithful elders were forbidden to

preach and worship in the church-houses which they had helped to build.

In places where the old-order element held the keys and the church officials, new locks were put on the doors by the conservative party. The old brethren proposed to open the houses and use them alternately, or to divide amicably, to neither of which the conservative party would consent. They carried their opposition so far as to announce that the old-order ministers would subject themselves to a fine of \$500, by solemnizing marriages, so the "Reasons" claims. I received similar notice by church officials, while residing at Ashland, Ohio. In order to settle the question of privileges, the judge visited my office, and assured me I could proceed with all my official duties as before. The old-order brethren took the same course, and received the same information. Upon this action they quote the language of Paul to Timothy: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, . . . forbidding to marry."

The "Reasons" also claims that many things were said at those expelling councils to break down their reform work. It was even intimated that some of those who had been expelled might be put under the ban. It was also predicted that the reform work would soon come to naught, as all former factions which had been expelled or left the annual meeting party had done. At some places the resolutions were loudly denounced as being very bad, and at one council meeting they were ruled out by the elder in charge, although the issue was whether to stand by the resolution or remain with the general brotherhood. I quote again from the "Reasons," on page 42: "The severing of churches in such a rash manner, locking their meeting-houses, and grasping all the church property, expelling of elders and ministers and some of the most faithful members, commenced in a few days after the meeting of August 24, and in about six weeks, twelve or fifteen churches in the Miami Valley had been visited. In the meantime the same work had been carried on in Indiana, Pennsylvania, and Maryland. In this time hundreds had been expelled,

and most of the church property had been taken, and the doors locked against the old-order brethren, who made no resistance, but endeavored to bear it with patience."

It is but just to say that some who took an active part in expelling the old fathers and mothers in Israel for standing by the usages of the church as set forth in the resolutions, had themselves signed the petition, but afterwards changed their course, and took a conspicuous part in endeavoring to put down the very things they had helped to bring about.

After the expelling work and locking of church-houses had been well accomplished, it occurred to some of the leaders that their work should be ratified by annual meeting. Accordingly, at the conference of 1882, the following petition was presented:—

"WHEREAS, Certain elders and others became aggrieved at our annual meeting in her manner of doing business, and also at some of her decisions, and hence have framed certain resolutions in which are set forth the cause of their aggrievances; and on the 24th of August, 1881, they met together from different states, in the Ludlow and Painter Creek church, Darke County, Ohio, where those resolutions were read, and some remarks made upon their merits, and after an explanation by their foreman, when he said 'that all who vote for these resolutions separate themselves from the general brotherhood and its annual meeting,' they then took a rising vote to ascertain who were willing to accept their resolutions, thereby causing a division in the brotherhood, and especially in southern Ohio, hence bringing about a necessity for the elders and officers of the church, who were still willing to stand by the general order and usages of our annual meeting, to bring the matter before their local churches, where all that have gone with the resolutions were excommunicated from the church; therefore,

"*Resolved*, That we ask annual meeting, through district meeting, to endorse the action of the churches in southern Ohio and elsewhere, in regard to those who have gone with the resolutions, and also to enter the same upon the minutes. Answer: This annual meeting does endorse the action of the churches which

expelled the members who accepted the resolutions referred to above."

This action the "Reasons" claims was taken without inquiry or explanation, and that the one who had been instrumental in bringing about the division was the first one to move to pass it, and argues that it would have been more intelligent if the matter had been brought to light before the vote was taken, as but few persons in the conference understood the causes of the expulsions or the manner in which they were brought about.

However, all the expulsions and closing of churches did not stop the work nor dampen the zeal of the old brethren. Other denominations offered the use of their churches. Private houses, barns, and schoolhouses were freely opened to them, and in fields and groves large congregations would gather to listen to the Word spoken by those who had been deprived of the use of their own houses of worship. And so the good work went on, and in a short time hundreds came over from the conservative party. Some who had assisted in the expelling saw their mistake, asked pardon, and joined in with the old-order brethren.

On November 25, 1881, a meeting was held in the barn of Abraham Landis, in the Salem church, Montgomery County, Ohio, for the purpose of further organization. At this meeting it was decided that the name of the new organization should be the Old German Baptist Brethren. The reasons given for the using of the word "old" was to distinguish them from the new, or those who introduced new measures into the body. Arrangements were also made for holding a yearly meeting on Pentecost, 1882, and Brookville, Ohio, was selected as the place. Evangelists were also selected to help those who had been oppressed, and had sent their appeals to the valley for assistance.

The Old German Baptist Church was now fully established and ready for harmonious and active operation. At their conference of 1882, congregations were represented from nine different states. The meeting was largely attended from different parts of the brotherhood. The business was transacted harmoniously, and in the same simple manner in which similar meet-

ings were conducted in days of yore. Elder Jacob Metzger was moderator; Aaron Frantz, reading clerk; and Samuel Kinsey, writing clerk.

The following is a list of the names of the first standing committee:—

Jacob Metzger, of Indiana; John Harshey, of Missouri; Abraham Flory, of Ohio; G. V. Siler, of Ohio; Isaac Pfautz, of Maryland; Jacob Root, of Illinois; Jacob Flora, of Indiana; C. Flory, of Kansas; Joseph Cripe, of Illinois; Aaron Frantz, of Ohio; A. H. Senseney, of Maryland; Samuel Kinsey, of Ohio; and Daniel Holsinger, of Iowa.

The old system of sub-committees was agreed upon, and practiced in the first conference. No new subjects were introduced, and no new decisions made at this first session.

The constant increase of the church by accessions from the main body made it necessary for them to build a number of new churches, especially in Ohio. In the fall of 1882 a house was built in the Grove church, Miami County, Ohio. The lot donated to them joins the lot on which stood the conservative church. The lot belonging to the old-order church had on it a spring of water, from which privilege had been granted to the house which had been built, to be used in common by all parties. The new building was placed near the head of the spring. After the house was on the way the conservative party issued an injunction, and stopped the process of building, and the old brethren were arraigned before the court. The following is the sheriff's notice:—

“You are hereby commanded to notify John Filbrun, Samuel Studabaker, Silas Arnold, James Brubaker, as trustees and deacons and pastors; Harrison Shull and Joseph Arnold, as pastors of the Old German Baptist Church in Bethel Township, Miami County, Ohio; James White and James Berringer, that they have been sued by Henry Gump, pastor; David Filbrun, Jacob Hawver, Jacob Frantz, as the deacons; and Jacob Coppock, and the trustees of the German Baptist Church in Bethel Township, Miami County, Ohio, in the court of common pleas, of Miami County, and that

unless they answer, by the ninth day of December, 1882, the petition of the said plaintiffs against them, filed in the clerk's office of said court, such petition will be taken as true, and judgment rendered accordingly. You will make due return of this summons on the twentieth day of November, 1882.

"Witness my hand and the seal of the said court at Troy, this sixth day of November, 1882. J. B. LATCHFORD,

"Clerk of the Court of Common Pleas, Miami Co., Ohio."

"I hereby certify that the within summons and endorsements thereon is well and truly copied from the original summons.

"J. M. CAMPBELL, Sheriff."

The decision of the court was that there was no infringement. The building, however, was delayed until winter set in, but was finished the following summer.

Similar suits were brought against the old brethren by the conservatives in Cedar County, Iowa, and Franklin County, Pennsylvania, but the most notorious action that was taken during the transitional period of church trouble was issued on February 14, 1883, when suit was entered against the old-order brethren for preaching and solemnizing marriages in the name of the Old German Baptist Church. I have in my possession all the documents pertaining to this action, but will quote only such parts as appear to be necessary to verify the statement. The following is from the bill: "The said plaintiffs complain of the said defendants that they represent the whole membership of the German Baptist Church in Darke County, Ohio, and that the said German Baptist Church was organized in the United States as early as 1719, and still maintained its organization, and that it had ever since its organization been styled and known as the German Baptist Church, and had been controlled by annual meeting; that at different annual meetings harmless innovations were made, at which the said old-order party felt aggrieved, and on August 24, 1881, had passed certain resolutions repudiating the action and doings of various annual meetings in regard to said innovations, and finally withdrew from the general brotherhood; that in consequence of said withdrawal from the membership of

the German Baptist Church, they were excommunicated from said church, which act of excommunication was confirmed by the annual meeting of 1882. Plaintiffs further complain that the said defendants, disregarding the rights of the German Baptist Church, have organized new congregations under the name of the Old German Baptist Church, and by means of the use of said names, falsely represented that they are the only true and genuine Baptist Church; are thus enabled to influence members of the said German Baptist Church to withdraw their connections from said church, and uniting themselves with the new organization, thereby disturbing the peace and harmony of the German Baptist Church, producing contentions in the families of the plaintiffs, and creating bickering and strife between husband and wife and parents and children, members of the said German Baptist Church. Plaintiffs further aver that said excommunicated members are obtaining license and solemnizing marriages as ministers in good standing in said church, while in fact they are not ministers in said church in any sense of the word; that by thus solemnizing marriages they are interfering with the rights of ministers in good standing in said church, by appropriating the emoluments derived from solemnizing marriages, which would otherwise go to the benefit and support of regular ministers in said German Baptist Church. Plaintiffs therefore pray that they may be secured in the use of the name German Baptist Church, and that defendants be enjoined from appropriating the said name or calling themselves the Old German Baptist Church, and may be restrained from taking out license as ministers of the Old German Baptist Church, or of solemnizing marriages as ministers of the same."

The facts in the above statement were affirmed to by John Bolinger and Edward Martin, on the 14th day of February, 1883.

The old brethren met the case, and the court sustained a demurrer, and threw the case out of court at the cost of the plaintiffs.

The "Reasons" congratulates the Old German Baptist Church upon the unity of practice and oneness of mind, which was at

once enjoyed throughout their new brotherhood, identity being acknowledged from the east to the west, and from north to south, nearly one hundred churches having been organized before the close of the year 1883. They quote with much satisfaction the motto, "By good works we constrain others."

They have continued to hold their conferences on Pentecost of each year, according to the custom of the Tunker fraternity, for the last one hundred years. The business is much of the same kind as that brought before similar meetings during the past century. This fact confirms their right to the claim of old order or conservatives. I endeavored to obtain statistics of their numerical and financial status, but was prevented by their opposition to all new movements. I have learned, however, from the *Vindicator*, that they have two hundred and four ministers, and about two hundred congregations in the United States. I also endeavored to gather data from which biographies of their most eminent men might be written, but failed, except with a few of the most conspicuous characters.

OLD GERMAN BAPTIST CHURCH, DRY CREEK, IOWA.

Elder Daniel Holsinger removed from Franklin County, Pennsylvania, into this congregation in April, 1872. There were then about one hundred and twenty members in the church. Jacob O. Waters and Abraham Stamy were ordained elders. Thomas G. Snyder was a minister in the second degree, and Solomon Stamy in the first degree. John C. Miller, in the second degree, had moved away several years before, but returned about two years after. Elder Waters died a few years later. Then Martin Boyd was elected to the ministry, and John Miderheisen, deacon.

In September, 1881, the church divided, and the Old German Baptist Church was organized. Daniel Holsinger, Solomon Stamy, and Martin Boyd, ministers; and D. Senger, John Boyd, and J. Miderheisen, deacons; and about sixty members joined the organization. A few years after J. C. Miller also fell in with the old-order church. All the official members who united with the old brethren at the time of the division are still living, but three of them have moved away.

J. I. COVER.

Joseph I. Cover was born in Fayette County, Pennsylvania, January 25, 1834. His parents were members of the German Baptist Church. Early in life he showed an aptness for learning, and obtained a fair education. He followed teaching, dentistry, and farming. He married Eliza S. Miller, of Somerset, Pennsylvania, daughter of Elder Jacob D. Miller, in 1857, and the same year embraced the gospel faith and was baptized.

He was chosen to the ministry in the George's Creek congregation, Pennsylvania, in 1858, and ordained elder in 1870, in which office he faithfully served up to the time of his death. He moved from Pennsylvania to Ohio in 1882, and identified himself with the old-order part of the church. Here he earnestly taught and labored for the ancient order. In 1883, at the death of Samuel Kinsey, the editorship of the *Vindicator* was bequeathed to him, in which he continued while he lived. He died October 28, 1889, and is buried in Sugar Grove cemetery, Miami Co., Ohio.

ELDER GEORGE LONG.

George Long was born in Somerset County, Pennsylvania, September 6, 1823, moved to Shanesville, Ohio, in the fall of 1844, was baptized by Gabriel Neff, at Rogersville, June 8, 1845, was married to Lucinda Rowe, August 15, 1850, moved to Owen County, Indiana, in the fall of 1851. He was elected to the ministry, September 28, 1852, advanced to the second degree in October, 1856, removed to La Grange County, Indiana, in the fall of 1864, and was ordained in 1867. He moved to Ionia County, Michigan, in the fall of 1870, at which place he still resides and continues to labor in the gospel.

He joined with the old-order movement in the beginning, and has continued a steadfast advocate of the cause of the Old German Baptist Church.

ELDER JACOB PRICE.

The lineage of Jacob Price is quite interesting, and is closely connected with the history of the Tunker Church in the United

States. His great-grandfather was born in Prussia, Germany, and emigrated to this country October, 1719, when twenty families of Tunkers fled from the persecution of the fatherland. He settled near Germantown, Pennsylvania, where he died and was buried at Indian Creek, Montgomery County. Elder Jacob's grandfather was born in Montgomery County, Pennsylvania, and his father in the vicinity of Waynesboro. Both their names were John Price, and both are buried in the Welty graveyard. Jacob Price joined the Tunker Church at the age of twenty-five



OLD ORDER PRICE CHURCH.

years. In 1845 he was elected to the ministry, and in 1867 was ordained a bishop, and he held the office to the end.

When the division occurred in the Tunker fraternity, Elder Jacob Price took sides with the old-order element, and became one of the charter members of the Old German Baptist Church. He was of a very quiet and peaceful disposition, and his life was consistent with his faith and profession. He died October 19, 1883, in the seventy-third year of his age, and was buried at Price's Church.

ELDER CHRISTOPHER FLORY.

Christopher Flory was born in Montgomery County, Ohio, October 26, 1829; was married to Mary A. Shofner, of the same place, on May 9, 1852. In the fall of the same year they moved to Whitley County, Indiana. In the year of 1853, he and his wife, with Henry Brumbaugh and Indith, his wife, and Samuel Kinsey and Barbary, his wife, were baptized in Blue River.

In the fall of 1864 they moved to Kansas, with their teams, and settled on the place where he lived until his death, about thirty-five years.

In 1873 he was put to the visit (that is, he was chosen to the office of deacon). The following year he was installed into the ministry. Soon after he was advanced to the second degree, and in 1882 was ordained to the eldership, in which he served faithfully.

He was a very good housekeeper in the church,—always ready to give good counsel.

He traveled much in Kansas, Missouri, Ohio, and Indiana. He died at his home at Willow Springs, on Christmas day, 1899.

ELDER H. D. DAVY.

Henry Dorsey Davy was born in Tuscarawas County, Ohio, May 4, 1811. His father's name was John Davy, and his mother's maiden name was Dorsey, being related to the family of that name in Maryland. His grandfather's name was also John. He emigrated from Wales in early days.

H. D. Davy and Elizabeth Leatherman were married May 31, 1832. She was a daughter of Elder John Leatherman, who moved from Maryland to Tuscarawas County, Ohio, where Elizabeth was born. Date unknown. Elder Davy was the father of fourteen children, ten of whom are yet living, namely, Catherine, wife of Elder Sidney Hodgden; Ruth, widow of Samuel Clawson; John L., Ezra J., W. W., Doctor Jesse P., Mary A. C., wife of William Gilmore; Jacob A. (attorney), Henry D., Jr., and Elias S.

Brother Davy's first wife died in 1850, and his second marriage occurred during the same year. His second wife, Catharine Bosteter, was also a member of the German Baptist Church.

After his first marriage he moved to Delaware County, Ohio, then a wilderness, and cleared one hundred acres in a short time. He joined the Tunkers in 1838, and was baptized by Elder John Mulsbaugh. He was elected to the ministry in 1845, in the Owl Creek church, Knox County, Ohio, being the nearest organization to his home, and there he was called to the ministry at the same time with Brother Abraham H. Leedy.

Elder Davy first served as moderator of annual meeting in 1865, at Antietam, Pennsylvania, and continued to serve consecutively, until 1876, a longer term than any other man has ever held the same office. He was the most dignified and efficient chairman that ever swayed the scepter over a Tunker conference. Being of a pleasant countenance, he could order a brother to take his seat, or inform him that he was out of order, without any danger of giving offense. He was a natural diplomat and peacemaker.

In his home and community Brother Davy was regarded as a man of keen perception, with good foresight, honest convictions, and unflagging industry. He was strictly a self-made man, having had but three months' schooling, in the common schools of Ohio. Catharine and her husband, Mary A. C. and her husband, are members of the German Baptist Church; and John L. and William W. belong to the Old German Baptist Church.

From his sermons no one would have taken Elder Davy as an illiterate person, his spoken language being of good style, and his vocabulary above the ordinary of Tunker preachers. In the field of literature Elder Davy never made any pretense. His only effort in the line of books was in connection with Elder James Quinter, in the compilation of the book of minutes of annual meetings. This work was not one of his own choosing, having been appointed to the duty by the conference of his church. With a liberal education Henry D. Davy would have been the peer of the best men in any denomination in the country.

In the general division of the Tunker Church Elder Davy chose the Old German Baptist Church, in which he served as moderator of their yearly meetings on several occasions.

He died at his home near Fletcher, Miami County, Ohio, September 7, 1895, aged eighty-four years. His second wife died February, 1896, at the age of seventy-five years.

ELDER SAMUEL KINSEY.

Samuel Kinsey was a son of Joel and Elizabeth Kinsey, and of Virginia ancestry. His grandfather, Christian Kinsey, came from Virginia to Ohio in the early days of its settlement, and located in Montgomery County, about ten miles northeast from Dayton.

When he came to Ohio, he settled on what is since known as the Troxel farm. This farm he cleared, and here he reared a family of five children. He remained here until he reached old age, and then removed to Whitley County, Indiana, where he died shortly after, at the age of seventy years.

He was a consistent member of the Tunker Church, and a deacon for some years.

Joel Kinsey, eldest son of Christian and father of Samuel, was born in Virginia, and was quite young when his parents came to Ohio. He was reared on the farm, and received such education as was available in the county at that early period. He remained on the farm with his father until he became of age, and soon after this united himself in marriage to Elizabeth Brumbaugh, who had formerly come with her parents from Pennsylvania, and settled in the same neighborhood. Shortly after their marriage they moved to Williams County, thence to and settled in Miami County, near Covington. Here he died at the age of thirty-three years, leaving his family with rather limited means.

He was a member of the Brethren Church. His children were Samuel, Lydia, Noah, and David.

Samuel Kinsey was born near Covington, May 25, 1832. After the death of his father he went to live with his uncle, Levi Kinsey, who resided near Clayton, Ohio. Here he received a common-school education.

When fifteen or sixteen years old he commenced learning the carpenter's trade. A year or two later he went to Indiana, where he plied his trade in his own behalf. Here he was successful, and shortly after purchased a small piece of land, upon which he erected some buildings, and opened up a general country store. Shortly after, he succeeded in having a post-office located in the village of his adoption, Bloomfield.

In 1852 he returned to Ohio, and married Barbara Nead, daughter of Elder Peter Nead. They were blessed with a family of thirteen children, namely, Mary E., Cynthia, Clarinda, William N., Lydia, Sarah, Ellen B., Lucretia, Ida, Charles E., Jesse E., and Allen.

Shortly after marriage they returned to Indiana, but remained only a year or two, when they sold their property and went back to Ohio. Here he took charge of his father-in-law's place, and farmed it for a share of the products. A few years later he purchased a small tract of land adjoining this. By economy and industry he added more from time to time, until he finally was in possession of a small home for himself and family.

Being somewhat interested in horticulture, he began the propagation of nursery stock in a small way, as early as 1855. He did his own grafting and building at first. He was successful in his new undertaking, and increased his assistants from year to year. By persistent labor and perseverance, and by a system of fair and liberal dealing, he gained for his nursery a good reputation, which brought him increased trade from all over the country. At this time his business transactions and all shipping were done from Dayton, but by the construction of a new line of railroad in the year 1880, which touched at his place, he succeeded in having located near his home a station, also a post-office and express office, designated as Kinsey, and thereafter all his business was transacted from this office.

He and his wife were both members of the Brethren or German Baptist Church, having connected themselves with that denomination early in 1853. He was first elected by his church to the office of deacon, some time later to the ministry, and in 1882 he was ordained elder.

In 1870 he, with the assistance of his father-in-law, Elder Peter Nead, established a religious monthly paper, called *The Indicator*, which is still published in the interest of the Old German Baptist brethren.

During the last eight or ten years of his life he gave the management of his financial and business affairs largely into the care of his eldest son, William, and others, devoting his time principally to his ministerial duties and other church work. He manifested a deep interest in the welfare of the church, and labored much in the cause of his Master. He was called from his home much, and the remainder of his time was devoted to correspondence and editorial work on his paper.

He ever contended for the ancient principles and faith of the gospel, as taught by our Saviour, held forth by the apostles, and handed down to us by the fathers through the church.

He was opposed to the changing of the observances of the house of God, and also to the introduction into the church of new things, which in their nature were contrary to the sanction of holy writ, claiming that these innovations would engender pride, and thereby cause the church to deviate from the true principles of Christianity.

When the German Baptist Church divided, in 1881, in consequence of the introduction into her of some new issues and the agitation of others, Elder Kinsey stood with the old-order branch of the church, laboring with them faithfully in the cause of the truth until his death.

During his connection with the brethren he wrote several books and pamphlets on various subjects of Scripture, some of which are these: "The Pious Companion," "The Parable of the Supper," "Forward and Backward Mode of Baptism," "Plain Remarks on Light-mindedness."

He died at his home after a short illness of about two weeks, with hemorrhage of the lungs, June 8, 1883, aged fifty-one years and twelve days, leaving a widow and eleven children.

ELDER PETER NEAD.

Peter Nead was born of Lutheran parents, at Hagerstown, Maryland, January 7, 1796. He was a son of Daniel Nead, a farmer and the owner of a tannery. His mother died when he was quite young. His Grandfather Nead was yet living, and took a great interest in his grandson, and offered to educate him for a Lutheran minister. But Peter was not so inclined, and did not accept his offer. He was sent to school, and acquired what was at that time considered a good education.

He had three brothers who lived to manhood, Matthias, Daniel, and John. Matthias was a Lutheran. He lived and died in Greencastle, Pennsylvania. Daniel and John were both Tunkers, and labored in the ministry. Both died in Tennessee.

Peter was first a Methodist, and served as a class-leader. But he seemed not satisfied with the Methodist faith, and for several years he stood alone, during which time he went about preaching, traveling from place to place, making appointments where they admitted him. He kept a record of his travels and appointments connected with his labor during these few years.

About this time there chanced to fall into his hands a pamphlet, written by Elder Benjamin Bowman, title not known, from which he first learned of the Tunkers. He was much pleased with the doctrines and ideas advanced in this little work, and he determined, if possible, to find those people, and learn something more about them. Accordingly, he made his way into a settlement of the brethren, and attended one of their communions. Here, upon learning farther of the doctrine as held forth by the brethren, and seeing how strictly they observed the ordinances of the New Testament, he concluded that these were the humble followers of the Lord, and so made application for admission into the church, and was received.

He had not been a member of the church very long until he was elected to the ministry. The preaching of the brethren at this time was mostly in the German language, but a desire began to be manifested for the English also, and, as Brother Nead spoke

the English, his labors were much sought. In fact, for a long time he went by the name of the "English Preacher."

About this time he became acquainted with Elizabeth Yount, of Broadway, Rockingham County, Virginia. They were married December 20, 1825. Here he settled, and carried on the tannery business, teaching school in the winter seasons. In the year 1833 he wrote his "Primitive Christianity," which he had printed at Staunton, Virginia. It was one among the first books written by the brethren, perhaps the very first of its size, and as it treated of the ordinances of the Lord's house and the first principles of the gospel in a plain and comprehensive manner, it met with pretty general circulation, and did much to enlighten the minds of those who read it, and was, no doubt, the means of bringing a number to a knowledge of the truth.

In 1840 he moved to Augusta County, Virginia, where he lived about three years, and then moved to Botetout County, where he remained about five years.

In 1845 he wrote a pamphlet treating on "Baptism for the Remission of Sins; Faith Alone, and Prayerless Doctrine Considered; The Present State of the World, Corrupted Christendom, and the true Church of Christ." This he had printed at Fincastle, Virginia.

In 1848 or 1849 he moved to Ross County, Ohio, but remained only a few months, when he moved to Montgomery County, settling first in the district of the Bear Creek congregation near Trotwood, and a little later in the district of the Lower Stillwater church, locating on a farm nine miles northwest of Dayton, where he remained until his death.

In 1850 he compiled his book, "Nead's Theology," which comprised his first works, with an addition of sixty-seven pages, making it a volume of four hundred and seventy-two pages. Of these works two editions have been printed. The book has been much called for, and the last edition is now exhausted.

In 1866 he wrote his book entitled "Wisdom and Power of God as Displayed in Creation and Redemption." This work is still in stock.

For nearly thirty years he resided at one place, and almost his entire time during this period was spent in the cause of his Master, attending meetings for preaching and meetings for business. He was considered an able counselor, and hence was often called from home to church councils.

His one great concern was for the church and her welfare, and he labored constantly to this end, even to the last.

It was principally through his efforts and suggestions that the publication called *Vindicator* was started, so that through its pages the firm and faithful might have a medium to combat the numerous innovations that were being introduced into the church contrary to his views. His articles in the *Vindicator* were headed, "Restoration of Primitive Christianity."

His voice was loud and strong, and his discourses were interesting and edifying. He had a good, strong mind, so far as the Scriptures were concerned. His vision was excellent, and he never had occasion to wear glasses.

He had four children. Samuel, the eldest, moved to Indiana, and is a farmer. Daniel practiced law at Dayton. He died in 1862. Mary died in 1889. Barbara is still living on a part of the farm where her father died, near Kinsey.

He had good health until his last illness, which was of short duration. He died of erysipelas, March 16, 1877, aged eighty-one years two months and nine days.

I was personally acquainted with Peter Nead, and distinctly remember his first visit to my father's. It was some time between 1844 and 1847, when we lived on the Druckamiller place, two miles south of Martinsburg, Pennsylvania. When he bade mother good-bye, she sent her love to Sister Nead, saying she supposed she would get very lonesome during his long visit from home, to which he replied, "I have a little wife, but she has a big heart."

CHAPTER XIV

BRETHREN CHURCH—HISTORICAL

Transitional.—This period will parallel with the prehistoric, in the history of the Tunkers. It may be said to have begun with the publication of the *Gospel Visitor*, the first publication in the brotherhood since the days of Christopher Saur. It was first regularly issued during the year 1851, eight pages, octavo, monthly. It was a small affair, indeed, compared with the religious weeklies of the present time, but it was a mighty engine among our people. It afforded the three essential elements of success to every public cause,—acquaintance, communication, and cooperation. Although but a youth, and not yet a member of the church, I distinctly remember my emotions on first sight and handling of our church paper, and with what interest I read every column. What it was to me it was to all young Tunkers of like tendencies. If the paper was not so well adapted to our fancies, our fancies were adjusted to our reading matter, which was, perhaps, just as it should be, even in this enlightened age with its abundant literature. With the appearance of the *Visitor* was ushered in the progressive era in the Tunker Church. It was so prophesied by its opposers, and we must do them the honor of stating that they were true prophets, in this case. Most of them enjoyed its fulfilment, but many did not.

One of the first tangible fruits of the progressive era that dawned upon these people was the publication of the *Christian Family Companion*, a weekly paper, published at Tyrone, Pennsylvania, by Henry R. Holsinger, the first regular issue of which is dated January 3, 1865. Holsinger had served an apprenticeship of one year in the office of the *Visitor*, at Poland and Columbiana, Ohio. He never had been inside of a printing office, nor saw a type, before he entered the office to learn the trade. He had only the commonest of a common-school education, and no experience in composition before entering the *Visitor* office.



SCHOOLHOUSE NO. 7, IN WHICH THE PROGRESSIVE BRETHREN HELD THEIR FIRST CONFERENCE AFTER THEIR EXPULSION BY THE ANNUAL MEETING

He endeavored to persuade Elder Kurtz, the editor and proprietor of the *Visitor*, to change the paper to a weekly, and give him a place on the staff. But Elder Kurtz did not think the time had yet come when a weekly paper could be supported by patronage, or sustained by original contributions to give it dignity. Besides, he had two sons who could manage the business if he should conclude to launch out further. And so I returned to my home, in Morrison's Cove, Pennsylvania, and engaged in teaching school during the winters and working for the farmers in summer time, until the spring of 1863, when I purchased a newspaper office at Tyrone, Pennsylvania, and established the *Tyrone Herald*, in the interests of the new Republican party. That was during the darkest days of the Rebellion. However, I was fairly successful during the first eighteen months, and might have succeeded in the secular department, but politics was distasteful to my religious inclinations; besides, I had a preference to direct a religious paper. Having had opportunity during my apprenticeship to read much of the correspondence which came to that office, I was persuaded that a strong desire for a weekly paper prevailed in the brotherhood. I had also read in Elder Kurtz' waste-basket some communications which, while they may not have been very dignified, were interesting and spiritual. They were probably excluded from the columns of the *Visitor* for lack of room, or, more likely, because they required to be rewritten.

And so, after obtaining the sanction of the middle district of Pennsylvania, in the spring of 1864, *The Companion* was sent out on the first of January, 1865. By previous prospecting with two specimen copies, a subscription list of four hundred and eighty-four names had been secured. No money was taken until the first number had been sent out.

This paper met with remarkable success from the first number issued. The publisher, being conscious of his inability as a writer, offered inducements to his patrons to contribute to its columns. A free rostrum was announced for the discussion of all subjects pertaining to the welfare of the church. Any person who was able to communicate an idea to the comprehension of the editor

was sure to appear in the paper. No matter how scrawling the handwriting, or how stammering his words, the article would be put into good shape. This feature was very encouraging to young authors, and old men who had experience in public speaking but none at all in writing.

Another peculiarity of the paper was that every contributor was required to write under his own signature. In this way authors were brought face to face with each other, and required to meet the issue of their individual productions. The first work undertaken was to remove certain hindrances to the prosperity of the church. As in the case of the young prophet Josiah, it appeared that the book of the law had been lost in the rubbish of tradition. It was imperative that this dead weight be removed before the light of intelligence could shine upon the sacred page with such brilliancy as to reflect into the hearts of mankind. One of these hindrances was called "avoidance;" for a full description of the meaning of the term see Glossary. This was no easy task, as it was an ordinance of the church of long standing, and in great favor with a certain class of church dignitaries. An educated ministry was advocated, and with it an approximate support of the ministry.

In fact, the church was in great need of reformation. One unfortunate feature in the state of the church at this time was that the congregations were in the care of incompetent bishops. By incompetence insufficiency is meant in literary attainments, and all such shortcomings as may result from such condition. And no one suffered more personal humiliation from this state of affairs in the church than the writer. And we doubt whether any other person in the brotherhood had equal opportunity of knowing the facts as they existed, being the editor of the only weekly paper at that time. We had letters of a business character from almost every bishop, relating to some feature of church work, from every housekeeper, or some deputy into whose congregation the paper circulated. And those who did not take the paper could safely be set down as prejudiced or uninformed.

I can even now close my eyes and name a dozen churches with

whose elders I was personally acquainted who could not read intelligently a chapter from the Bible or a hymn from a hymn-book, nor write an intelligent notice or announcement of a communion meeting for the paper. Some of them could deliver a pretty fair discourse in an extemporaneous way, more or less satisfactory to the people of the community in which they lived, but the more discreet of them could not attempt to preach at a strange place or in a town. Morally, they stood among the very best people in the community. They were honored of all men, independent of party, sect, or caste, for honesty, truthfulness, integrity, hospitality, and general benevolence. Had they been enabled to live the same Christian life in the private ranks, it would have been said of them, "Behold, a perfect and an upright man, one that feareth God and escheweth evil." Job 1:8. But the very fact that he was a bishop, with all the virtues of a good man and none of the qualifications of his official standing, militated against him, and in many cases entirely destroyed his official influence. The office of a bishop carries with it more than piety and spirituality, even according to the sacred oracles. It bears with it a fitness to teach and a capability to use sound doctrine, to exhort and to convince gainsayers. And even more so according to the usages of church and in religious literature. When a Methodist bishop comes into a community everybody is expectant, and nobody is disappointed, because no Methodist minister can become a bishop unless he can preach anywhere. This rule is inflexible, and so it ought to be, for the Word of God declares that a bishop "must be fit to preach." The Tunker people appear to have lost sight of the essential qualifications of this important official. It may, indeed, have been that men with the proficiencies under consideration were hard to find in most of the churches, but the fact remained that they were not sought for nor accepted when pointed out or nominated. There were other essentials, in the estimation of the board of examiners, which was always a council of elders, more readily found and more willingly accepted. It was called "the order of the church," particularly in dress. I have it from the lips of an elder of no mean repute, who served

on the standing committee, and other important committees appointed by annual meeting, that if he were required to give the casting vote between two brethren with equal qualification as to spirituality and moral character, the one a man of learning and a preacher of eloquence, but who did not conform to the order in wearing his hair and clothing, and another who did conform to the order but could not preach, he would unhesitatingly accept the latter.

I remember one occasion, a love-feast in Somerset County, Pennsylvania, where fourteen bishops sat behind the table, and yet they pressed a second-degree minister who could not possibly have been ordained, to do the preaching. Similar incidents, varying only in number, were common in different parts of the brotherhood.

Such men as those just described composed the examining board for the candidate to the eldership in ninety-nine cases out of one hundred.

From this description the reader may form a pretty correct idea of the chances of promotion to an aspirant with short hair or store-bought garments and a worldly education with a godly life and holy conversation. From this grade of elders the standing committees of the general conference were elected, for none except ordained elders were eligible to the standing committees. From their ranks, also, were selected the members of the various committees sent to the churches by annual meeting. These, with the council of adjoining elders, constituted the consistory, and held the fiat of the Tunker power, from which there was no appeal.

The state of affairs described above did not contribute much to the prosperity of the church, either numerically or spiritually. About all the additions came from the posterity of the membership. It is no wonder, therefore, that persons filled with church patriotism were greatly concerned for the welfare of the denomination. Neither is it to be wondered at that those who felt that the salvation of the church depended on the maintenance of the "order" or peculiar costume and habits of the fathers, should be greatly concerned lest the "landmarks" might be removed.

The controversies were not confined to the church papers, but they were carried up to the district and national conferences, resulting in bitter personalities, envies, and, it is to be feared, hatred, until, sad to say, Christian affection and brotherly love were strangers in the camp of Israel.

While we are not to measure ourselves by ourselves, yet I doubt whether any member of the Tunker fraternity deprecates more painfully the unkind expressions and bitter denunciations between brethren than did the writer.

It was the intention, and much had been written on that line, to present a number of excerpts from editorials, communications, and addresses, illustrating the feeling of leading men during the transitionary state of the fraternity, when men's souls were tried. Upon more mature thought the conclusion was reached that the reader would be able to gather enough of the bitter from the various statements pertinent to the historical department, and will be glad to throw the mantle of charity upon the faults of our fathers. I must say, however, that if a prophet had foretold that the time would come when brethren would treat each other in the manner in which we were compelled to witness it, we would have replied in the language of Hazael, "Is thy servant a dog that he should do this great thing?"

The first occasion which brought me prominently before the general conference was in 1867, in Carroll County, Maryland. The subject under discussion was that of ordaining deacons. The question had come up through the middle Pennsylvania district. When it was brought before the conference the delegate explained that no special opposition had been raised against sending it to the annual meeting, and that Brother H. R. Hol-singer had championed it. Thereupon Elder H. D. Davey, moderator, called on me to open the discussion. This I proceeded to do deliberately, by stating that I had used but little argument at the district conference; had simply stated that it appeared that the duties demanded of the deacons were strikingly similar to those required of the "seven" referred to in Acts

6: 1-8; and that the seven had been set apart to their work by laying on of hands, and therefore I was favorable to installing our deacons and ministers in the same manner.

Immediately thereafter an old brother (if I am not mistaken, it was Abraham Flory, of Miami Valley) arose, and remarked that he was astonished that young brethren should advocate such ideas, since old Brother George Hoke, who is now dead, had so thoroughly explained the subject, and continued in the same irrelevant manner until the audience was thoroughly aroused. This had an exciting tendency, and quickly rising, I said that I could not understand why the old brethren did not kindly meet the arguments by Scripture quotations, or, in the absence of Scripture, produce the arguments which Brother Hoke had advanced, instead of giving shame for attempting to defend the plain reading of the Word of God.

Then my father, Elder Daniel M. Holsinger, arose and appealed to me to be careful or I would ruin my business. This remark greatly agitated me. I sprang to my feet, and, raising my hands aloft, exclaimed, "Thank God, I am not bound to truckle to the prejudice of any man or set of men, for the sake of my business, as long as I have the use of these two hands wherewith to labor for the support of myself and family."

By this time the audience was excited to the highest pitch. I never before or since witnessed such intensity of feeling in an assemblage. The council was held in a dense grove, and men and women wept aloud, and several voices shrieked so as to waken the echo. A committee was appointed (I can not say how), who waited on me, and endeavored to persuade me to apologize, to which I finally consented, and attempted to do at the close of the day, but friends declared that the apology was more aggravating than the original offense. It was, however, accepted, and so the matter was permitted to rest, and the answer given to the query was: "Inasmuch as it does not appear plainly to all the brethren that it was always the practice of the apostles to lay hands on those appointed to any special duty, we

therefore think it best to make no change at present in the order of installing speakers and deacons in their offices."

My experience is elsewhere described in the account of an effort to force a reporter upon the annual meeting, in Virginia, in the year 1869, which will not here be repeated. For the faults charged to me I was called up at next conference, which convened at Waterloo, Iowa, and the matter was satisfactorily arranged.

And so the warfare was continued from year to year, until 1873, when the burden appeared to have become too heavy to bear up under the load. Hence, I determined to unload the greater portion of it; and right here it becomes me to state plainly and positively a fact which has not been generally known among our people. Reference is here made to the disposing of the office of the *Christian Family Companion* to Elder Quinter. It has been intimated and believed by many that the change was forced upon me, which is a mistake. I voluntarily sought an interview with Brother Quinter, and proposed to sell to him. It was unexpected, he having had no idea that I would part with the paper at any price; and while he acknowledged that the terms offered were most reasonable, he still requested time for consideration, as it was a turn in church affairs for which he was not prepared. Time was willingly granted, for apparently I was more anxious to sell than he was to buy. Shortly upon the return to his home his acceptance of the proposition was received, and the bargain closed.

The reasons for disposing of the business, as given to my successor, may be stated as follows:—

I was tired of the constant friction between the church councils and dignitaries and myself. At the annual meeting of 1873, for instance, not less than two full days were devoted to the opposition of measures and methods inaugurated and advocated by myself. To show the state of my mind at the time and under influences referred to, I will give an instance:—

At the close of the conference I met a brother on the deserted ground, who spoke in the following language, "Do you know that

the standing committee is holding a session, and is going to expel you from the church?" I replied: "No, certainly not. The standing committee has adjourned." But he persisted and remarked, "You had better keep on the lookout." Soon afterwards another brother was met, who made the same remark. Now I began to feel a little uneasy; although knowing that no such action could then be taken, yet it indicated that something was brewing, especially after the stormy time encountered during the conference. Very shortly after the second brother had spoken to me I was told by another that I was wanted in the standing committee's room, at the house of Elder Lint. By this time I began to realize that something was going to be done, and with many misgivings stepped into the committee's room, but found only the moderator present with the members of a committee of elders, which had met the local church some time before, and had left without finishing the business entrusted to them. I was involved in the business of the committee, and to meet my part of it had been invited before them, and Elder Davy had been requested to remain and present the matter to me, inasmuch as I was considered a pretty hard case to manage. The matter was amicably disposed of, and I was sent out a free man, but the experience of the morning left an impression on my mind and heart which caused me to sacrifice the best business of my life, and which had cost years of toil and worry to establish. I hope this will put at rest forever the vain imagination and theories of friends and foes as to the cause of my remarkable and unexpected change of programme and unreasonable surrender of position and power.

Elder Quinter was purposely selected as my successor, for the reason that he was capable and conscientious. In our conversation preceding the purchase my reasons were candidly stated for making this sacrifice. He expressed himself as being able to realize my situation, and while the reasons did not appear to him as being sufficient for such a change, yet he could readily grant that they were to me of much more importance.

The church was now practically without a free rostrum or a

progressive organ, although Elder Quinter had agreed not to change the policy of the paper. And from his point of view he kept his agreement. It is one thing to oppose a measure and quite another thing to advocate or promulgate a cause. Brother Quinter kept open the columns of the paper for the free discussion of all matters pertaining to church work, but he himself took no advance steps in the editorial department. It might be said that the place he occupied on the paper was to the church a kind of moderatorship or as governor to a steam engine, to prevent the velocity of the machinery to run at too high a speed.

The only article I wrote for the paper that created any especial interest during Quinter's administration appeared in the *Companion*, Vol. 10, page 502, and was entitled "A Serious Departure," of which we make the following extract:—

"Our correspondence from Philadelphia, in January last, called forth some just criticism, and which has been an incentive to the present article. The kind reproof of the sister who wrote upon the subject ('The Spreading of the Gospel') was very timely.

"Our ministers are much to be blamed for the feeling and sentiment of the church upon the duty of contributing to the support of those who minister in the word. They have been preaching so long and so much against 'hirelings,' a 'paid ministry,' 'money beggars,' 'extravagance,' etc., that a kind of fear, or conscientious scruple, takes hold of our congregations whenever a collection is talked about. Indeed, I know of no other duty in which the brethren are so remiss as in that of giving, and those other duties that suffer per consequence. The cause of Christ is made to languish from very want of means, while the membership is being enriched in worldly effects by the thousands. Perhaps this may answer for Christianity, but I have not so learned Christ.

"Brethren, I have wondered much how the opinion originated, and the prejudice became so strong and so common among us, against supporting our ministers. It can not have been so at the organization of the church. Their sentiments and principles were based upon the Word, the plainly-revealed Word of the Lord, and certainly no such dogma can be sustained by Scripture.

Indeed, what astonishes me most at finding this sentiment among us, is the fact that there is no intimation in the Scripture against the membership giving to the minister, or the minister receiving from the people. Why, brethren, I would as soon undertake to reason away the anointing, feet-washing, the salutation, with other institutions held sacred among us, as to deny the duty of the church to support her ministry.

“I mean, now, not simply to keep them from starving, when they have become old, and feeble, and blind, but I mean a living, healthful, working support, that will enable them to give as much of their time to the ministry of the Word as God and the church may demand, including time and facilities for reading and studying, in order to show themselves approved unto God, and enable them rightly to divide the Word of truth. This would be the reasonable conclusion, if there were no revelation upon the subject. But God has not left us without His testimony. Our Saviour says, ‘The laborer is worthy of his hire.’ And He says it to them and of His ministers. The apostle Paul reiterates this sentiment in the most emphatic language. And he wanted it understood that it was not only his opinion as a man, but that it was a doctrine founded upon the law. He urges that the passage, ‘Thou shalt not muzzle the mouth of the ox that treadeth out the corn,’ was not written only for the sake of the oxen, but ‘altogether’ for the sake of His ministers. But he makes a still stronger point when he says, ‘If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?’ This alone should be enough. The apostle intimates that the carnal things are scarcely a fit recompense for the sowing of spiritual things.

“Then he reminds them of the rights and privileges of the priests and those who ministered at the altar, under the old dispensation. If the reader will refer to Num. 18:8-15 and Deut. 18:1-5, he will learn what the priests had a right to expect, and what it was the duty of the people to give. It was not a mere pittance. It was the best part, because it was the part that was an offering unto the Lord. This God gave unto His servants, and to their sons,

and to their daughters, by a statute forever. 'What of it?' do you say? There is this, and which I wish every sincere brother and sister to mark well, as a matter that is related to the salvation of the soul. The enlightened and inspired apostle Paul says:—

"'Even so hath the Lord ordained that they which preach the gospel should live of the gospel.'

"What could be plainer than this? As those who ministered about the temple lived of the things of the temple, and as those who waited at the altar were partakers with the altar, even so those who preach the gospel shall live of the gospel. Brethren, I have been tongue-tied and pen-tied long enough! I can contain no longer! Here is a plain injunction of Holy Writ which we ignore! Heaven forgive us! I have been persuaded of this remission long ago, but the devil deterred me from making the declaration by words which he said he would put into the mouths of my brethren, viz., 'Yes, he wants to be paid!' But I have now obtained power, by the grace of God, in reading and meditating upon the following verse of Scripture: 'But I have used none of these things; neither have I written these things that it should be so done with me, for it were better for me to die, than that any man should make my glorying void.'

"In this case I think I feel like Paul, I would rather die than to have it truthfully said that I preached to make money. And as the truth of Christ is in me, no man shall stop me of this boasting. 2 Cor. 11:10. I know there are those among us who desire occasion, just as there were in the days of the apostle (twelfth verse), but I want to cut it off from them. I am determined, by the grace of God, that I will be chargeable to no man, or set of men. I desire nothing and refuse nothing; give and take.

"But although I do so, in order that, like Paul, I may boast a little, nevertheless the Lord has ordained that those who preach the gospel shall live by the gospel. That is the scriptural rule, and those who abide by it are more to be admired in that particular than those who do not, Paul and myself not excepted.

"Now, brethren, I want no controversy upon the subject of

supporting the ministry. Neither do I fear any. The subject is too plain. It is incontrovertible. God has decreed it, and the Scriptures have revealed it, that God's ministers shall live by their ministry. Of course there are those who will abuse their privileges. Of this the same apostle informs us. He calls them 'false apostles, deceitful workers, transforming themselves into the apostles of Christ.' But those we meet in every place.

"Henceforth I shall call for reform in this matter. As I said before, I am at a loss to know how such a sentiment obtained among us, which is so evidently unscriptural. And still more astonishing that our ministers, who profess to have nothing to preach but the Word (and, indeed, they have no authority to preach anything else), should proclaim that God's ministers must live by the labor of their own hands, when the Scripture declares that they shall live of the gospel. Yes, and some of our ministers have had this erroneous notion so thoroughly implanted into them as to bind their conscience, and make them afraid to accept the offerings which God had made His servants willing to give them.

"Brethren, whence comes this conscientiousness?—Verily not from the teaching of God's Word. Let us return speedily to the old order, the Bible order. This was a departure unwarranted by the law of the Lord, and the sooner we amend, the better will it be for ourselves, and for the cause for the prosperity of which we are laboring."

This article had a salutary effect upon the brotherhood at large. It did not arouse the opposition that had been expected, but it did have an astonishing number of reciprocal responses, and did much good to ministers and laity.

In the meantime another weekly paper had been started, published by H. B. and J. B. Brumbaugh, at Huntingdon, Pennsylvania. It was called *The Pilgrim*. Both editors were progressive in their views, but conducted their paper on the principle of policy, not so much for the sake of making money as to avoid friction. It required more than ordinary courage to dis-

cuss religious subjects with the dignitaries of the church, some of whom were more dignified than responsive.

Several other papers were introduced about the same time, for whose history see "Literature." Each one had its special theories to advocate, or rather to oppose, as Tunker literature is almost exclusively conducted in the negative. By reading the minutes of annual meetings it will be observed that many of the queries start in with, "Is it wrong?" etc.

In the fall of 1878, Elder Joseph W. Beer and myself commenced the publication of the *Progressive Christian*, at Berlin, Pennsylvania, with the avowed purpose of advocating progressive measures and reforms. The publication did not meet with the patronage which was expected, partly for the reason that there were then six papers in the field. The paper was continued for about six months, when we became somewhat discouraged, and began to cast about for the cause of the failure. The annual meeting of 1879 had given the *Progressive Christian* a denunciation, of which the following is an account:—

Petitions had been sent up from northwestern Ohio, middle Pennsylvania, southern Ohio, first district of Virginia, and east Pennsylvania, demanding that "H. R. Holsinger shall make humble acknowledgments for past mistakes, and faithful promises for the future," and some demanding the peremptory suppression of the paper and severe censure of the publishers.

I can only give a few samples of the expressions used in the papers presented before the conference:—

"WHEREAS, Brother H. R. Holsinger, and certain contributors to the paper he is publishing, have committed great offense to many brethren, publishing slanderous articles against the general order of the brethren,—for instance, in No. 11 of the *Progressive Christian*, in replying to D. P. Sayler on non-conformity to the world in dress, calling it 'Idolatrous Clothes Religion;' therefore, we ask annual meeting to stop such publications, as said publishers are sowing discord among their brethren, after the spirit of Korah, Dathan, and Abiram."

"Will not the annual meeting suppress the superfluous number

of periodicals now being published in the brotherhood, and suppress the antiscriptural, from time to time."

"WHEREAS, Some of our periodicals make expressions unbecoming in reference to the government of the church and the transactions of annual meeting denouncing the system of sending delegates to annual meeting, or committees from the annual conference to settle difficulties in the churches, of which the paper called *The Deacon* has been guilty—and it is held by some brethren that the *Progressive Christian* is still worse—shall annual meeting suffer their conduct to continue, and thus open the door of mischief?" Answer, "No; and we call on annual meeting to bring them to order."

After discussing the subject pro and con, for several hours, the following answer was offered by the standing committee:—

"WHEREAS, Petitions were received from several districts, requesting the annual meeting to prohibit slanderous and schismatic articles from being published in the *Progressive Christian* and *Deacon*; therefore, it is required that the editors of the *Progressive Christian*, and particularly H. R. Holsinger, make an humble acknowledgment to the annual meeting for publishing erroneous statements in regard to the church's principles, charging the church with idolatry, and stigmatizing some of its members with terms of reproach, ridiculing some of the practices in the church, and publishing inflammatory articles, some even from expelled members. 2. That the editors of the *Vindicator* and of the *Deacon* make satisfactory acknowledgment for writing and publishing similar articles as the *Progressive Christian*. 3. That Elders John Harshey, James Ridenour, and Howard Miller be required to render satisfaction to the annual meeting for writing schismatic articles. 4. That the editors of all the periodicals be required hereafter not to admit into their papers any article that will assail the doctrines of the church, in regard to non-conformity to the world, the personal character of ministers, or the peculiar tenets or practices of the church. In order that this decision may be fully carried out, which we are anxious to have done, we appoint a committee to carry them out."

Several restrictions were also offered to the *Vindicator* and the *Deacon*, as well as to a number of individual contributors, but the main object was the restraint of the *Progressive Christian*.

In my defense before conference, I disclaimed any intended disparagement of the adopted practices and customs of the church, also declaring that what was said in regard to D. P. Saylor could not properly be applied to the church as a people, and further continued, "We are losing the proverbiality for integrity that the church once possessed, when a Tunker's word was as good as his note."

I claimed that by continually advocating externals to the neglect of the weightier matters of the law of God, the present state of affairs was produced; that the preachers are to be blamed for it. They do not advocate with sufficient force and emphasis and frequency the peculiar doctrines of the Bible. I also opposed all sinful extremes in dress, and assumed that there is a happy medium, which was the position occupied by the progressive portion of the church, and that the principles of our holy religion require meekness, cleanliness, plainness, and modesty, and that any garment which comes within these restrictions is sustained by the gospel, and is acceptable to God, and may not be rejected. The ancient customs of the church should be respected, but ought not to be compared to the teachings of God's Word.

Meanwhile other influences were at work producing favorable results. A few years after Elder Quinter purchased the *Christian Family Companion*, he consolidated with the *Pilgrim*, taking into partnership Henry B. and John B. Brumbaugh. These brethren were as progressive as Holsinger, and so declared themselves. Each paper had also gathered around it an able force of contributors and correspondents, which had been educated and trained during the past decade. The several efforts in the line of school work, although not a success, were nevertheless exerting an influence in favor of progress and reform, which must not be passed unnoticed. Their teachers and students were called to the ministry, and occasionally one was advanced to the eldership, all of which added life and energy to the controlling influences of the

brotherhood. This was especially true in reference to the addition of "young blood" into the arteries of the eldership. These all made themselves felt in the state and general conferences, and especially were their labors manifest when these young elders took places on the standing committee. Other auxiliaries were found in the Sunday-school conventions and missionary societies, all of which were being recognized by annual meeting. And that was about all that the annual meeting was ever expected to do,—to permit, suffer, tolerate, and recognize measures, which had been introduced by individuals, congregations, or district meetings.

The progress made in mission work in the Tunker fraternity is phenomenal. I very distinctly remember the time when all classes of missionary work and missionary societies were openly denounced by ministers of the denomination, as worldly institutions. At the present time the German Baptists alone have a mission fund, which has almost reached a half million dollars, and support home missions in the cities of New York, Brooklyn, Philadelphia, Baltimore, Washington, Chicago, Los Angeles, and in a number of the smaller cities and towns of the United States. She also supports foreign missions in Denmark, Sweden, Norway, France, Smyrna, India, and is contemplating the opening of churches at other places. And the Brethren Church, which has been operating as a separate denomination only about seventeen years, has well-established churches in Philadelphia, Washington, Hagerstown, Altoona, Johnstown, Pittsburg, Chicago, Waterloo, and numerous towns and smaller cities. I believe I am safe in stating that the Tunker fraternity, since the time of the first appearance of the *Gospel Visitor*, has increased in number and influence more than during the one hundred and fifty years of her previous existence. And she is just in her infancy in all reform movements.

There is one special distinction which the author of this work claims, namely, an untarnished reputation in my home church and community. It was that which enabled me to withstand the attempt of enemies to assail my standing. And that attempt was

the most bitter part of my experience during the church troubles. Nothing was more painful than the discovery that my own brethren were attempting in a clandestine manner to injure that standing in the church, through private letters. Nothing but an invulnerable reputation could withstand such an attack, but, thank God, although they were published broadcast in home papers, I came out of the furnace without so much as a smell of fire on my garments. The first and most painful experience was occasioned by a visiting elder from West Virginia, by the name of William Buckelew.

I had been invited to attend a love-feast in the Middle Creek church, an adjoining congregation. The year before the occurrence of the incident to which reference is made, I had performed a considerable amount of preaching in their territory, holding several protracted meetings, and at the council meeting on Saturday baptized fourteen persons, and on Sunday forenoon and afternoon eight more, making twenty-two during the same visit, and also succeeded in settling several troublous church cases, which had greatly endeared me to the substantial members of the church.

I therefore accepted the invitation to attend the communion with much pleasure, taking my daughter and one of the office helpers with me. I preached in the forenoon, and took some part in the afternoon services. Toward evening I was invited to a council room upstairs, where I met Brother Buckelew and several other members and elders, and was told that they had decided that I could not commune that evening. I inquired who had made the decision, and was told that the officials had held a council. I then remembered having observed some of the ministers with Buckelew in a fence corner of the church-yard, but attached little importance to it. The suddenness of the announcement and the outrageous nature of the assault completely unmanned me for the time, and, like a sheep before the slaughter, I was dumb with amazement. Buckelew said in answer to my objection to the course of procedure and its illegality, that if I would commune he would not, to which several others assented. Had I

not taken the matter so seriously to heart, but simply replied, "All right, brethren, I shall use my privilege and you may use yours, but I shall conduct the services, if necessary," and had exposed the trick before the whole congregation, which I should have done, I could have held half the membership of the church to the progressive cause.

The direct cause of this assault was claimed to be the publication of an article in the *Progressive Christian*, Vol. I, No. 25, which I give as follows:—

IS THE STANDING COMMITTEE A SECRET ORGANIZATION?

"The query at the head of this article has occurred to us frequently, and has been asked us as often, perhaps, but we were made to feel the importance of the question more than ever at our late annual meeting. For some reason, which we do not know whether we ought to reveal or not, we were invited to come before the standing committee. When we came to the door there was the door-keeper, just as there is at the lodge. As he knew we had been sent for, and being accompanied by the messenger, no password was asked for, neither would it have been at the lodge, under the same circumstances. So we walked in, and while we knew we were among brethren, we felt then as if we had stepped into a lodge room. We can not help it, brethren, we did feel it. We were but once in a lodge room in our life, and that was at our initiation. We had been deceived into it, by the statement that it was simply a society, and we never went back. That occasion was recalled when we stepped into the standing committee room, on the 5th inst. We presume, of course, those who are members of that committee, or those who often come before it, may feel differently; but then we suppose one might also become accustomed to the lodge, so that there would be less of a feeling of timidity on entering it.

"Now we do not wish to bring an accusation against the standing committee of this year, or of any other year; we simply want to know whether there is really any occasion for so much secrecy, or to assimilate our standing committee room to a secret lodge.

If there can be any good reason assigned for it which would not also apply to societies for benevolent purposes, then we may be consistent; but if the reasons for holding secret sessions of the standing committee would also be applicable to other societies intended for good, then we are hardly consistent in using secrecy ourselves and condemning it in others.

"Perhaps it may not occur to every one in what particulars the meetings of standing committee are like lodge meetings, hence we will present a few of the most prominent similarities:—

"1. It has a room to itself.

"2. It has a door-keeper.

"3. It holds its sessions with closed doors.

"4. The representatives of the press are excluded.

"5. It admits into its sessions only those of a certain degree, the third degree in the ministry. In this particular it reminds one of Royal Arch Masonry.

"6. It has secrets of its own, which its members dare not reveal, at least so they tell us when we ask for reasons for certain of its doings.

"Now, in these six particulars the workings of our standing committees are very similar to those of secret societies. And in view of this fact, and other facts set forth in the above, we call upon the more intelligent brethren who have been on the standing committee to answer the question contained in the head of this article."

After returning home from the annual meeting and discussing the works of conference, Brother Beer suggested that perhaps the paper was being conducted in too radical a spirit, while I thought it ought to be made radically progressive, inasmuch as there was no room for the expression of our views in any of the conservative papers; that the people were tired of policy, and required and desired more principle in their instructions, both from the pulpit and through the press.

This was the first occasion when we two men disputed on a course of procedure in our business relations of more than ten years, and this dispute was not upon the merits of the case, but

as a matter of business policy. After talking over the matter, I proposed to sell my interest in the paper and rent the office to Beer, that he might test his policy proposition. The transfer was made accordingly, and the course of the paper was changed in accordance with the views of its new management. I continued to contribute to the paper in such articles as were deemed consistent.

Toward the close of the year Brother Beer discovered his mistake, and when subscriptions were being solicited for the following year, found himself hopelessly swamped, and discontinued its publication. It had been a verbal contract that if the paper were wrecked by the change of policy, I was to have the ruins. The paper lay dead until May, 1880, when it was resurrected by Howard Miller, and conducted in the name of Holsinger and Miller. Miller remained on the editorial staff only about two months, when I became editor, publisher, and proprietor. No other changes occurred in the management of the paper until after the committee had recommended the expulsion of its editor.

In the meantime I had been ordained to the office of bishop. About the same time the old Brothers' Valley church was subdivided into four separate congregations. They were called Berlin, Stony Creek, Brothers' Valley, and Somerset churches. I was unanimously chosen elder of Berlin and Stony Creek, and by a large majority of the Somerset church. This elevation to position in the church created alarm in the ranks of the Tunker episcopacy, for, said they, "Now he is a bishop, and eligible to the standing committee, and if he should ever get on that committee, there would be no end of trouble." Accordingly, the elders set to work to avert this danger by writing personal letters to the leading men in their several localities, where it was thought it was mostly required. I will give one letter as a sample. It came into my hands in a legitimate manner. Both the writer and the recipient of the letter are long since dead, as are also most of the brethren referred to in the communication. As I dictate this history I am made to wonder whether, if they were yet living,

after having seen and heard and felt what we have experienced, they would pursue the same course and in the same manner.

By way of introduction to the letter, I want to say that Brother Jacob Miller was a warm personal friend of mine and a school-mate of my father, and although he remained in fellowship with the conservative party, he did not favor the harsh measures used to enforce the discipline of the church, and especially was not in sympathy with the method of accomplishing their purposes. This is evident from the fact that he suffered the letter to fall into my hands without any special reservation. It is also proper to say that the two Miller brethren were not kinsmen.

LETTER FROM ELDER MOSES MILLER.

“MECHANICSBURG, Pa., Dec. 10, 1881.

“ELDER JACOB MILLER, Greeting—*Dear Brother in Christ*; Your letter came to hand on Wednesday. I am very glad to hear from you, but sorry to learn that you were not well. So it is in this world, we have our afflictions, troubles, and sorrows to pass through. But if we love God they will all work for our good. . . . I expect to go to upper Cumberland this afternoon. I wish to visit Brother Daniel Keller and others, and may stay three or four days and have some meetings. We are only some eighteen miles apart, but do not get together often.

“Well, Brother Jacob, I had for several weeks past thought to write to you and Brother John W. Brumbaugh, and D. M. Holsinger also, about our church troubles. As far as I know, in our valley there is not much trouble until we get to Antietam and Falling Springs. There the division is made, and it is a bad work, and I think there was no need for it. If the brethren had called the proper help, and worked together according to the gospel and usages of the brethren, those churches I do think could have been saved. I fear it is now too late. Of course Beaver Dam, in Maryland, is divided. And, my dear brother, you must not believe every spirit. Those Miami brethren (seceders) even in their *Vindicator* say things about annual meeting and otherwise that are not at all true. They have much

to say about *old order*, and are down on having more than one order in washing feet. Now I have it from Maryland that when they were in from Ohio (Cassel, Seiler, Flory, and others), and effected a union with the cut-off party at Beaver Dam, the Ohio men were strong for not having the supper on the table at time of washing feet. So Beaver Dam yielded to have it off, also, but insisted on having lamb or mutton for supper. So they agreed when the Miami folks came to them they must eat mutton. But when Beaver Dam goes to Miami they must eat beef. Well, it looks nice, but they have two orders already, and I see more difference in these two orders than in some things they condemn annual meeting for. But which of the two modes they call old order I don't know. I am much in favor of the old order, but it should be the order of the gospel, and that I think will stand.

"As for Daniel Mentzer's letter, I do not credit all he says. I had a number of papers sent me, and they are sometimes too one-sided. For instance, in one they said that the Miami elders had investigated why they were expelled, and when they heard it they gave them credit that they had done as they did. You would always wish to hear both sides before you would decide.

"But what I had thought to write to you and others is this: I fear the Huntingdon and some others are rather helping to drive off some to the Miami faction. You know a few years ago annual meeting decided that brethren should not have Sunday-school conventions. Soon after that Quinter and the Brumbaugh's had a program published about Sunday-school convention. Last annual meeting it was decided that the brethren should not call their colleges or schools the Brethren's School. As soon as the report came it had a picture on the cover of the school building, and at the top, 'The Brethren's Normal.' What does my Brother Jacob think of this? The very brother that wrote and printed the decision of annual meeting, to violate or transgress it first.

"That is not all. In August attended a Sunday-school convention and giving their proceeding in the paper, calling H. R.

Holsinger brother, who, I hold, is legally expelled; and mixing in with him and a ring of dandy members. How can you old brethren, who are so near James Quinter, let it pass? This will drive others over to the secessionists. I wish you would see J. W. B. and D. M. Holsinger, and others if you can. There must be something done in this matter by our next district meeting. Let us not be like the watchmen in Isaiah 56, 'Dumb dogs that can not bark.' We must do something to save the middle or main body of the church. Miami Valley has done what the south did twenty years ago,—seceded, and the progressionists must be dealt with. But we must do our duty, so we do not help to scatter or drive away. And I see no way but to prefer charges against those who do transgress or violate the decisions of annual meeting and the gospel. And in such cases as I referred to, to bring strong queries with good answers from the churches at home to district meeting, and, if necessary, to annual meeting. But we must act in this matter, for the seceders and the progressionists are busy working, and in my humble judgment both sides are wrong.

"Read or give this to Brother John Replogle, and then to the elders at Clover Creek, and where you think best. I am not a very good writer, but hope you can read and understand. My advice to the churches would be to stand firm by the gospel and the established order of the church, hoping by and by the storm will be over. I would not invite progressionists to preach for us, such as look for a dollar a day or more, and their way paid, or a gathering at district meeting for them. I think my dear brethren will understand me. Pardon me if I should be wrong. With my best love to you and sister, and the members with you, I remain,

Your well-wishing brother,

"MOSES MILLER."

In a postscript to the above letter Elder Miller adds that he had written so many letters that he had already broken on the fifth package of envelopes since January 1, besides a number of postal cards.

During the period of 1880-81, the old-order element formu-

lated rapidly toward separate organization, having had the advantage of several conferences, through which they had gained influence and passed laws which they were determined to enforce upon the progressive part of the brotherhood. In fact, the old-order element was intolerant, to the extreme of persecution, which they carried out as far as possible in a country of religious freedom. It was interesting to observe how they squirmed after the tables were turned and it was measured to them as they had measured to others. While in many things I was in sympathy with the old-order brethren because of their consistency, as a matter of fact they were the indirect source of all my trouble and persecutions. They furnished the ammunition, while the conservatives fired the guns, not intending to injure anybody. I grant them the credit of having been sincere in their motives, but sadly mistaken as to the matter itself.

It is astonishing to observe what changes have been made since I came into the arena of public church work, and still more astonishing to contemplate the fact that nearly every effort put forth toward progress was opposed by many of the brethren who are now its friends, and a few of whom are even enjoying the accruing opportunities and advantages.

The trouble was finally brought to a focus at the annual meeting of 1881, at Ashland, Ohio. At that conference no less than five district meetings presented strictures against the *Progressive Christian* or its editor. They originated in northern Illinois, southern Missouri, southern Ohio, and southern Indiana, all strong old-order territory. I quote the first entire to confirm the assertion made that the opposition came from the old-order brethren:—

“Inasmuch as Brother H. R. Holsinger has been admonished by the annual meeting again and again, according to the minutes of annual meeting, to cease to publish articles conflicting with the general order of the old brethren and good feeling of the church, and still continues to do the same, we now request annual meeting to deal with him according to Matthew 18, and the decisions of annual meeting, either directly or by a committee,

and if he does not hear the church, hold him as a heathen man and a publican."

The second stricture came from northern Illinois, which reads as follows:—

"Is it right for brethren to publish papers like the *Progressive Christian* and *Vindicator*, creating and fostering strife by publishing articles against the established order of the church? And if not right, what is to be done with brethren that publish such a paper or papers?"

"*Answer*—Not right for brethren to publish such a paper or papers, and any brother or brethren that publish such a paper or papers, shall make an humble acknowledgment for so doing, and promise not to publish such articles any more in the future, said acknowledgment and agreement to be published in their paper or papers."

In this query the *Vindicator* is included as a stroke of policy.

The third came from southern Missouri, another old-order stronghold. This query is equally strategic, but fraught with less policy. I quote only main parts of the queries and answers, as follows:—

"Is district meeting favorable to calling the attention of annual meeting to the character of the *Progressive Christian*, and require Brother Holsinger, its editor, to cease publishing articles of criticism on annual meeting and its decisions, and publishing his own articles advocating measures calculated to subvert the principles and rules of order of our brotherhood, in matters of plainness of dress, etc.?"

"*Answer*—This district meeting requests annual meeting to decide that the *Progressive Christian* and all like papers, purporting to be published by a member of the Brethren Church, do not reflect the spirit and principles of the church of Christ. We also look with sorrow upon the tendency to levity and jesting through the papers, and beseech writers and teachers to avoid the degrading habit, and to remember 1 Thess. 5:6, 8; Eph. 5:4; 4:29; Titus 2:2, 12; 1 Peter 1:13; 4:7, and 5:8.

"And we further desire that annual meeting require Brother

H. R. Holsinger to make confession for having violated the law of God in the manner in which he had conducted his paper."

The fourth query came from southern Ohio, and is as follows:—

"WHEREAS, H. R. Holsinger is publishing articles in his paper which have a tendency to bring about discord among the brethren, and have a bad influence outside of the brotherhood, we request, therefore, that a committee be appointed whose duty it shall be to take notice of that paper, and if articles still continue to appear contrary to the faith and practice of the church, that it shall be their duty to bring said Holsinger to an account as in their judgment they may deem proper and right."

"Answer—This meeting asks the annual meeting to grant and appoint the committee herein asked for, that it may carry out the decisions of 1879, Article 16."

The fifth originated in northern Illinois, of which I quote the following:—

"WHEREAS, H. R. Holsinger, editor of the *Progressive Christian*, is publishing unchristian and often untruthful reflections upon brethren, and also publicly charging them with being untruthful; and,

"WHEREAS, The tendency of such publications is to encourage disorder and misrule among the churches, affecting the peace and prosperity of local churches; and,

"WHEREAS, The churches of the south Missouri district unite their efforts with all the churches of our general brotherhood towards preserving the long-established order of church fellowship; will, therefore, district meeting consider whether H. R. Holsinger can be recognized as a brother, conducting the *Progressive Christian*, and to declare whether he can assist in general church work, or to serve on the standing committee?"

"Answer—We view with fear the course pursued by H. R. Holsinger, in the manner of conducting his paper and of the principles he advocates, and we are unanimous in the conviction that it should be declared that we can not regard him as a brother, and that he should be excluded from all participation in general

church work, and we place these our convictions in the hands of the standing committee, to act in the premises as to them appears to be necessary."

These several queries and answers were declared to be the property of conference. A motion was made by Elder Joseph Kauffman, seconded by P. J. Brown, that the meeting appoint a committee to take charge of the papers, and report to this meeting again.

R. H. Miller then remarked that although he was a member of that body he would prefer to have the papers put into the hands of the standing committee if the brother would withdraw his motion. After further remarks by J. P. Ebersole and S. Z. Sharp, Brother Miller said, "It is said my motion was seconded," to which S. Z. Sharp responded: "I made a motion to amend, and it was seconded. My amendment is that instead of referring it to the standing committee, which has more work than it can do, a committee be appointed, composed of delegates, and thus relieve the standing committee from the pressure of labor." By that time R. H. Miller had lost himself, and made the following statement: "When there is one motion and seconded before the house it is not in order to make another motion. I made a motion and that brought it before the house. Brother Sharp made another motion, and that motion can not come before the house without I accept it."

The facts are that Kauffman and Brown had introduced the motion, and Miller was out of order himself. Other irrelevant remarks were made by different parties, including the moderator, who stated, quoting from the authorized report, that if the meeting was to be carried on strictly in accordance with parliamentary usages it would be under the absolute necessity of electing another moderator. He plead ignorance of such rules.

The above remark by the moderator suggested the following thoughts, which I offered, and which were apparently well received by the audience:—

"Inasmuch as we do not understand a great deal about parliamentary rules, I would suggest that we decide this matter upon

the principle of Christian courtesy, and therefore, that this standing committee, upon the principles of Christian courtesy, will appoint a committee from the delegates sent here by the various district meetings, to take these papers in charge, and consolidate them into a query with an answer, to be presented to this meeting."

John Wise also preferred to have the papers placed into the hands of the standing committee, as he believed that was in accord with the general order of the brotherhood. After some further discussion a motion prevailed that the papers be submitted to a committee of elders, and they report to the standing committee, and the standing committee report to the public council. The following persons were appointed on the committee: S. S. Mohler, Abraham Miller, Daniel Vaniman, Joel Neff, D. E. Price, C. Bucher, George W. Cripe, John Brillhart, and John Smith.

The committee laid its report before the conference at the afternoon session of the third day, which is as follows:—

"We the undersigned members of the committee appointed to consider charges against H. R. Holsinger and Samuel Kinsey, find that H. R. Holsinger is publishing a paper in which many articles have appeared criticising the work of annual meeting, and against the order of our government, as also against our order of observing the gospel principle of non-conformity to the world in wearing apparel, after having been again and again admonished by our annual meeting to be more guarded in his publications, and promised to do so, which promise he has not performed, but has continued his former course with increased effort. We therefore recommend that this meeting appoint a committee to wait on him in his church, and deal with him according to his transgressions.

"S. S. Mohler, Abraham Miller, Daniel Vaniman, Joel Neff, D. E. Price, C. Bucher, John Smith, John Brillhart, G. W. Cripe."

The report of the committee was then put on its passage. In the discussion I made the following remarks:—

"I notice that these two papers end so differently, I would like

to ask the reason for it. In my case you say, 'Deal with him according to his transgression,' and in Brother Kinsey's, 'as his case may demand.' There is a discrimination here that looks to me not exactly fair. You see Brother Kinsey confesses he is trying to maintain the old order and gets into trouble, and I am trying to maintain the gospel order, and get into trouble."

To this John Wise made the erroneous reply: "I wish to call Brother Henry's attention to one fact: The papers were in the hands of two different committees."

This was so evidently erroneous that I could only remark, "Brother Wise, will you please look up another excuse," and then proceeded to say: "I am certain that I do not have a fair showing. There are some stray copies of my paper sent all over the brotherhood. Some articles are marked, calling the attention to their offensiveness as understood by the sender, while the reply to, or corrections of, said article never reaches the same party. The objections to my paper generally come from parties who are not regular readers, but only see an occasional copy sent to them for especial purpose. Hence, my strongest opposition comes from those who know the least about the *Progressive Christian*. In conclusion, I plead for at least one man on my committee who was a regular reader of my paper, through whom I might expect an intelligent representation of my cause."

It was all to no effect, however, and the following committee was appointed, and which is known in Tunker history as "The Berlin Committee:" John Wise, Enoch Eby, David Long, Joseph Kauffman, and Christian Bucher.

I wish here to call the attention of the reader to several inconsistencies in the foregoing proceedings:—

First. One district complains that I had charged certain brethren with untruthfulness, and in the same sentence publicly charges me with having published "unchristian and untruthful reflections."

Second. To the lack of proof or evidence to establish the charges made against me. And so it was through my entire trial. It appears that the case was conducted on the presump-

tion that, since I was in the minority, I must be in the wrong, and as they were in the majority and had the power over me, they must be right, without further evidence. I do not know what testimony was produced before the committee at Ashland, who had the complaint and formulated the charge against me, and I am certain nobody else can tell. It is evident that there was none brought before the conference by its absence. Not a copy of my paper was brought before conference nor a single article read before annual meeting in testimony of the accusations made against me. The same is true of the Berlin committee meeting, and at the Arnold's Grove annual meeting, when I was disowned. I do not mention these matters in the spirit of complaint, but as a remarkable fact in the history of an important case. It would certainly have made the case much stronger against me if the damaging articles alluded to in the complaint had been read before the council from my paper. That they existed is presumed, but presumption is not evidence, and if they existed, that they were available goes without saying.

The committee visited the Berlin church on the 9th day of August, 1881, and, after a sitting of two days, rendered the following verdict:—

REPORT OF BERLIN COMMITTEE.

“We, the undersigned committee, appointed by annual meeting to go to Berlin church, Somerset County, Pennsylvania, ‘to wait on Elder H. R. Holsinger, and deal with him according to his transgressions,’ do report as follows:—

“Met with the Berlin church on Tuesday, August 9, 1881, and were unanimously accepted by the church, H. R. Holsinger included. And upon the question to H. R. Holsinger, whether he would concede to and accept of the general usages of the church in conducting this investigation, H. R. Holsinger declined, whereupon a lengthy discussion followed upon the following departure from the general usages of the church:—

“1. H. R. Holsinger employed a stenographer to take down and publish the proceedings of the council.

"2. The council to be held in the presence of persons not members of the church, which discussion closed by the Berlin church, saying that they had passed a resolution in absence of the committee, that they will have a full report of proceedings taken, and right on this passed, in presence of the committee, the following:—

"Resolved, That this council shall be held openly to all members, and persons not members of the Brethren Church will be considered present by courtesy only, and none but the members of the Berlin church and the committee are invited to participate in the business."

Wednesday, August 10, met at 9 A. M., according to adjournment. The chairman announced to the meeting that the committee feared the members did not understand the responsibilities they assumed yesterday, and proposed a reconsideration and rescinding of their decisions. After some investigation of the propriety of reconsideration, I gave liberty for any one to make a motion to that effect, but no motion was offered. After due time the committee retired and decided as follows:—

"In view of the above considerations, especially in view of the fact that Brother H. R. Holsinger refused to have his case investigated by the committee in harmony with the gospel as interpreted by our annual meeting, and the consent of our general brotherhood, and inasmuch as Brother H. R. Holsinger and the Berlin church assumed all responsibility in the case, therefore we decided that Brother H. R. Holsinger can not be held in fellowship in the brotherhood, and all who depart with him shall be held responsible to the action of the next annual meeting.

"John Wise, Enoch Eby, C. Bucher, David Long, Joseph N. Kauffman."

Explanation by John Wise.—"Met with the Berlin church, on Tuesday, August 9, 1881, and were unanimously accepted by the church, H. R. Holsinger included. And upon the question to H. R. Holsinger whether he would concede to and accept the general usages of the church in conducting this investigation, H. R. Holsinger declined; whereupon a lengthy discussion fol-

lowed. It may be a question in the minds of many, Why propound such a question? I answer, What gave rise to this was the following: Prior to our going to Berlin we saw in the *Progressive Christian* the announcement that Brother H. R. Holsinger had employed a stenographer, and that he proposed publishing in his paper a full report of the proceedings of that committee. We regard this as a departure from our established usage, as where a report is to be taken under such circumstances, all interested parties should have a part in the choice of the stenographer if it be agreed that one shall be employed. No member of that committee was interrogated in regard to this matter, and we regard the treatment towards us as unfair; and not only unfair in a business point of view and a departure from general usages, but contrary to the principles of our holy Christianity. We considered it not at all fraternal or brotherly that Brother Holsinger should have the matter of publication under his control. We are not misrepresenting Brother Holsinger, as I will read from the report, and as you will find in a pamphlet entitled 'The Stenographic Report of the Proceedings of the Committee for the Trial of Elder H. R. Holsinger, for Insubordination to the Traditions of the Elders.' In the progress of the consideration of the propriety of this departure we have the following: 'You have employed a stenographer to take a full report of the proceedings of the committee, to be published in your paper, which we think should not be done, as it is a departure from the usages of the general brotherhood.'"

While it is regarded as my privilege to comment upon the method pursued by the committee in the treatment of this case, I shall be confined as nearly as possible to the historical part of the case. The full report of the proceedings is upon record, and can be found in any first-class library in the fraternity, to which the reader who wishes more information than is herein contained is respectfully referred. There were present from a distance on the occasion the following: Elders James Quinter, I. J. Rosenberger, E. K. Buechley, C. G. Lint, J. B. Moser, and others.

The action of the committee is of unusual importance, from the

fact that it became the entering wedge which divided a large denomination, one part of which became a new organization.

After the usual devotional services, in which Elder Quinter took some part, John Wise stated that they were present as a committee appointed by annual meeting to the Berlin church to investigate Brother Holsinger's case, and then said the first thing in order would be to know whether they are accepted by the Berlin congregation, and proposed to withdraw so as to enable the members of the church to express their opinion without any intimidation.

The committee then withdrew from the council room, and during their absence the church unanimously agreed to accept the committee.

The committee then objected to the house in which the council was being held as being too small. The church, however, decided in favor of the place. The committee would have preferred to go to the Grove church, about a mile out of town, but as that was outside of the Berlin church territory, the members could not consent to the removal. The afternoon session was held in the Methodist church. It was hard to understand why the committee should want larger apartments when they wished to exclude the audience.

The next objection was in regard to the reporter. John Wise stated that this was a departure from the usages of the general brotherhood, and that it was never so done to his knowledge on any former occasion, and therefore should not be done in this case. To which I replied that there never was a case exactly like this in the history of the Tunker Church; that no other man had ever been tried for similar charges; that I had employed the stenographer at my own expense; he was a member of the church, and was responsible and competent, and that for my own satisfaction and in justice to myself I had determined to have the report taken down in full, and that in this, my church was unanimous in my favor, and consequently intimated that part was a settled matter; but in case of publishing the report I would be accountable to the church at large for any injury that might result.

After discussing the subject for some time, the committee retired again, and the church passed the following resolution:—

“Resolved, That we insist upon having a full report taken of the sayings and doings of this committee and council.”

This ended the first half-day's business.

In the afternoon John Wise quoted the following passage of scripture, “But if he neglect to hear the church, let him be unto thee as a heathen and a publican,” and then proceeded to argue, “You are to tell it to the church, not to a mixed assembly,” and other arguments in favor of a private council. I then said: “It had been announced at our public meetings that this council would be a business meeting, and that none but members are invited; that others would take no interest in the business; that we were neither a military organization nor a secret society, therefore none were here by invitation, except members of the church. All who are present are perfectly welcome, so far as we are concerned, but no one will be expected to take part in the work of the council except members of the church. The general brotherhood is interested in the business of this council, and has a right to know what was done and how and why. This is no ordinary church meeting. There is no similarity between this case and the passages of Scripture referred to. If I am guilty of any wrong-doing I am willing that the world shall know of it. Having been publicly accused, I am determined to be as publicly vindicated. If, however, the committee sees proper to exclude all except the Berlin church and themselves, I presume it is their privilege to do so, but *we* will not do it.”

Elder Long asked, “Are you sure, Brother Henry, that your congregation will not do it?”

I replied that they could speak for themselves, that those in affirmative should rise and be counted, in response to which seventy-one members arose, and so that point was settled.

Elder Kauffman remarked: “We are here as a committee sent from annual meeting to do business. We dare not depart from the usages of the church. We must make our report to annual meeting, and dare not digress from our orders. We can not come

here and sanction the idea of having this council meeting held open and public; neither can we sanction having the report of the proceedings published. And you should not ask us to digress from the usages of the church. If any such privilege be taken, we want the responsibility to rest right here with you."

To this I replied: "I can hardly see why the committee dare not digress from the usages. I know of no scripture that forbids them to make a new record of a new case. Can you not for once throw by the usages, and say that you will do 'as seemeth good to us and the Holy Ghost'? Are you really bound by the usages of the fathers? I am sure this church has assumed the responsibility. The church has unanimously decided that we will have a full report and an open council. We have put ourselves upon record, deliberately making this statement in both German and English, and giving every member an opportunity to express his sentiments before taking the vote."

There was some further discussion between the committee and the church till late in the afternoon, when the following resolution was unanimously adopted: "That this council shall be held openly to all members, and persons not members of the Brethren Church will be considered present by courtesy only; and none but the members of the Berlin church and the committee are invited to participate in the business;" and so the first day's work closed with apparent hopeful feeling that in the morning the business of the committee would proceed. However, next morning the committee stated that they feared there was a misunderstanding, and that therefore they proposed to proceed to a careful explanation to the church; that they had understood that the church presumed that the committee would go ahead with the trial; that yesterday they had demurred, and that they did so this morning; that they stood upon the authority of the gospel, and would submit to the usages of the general brotherhood; that they stood free from any further investigation in the matter. Said they: "We told you yesterday that we understood the usages of our brotherhood are based upon the Word of God. We are conscientious in the matter; and as a body of the brethren will

not put ourselves on record, and then in less than twenty-four hours go directly against the record we made. We place ourselves on record, and we propose to stand upon the record we have made. You place yourselves upon record, and we fear you do not understand what you are doing. We will give you an opportunity to reconsider and rescind your action of yesterday."

The committee then paused for some time, waiting for an action for reconsideration, but no motion was made. I then endeavored to explain the situation to the congregation in German and English, so that there could be no possibility for misapprehension, after which a voice was heard, saying, "What I have written, I have written." I think the speaker was Brother Samuel Forney, one of the most venerable members of the congregation.

John Wise then said: "We consider the matter is fairly before the congregation, and if no action is taken we shall consider the matter as standing by the resolution. We have given time to hear from the congregation, but as there was no response, and as other business is being introduced, we now propose to withdraw and prepare our report."

At this point Elder Quinter remarked, "Then you don't give them the privilege of assuming the responsibility; I don't fully understand."

After some further speaking pro and con, hardly to the point, John Wise concluded: "Having been sent here by annual meeting, and as we were spending our time for the church, if you have any donations to make they will be gratefully received on the part of the committee. The amount of our expenses is \$126. It is the general brotherhood I am addressing."

After several hours' retirement the committee returned, and rendered their verdict, which see above. Then they passed around to each individual member to obtain the assent to their decision, but all except one member answered no. This one was Elder John P. Cober, M. D. He had voted with the church in favor of an open council and full report, but when it came to the final test he said, "*Ich gehe mit den alte;*" I go with the old ones.

After the committee had finished its work and closed with prayers, the Berlin church met in council, and after some deliberations they unanimously passed the following resolution:—

“Inasmuch as Elder H. R. Holsinger has not violated any gospel order of the general brotherhood, and not having had a trial of the charges brought against him at the annual meeting of 1881, therefore the Berlin congregation, including the Meyersdale branch, will continue to work together with Brother Holsinger as our bishop, and we invite all who are willing to take the gospel of Christ as the man of their counsel, into church fellowship with us.”

It will be seen that the whole issue hinged upon the open council and stenographer.

During the time intervening between the decision of the committee and the annual meeting of 1882, the question under discussion was whether I was in the church or outside of the church, and all the papers entered into investigation of the subject. S. H. Bashor wrote a tract entitled “Where Is Holsinger?” which was distributed by the thousands over the entire brotherhood, and was published in the *Progressive Christian*.

Meanwhile I continued to publish the *Progressive Christian* with redoubled energy and largely-increased subscription list, and also had charge as presiding elder over two adjoining congregations. During the following month I attended a Sunday-school convention of the western district of Pennsylvania, and was chairman of the meeting, elected delegate by that body to the state convention at Green Tree church, Montgomery County, which convened in the same month.

I take the liberty to insert the following article, published in the *Progressive Christian* of September 16, 1881, written by Professor Howard Miller, which may be accepted as truthful and impartial. Brother Miller was thoroughly conversant with the situation, having resided in Somerset County for several years, and having been associate editor of the *Progressive Christian*. He is one of the most able and fluent writers in the fraternity, as well as one of the most independent thinkers in the

country. I am happy to say he is still living and writing for the public press, and at the present time is editor of the *Inglenook*, a weekly, semi-secular, German Baptist magazine, published at Elgin, Illinois.

THE BERLIN SITUATION.

"The condition of the church affairs at Berlin is one of great interest to all, involving as it does a number of principles of church policy. A committee from annual meeting was sent to try the editor of the *Progressive*, and dispose of him according to his misdeeds. They met, disagreed with him at the outset, and set him out. The annual meeting is supposed to pass a final affirmation or rejection of their action. There can hardly be a doubt as to their affirming the decision of the lower court. And unless Henry Holsinger comes to the scratch of an acknowledgment, he will likely remain out.

"Now, let us take a look at the dead, although Resurgam might be written on his ecclesiastical coffin, and he is likely to prove a lively corpse. Divested of all its verbiage, the trouble with Henry is that he is now, and always has been, too far ahead of his day and generation. The other side of the house would put this to the credit of his being wickedly fast. I write it as being farther seeing than the rest, and too honest to become a common Jeremiah Funk, subordinating intelligence to the prejudices of the masses. Let us examine this statement a little. Who originated the weekly press of the church, and stood the brunt of the battle of its establishment? The committee people themselves will hardly deny that Henry Holsinger did that. Who has the paper now? Is it wicked Henry Holsinger or the element devoted to his destruction? Who introduced the hymn and tune book? And now who has it, and who makes the money out of it? Who took the shorthand writer to the annual meeting, and between fast Henry Holsinger and the annual meeting, which turned his stenographer loose with a left-handed blessing, between the man and the other party, which has the stenographer? And who makes the money out of his original venture so

disastrous to him? In the days of college conception, who interested himself in the establishment of one? When it meant something to stand up for higher education, who did the most of it, Holsinger or his opponents? And to-day, with our three educational weaklings, who is at their head, reaping whatever honor or money is in them? Is it Henry Holsinger or the other side? And the establishment of the progressive as an advance on the old ways of patting the old man on the back, and flattering him out of his senses, who now originates and suggests the boldest innovations? Where did the idea that the oldest in office should not necessarily be ordained originate and take expression? Where was it suggested that a literary qualification determined by an examination should precede installation? And from singing the threadbare refrain of the good, goody, good old brother, who now is suggesting measures and engaged in enterprises to most effectually set him back?

"It is evident that just as fast as the honest and daring pioneer has cleared out a farm, the camp followers move up, take out a patent, and serve a writ of ejectment on the frontiersman. A good many fair-minded people look on this as a part and parcel of human experience, to be rewarded in the hereafter. The negroes of the south think they are entitled to heaven because they have been so miserable here. This is an error of the worst stamp. I see the editor is the recipient of letters of sympathy, 'Aw, poor, p-o-o-r Brother Henry, etc.,' and here it ends. There is nothing like adversity to try friends. In the days when the winds sing a lullaby, and the skies are as sweet as a psalm, then the rabble are hurraing approbation as they did at the triumphal entry of Christ into Jerusalem. When the shipwreck comes, and some one is to be nailed up, where, then, is the crowd? You could not find the majority of them with a lantern.

"To say that Henry Holsinger has his weaknesses would be to express one of the commonest and silliest platitudes. To define truthfully the differences between him and many a one in good standing in the church would be to say that the others have all

his faults, overtopped with the vice of dissimulation and colored by the sin of hypocrisy.

"The church temporal, being human, is ungrateful. No voice has been raised giving Holsinger credit for his good, and the same with others. Look at Stephen Bashor! He has done more to increase the membership of the church than any other man living. Yet do the pseudo leaders of conservative thought give him credit for it? or do they tear and rend him? It is held that they oppose and destroy, and make the church weep. Let us see about this. Who is the church? Is it a few who think they hold the lever of the universe in their hands, or is it the great many who make up the body? The body of the church knows nothing about the *Progressive*. Not one in fifty sees or reads the *Progressive*. And perhaps not one in a thousand really cares a rap about it, and rather enjoys its pyrotechnics. But here is some poor, miserable specimen of conservative mediocrity with his mouth full of bad grammar and his heart full of suspicion that every line in the paper is specially designed to pull his little self off the picket fence of local supremacy, and something has to be done—for if he were belittled, it would be just the same thing as destroying religion in the abstract. So to ease the moral fever Holsinger is put out of the church. But now that it is done, it is well to inquire what has been actually gained by the proceedings. The *Progressive* is not suspended. It comes regularly, and gives its good resounding thwacks as of yore, all the same. H. R. H. goes on with his preaching, editing, and marrying, as usual. Contributors without the fear of men before their eyes, characterize the committee as a 'blast of one hundred and twenty-six dollars worth of old orderism,' and the sun has not failed to rise, the wells have not gone dry, and nobody has been whisked away in a blue blaze by the supreme power of Satan.

"A good many people are honest in their convictions about the disputed points of externalism. A man may believe that he will go to hell if he does not comb his hair down all around, although he may not so plainly state his position in such vigorous English,

and if he is honest about it, why, let him go on with his way. No progressive objects; it does nobody any harm. But when he gets so high that he will not go to heaven with the neighbor who parts his hair, then I admit there is some wrong about the matter, something suspicious about the order of such holiness.

"It is only a question of time till every shadow of externalism is wiped out. The sober, honest, thoughtful advocates of order may differ, but to such allow me to ask if it is held that the young men and women of the church who graduate at our colleges, or who go to real colleges to graduate, are going to preach as an essential to salvation and fellowship that we must all refrain from having our hair cut short? If you really think so, upon what evidence given by the product of a thousand years of colleges do you base your belief? Imagine somebody getting thrown out of the church for wearing suspenders! And the day is not far distant when no sister will be thrown out for wearing a hat, and no brother will be disfellowshipped for opposing such proceedings.

"If Henry Holsinger is ousted for opposition to the faith and practices of our fathers, why are not James Quinter and Robert Miller thrown overboard for their offense? Are not they as squarely set against the order of the brethren in putting themselves at the head of colleges when such were absolutely forbidden long ago? It is a fair question; answer it fairly. If it is held that changed times and changing conditions demand different treatment, I answer that this is just what Holsinger has been advocating, and he has been disfellowshipped, not for what he is, but for declaring it. I think it may be laid down as a broad principle that no one should ever be put aside except for doctrinal and moral defections. Holsinger's morals or faith were not questioned. He was shelved because he presumed to question the wisdom of his fellows.

"The church is built on the Arcadian dream of holy men engaged in a holy cause, divested of baseness and filled with the Holy Ghost. They are supposed to act harmoniously with the church and with each other. It may even be said that there is no

reason why it should not be so. But in practice it is found, as far as my observation has gone, that in a majority of cases the ministry are the most active and prominent factors in almost every church quarrel. If it could be so arranged that but two preachers should ever have any one church, scripture would be observed, and many a bitter quarrel about supremacy avoided. As long as from three to ten men want to ride one horse, and all want to ride in front, there will be trouble. And so in church matters this is always, or nearly always, the case, that from some cause, usually jealousy, the bitterest quarrels come from the leaders.

“I observe the committee gets a full share of blame for the result. I hardly regard this as just, as they only gave expression to the sentiment that sent them there. And after all is said and done, what real business has any progressive in the German Baptist Church? The church has always prided herself on looking backward to what some one dead and gone would have said and done. The majority of the church is willing to live and die in this faith. If there is one, or a hundred, or a thousand who prefer a different outlook, there are other churches, or another can be made. The idea is deeply rooted that the Brethren Church and the apostolic days are one thing. As a church organization there is a lapse of over sixteen hundred years between it and the first Christians. It is only one of many such. It will, like the many, be lost in time. Even to-day the original founders would disown the whole lot could they come back. We are imbued with a spirit of what seems to me to be pure asinine pride, that usually takes form in the expression, ‘We are the only true church,’ we are the elect of God; all other churches are wrong. The facts are, we are only a small lot of worshipping Christians, and can point to no countries canvassed, no charities established for the sun-struck strangers, no home for the aged and widowed, no sleepless city missionary, and no learned scholars to cope with the mental athletes of other churches we are so fond of deriding. Take the train from Richmond, Virginia, to Mobile, Alabama, or from Albany, New York, to Boston, Massachusetts,

and not one passenger in a hundred ever heard if there be such a thing as the Brethren Church. With such a record as this in the century and a half of our sectarian existence, the Berlin committee might, nay, more, the annual meeting could, have found something of greater value than this little, unknown paper or its editor, to make an ado over. The new version says, straining 'out' a gnat and swallowing a camel. Holsinger has been strained out, and the camel of ignorance, of prejudice, of flattery, of a coming educated ministry that will overturn the whole thing, are bolted without wisdom or questioning.

"But what will come of it all? If the experience of the world is worth anything, the answer is clear. Take Simon Menno and his church. We have the old Mennonites, the Reformed Mennonites, the High Amish Mennonites, the Wislerite Mennonites, the Holdeman Mennonites, the Staufferite Mennonites. With Alexander Mack's church we have the Old Brethren, the Brethren, the Congregational Brethren, and the Progressive Brethren, which is the last. Could these have been avoided? Did men sink their littleness? Did they forget their own aims and remember the strong points of their opponents, hiding their weak ones? Alas! there is so much of us that is of the earth, earthy. Even judgment is not easy when we hear both sides. Man judges by acts; God, by motives. Did the committee, or did the church which sent it, fathom and comprehend Holsinger's motives, or do we know the committee's motive? I have tried to be honest and fair in this article, and when the silent majority claims Henry Holsinger, perhaps men will adjudge a different reward."

Lewisburg, Pennsylvania.

FINAL DECISION OF CONFERENCE.

The next chapter in the history of this case is the trial before the annual meeting of 1882, called the Arnold's Grove Conference, held near Milford, Indiana, May 30 to June 2.

The case was introduced by reading of the report of Berlin committee, which has already been recorded elsewhere.

An explanation being called for, John Wise proceeded to explain. As the explanation is somewhat lengthy, I will quote only such parts as introduce new or foreign matter. On page ten of the

report of annual meeting he says: "We have the decision of annual meeting that no member shall be expelled from the church without gospel authority, and the question has been propounded, Where is your gospel authority for declaring Brother H. R. Holsinger's connection with this body severed? I will endeavor to give some of them. 1 Cor. 5:11: 'Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an adulterer, or a railer, or a drunkard, or an extortioner, with such an one ye are not to eat.' I do not understand that a man must be guilty of all these crimes before the church has jurisdiction over him, but if he be found guilty of any one of them the church has authority to deal with him. The next passage is 2 Thess. 3:6: 'Now we command you, brethren, in the name of the Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us.' And the fourteenth verse, 'And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.' Also Rom. 16:17, 18, which see. This is the gospel authority we claim which justified the action of the committee, and which we submit before this meeting."

Motion was then made and seconded to adopt the report of the committee. Pending the discussion, D. C. Moomaw "asked privilege to introduce a motion to delay action upon the question until next day, and for presenting some considerations as to the effect of this controversy upon the general brotherhood. We should have but one purpose before us,—the harmony of the church. The question occurs, Can this purpose be accomplished in a better way than by accepting the report of the committee? I think there is a better way. I know you are willing to accede to every measure founded on the Bible and reason and justice to save Brother Holsinger. But that is not all that is at stake in this report. Not only is Brother Holsinger under the ban of the church, but all who sympathize with him. Why should we not exercise every measure to save him and those who are in sympathy with him?"

John Wise: "Why, we want that sympathy on our side."

Moomaw: "We should always exercise sympathy, but not at the sacrifice of a brother. We have an instrument to present to the meeting, which I will read: 'The olive-branch of peace is presented by H. R. Holsinger to the annual meeting of 1882, as follows: I, H. R. Holsinger, do herein set forth the following declaration of purpose and conduct, which shall be my guide in my future relation with the church:—

"*First.* I humbly ask the pardon of the brethren for all my offenses, general and particular, committed through the *Progressive Christian* or otherwise.

"*Second.* I promise hereafter to administer the discipline of the church in harmony with its practices, and will cease to teach any system of government not in harmony with that prevailing in the church, as set forth by annual meeting.

"*Third.* I promise to cease to speak or write in antagonism to the general order of its practices as now prevailing in the church.

"*Fourth.* I promise to cease the publication in the *Progressive Christian*, or any other paper, of anything, in fact, in opposition to annual meeting.

"*Fifth.* I promise to publish these declarations in the *Progressive Christian*, and request that they be placed upon the minutes of this meeting.

"Now, I ask, in behalf of peace and of the salvation of a great number of brethren, that they be allowed until to-morrow morning to settle this matter finally, happily, and peacefully."

Whitmore Arnold opposed any delay, and urged the passing of the report.

Landon West said: "We heard the charges against Brother Holsinger, and the decisions rendered, together with the reasons therefor. Now, we ought to allow him a defense, because if we do not we would throw him out without a trial."

J. H. Moore, Addison Harper, D. N. Workman, R. H. Miller, and W. R. Deeter, favored deferring the question until to-morrow.

P. J. Brown asked, "If this report is acted upon, can Brother

Moomaw's proposition for reconciliation be entertained afterwards, or will it be objected to as not coming regularly before the meeting?" To which the moderator replied: "Brother Holsinger can come to the door of the church, and be received any time the same as any expelled member. Brother Moomaw can have the privilege of presenting that paper after the decision of this meeting, but I think the meeting would rather that Brother Holsinger would present it himself and not through others."

Daniel P. Saylor did not consider the motion to defer action was in order. He said: "The committee are the servants of the annual meeting. They were appointed by it to go to Berlin and investigate certain matters. They did so, and then were rejected by the church there. The only alternate was to make a report of their doings to this meeting. This they have done, and now it is for this meeting to accept or reject that report. Their reputation must be maintained and vindicated. During the entire year the doings of that committee have been slandered and reviled. The work has been called infamous and I don't know what all. Tracts have been published and put out to injure the reputation of the committee. Now, unless this meeting gives an expression on their doings, their reputation is not vindicated. Vindicate their reputation at this meeting, then a motion to give way or submit to their overtures is in order, and I for one am ready to receive it the very minute after action has been taken on this report. Don't put it off until to-morrow morning. I am ready to receive it at any time. The reputation of the committee is at stake, and must be vindicated. If this kind of concession had been made to the committee, their report would have been very different from what it is, but no concession was made, and, consequently, on the testimony before them they made their report. It is now the duty of the annual meeting to accept that report and say they acted advisedly."

I then made the following statement: "I have lost my voice, and I am obliged to appear by proxy. My brethren have agreed to assist me and speak for me. That is the reason why the paper was presented by Brother Moomaw instead of by myself. I

know its contents, and he was authorized to present the paper. I wish to say that if the motion now before the house will be passed, then this paper will not be offered. The concessions therein made were made in view to a reconciliation. A number of the brethren agreed that a better thing can be done than to adopt the report of the committee, which would expel me from the church, with all who are in sympathy with me."

Right here I will offer an explanation. It may not be clear to everybody why I would not present the paper offered by Brother Moomaw, after the passage of the motion before the house. My explanation is as follows: The passage of the motion to adopt the report of the Berlin committee would have expelled me from the church. There would then have been no recourse for me but to acknowledge the justice of the action of the committee, and make such other conciliations as they might demand of me, and thus be reinstated as an expelled member. That I could not then have done, can not now, and never will do. I should despise myself as a hypocrite and a coward of the worst class if I should consent to truckle to the whims of ignorance and superstition to such an extent as to recognize the righteousness of their cause. To have consented to the propositions of the olive branch of peace would have been simply to acknowledge myself a human being, possessed of the common frailties of humanity, but to have then or now recognized the action of the Berlin committee as being a just disposition of my case, would have been to stifle judgment, conscience, and every sense of honor and manhood.

Robert H. Miller said: "This is a peculiar case of the trial of a brother, which occurred in a very peculiar manner. The report has come here condemning him. You have heard the report, and before the brother was ever heard at all, a motion was made to accept the report. We were asked to accept the report without hearing the brother at all. I have opposed that brother more than any one in the brotherhood. And though I have been against him often and contended with him long and much, yet to-day I am not ready to vote until that brother has had an opportunity

to be heard. He has not been heard. Hence, I favor the motion to give all the time he asks for to make a full answer to the charges made against him. Then we will decide whether to accept this report or not."

I. D. Parker and P. S. Meyers favored the motion to defer, but John P. Ebersole said: "I am just like Brother Robert Miller; I have never been a friend of Henry's course, but I tell you when he comes up as he has done here, then I am in favor of deferring it. You are not only working for Brother Henry, but for hundreds of others. You will be expelling hundreds of others when you expel him. I am for mercy. Defer it until to-morrow, and give him all the chance you can. If you do that, you will show that you are willing to give him all that he can possibly ask for, and, mind you, it will be done for the benefit of the general brotherhood."

Daniel P. Sayler offered the following remarks: "There were charges brought against Brother Holsinger, and there was a committee appointed to go and investigate the matter, and deal with him according to his transgressions. The committee went there and investigated the matter, and gave him a trial, or offered to do so. He laid down the rules on which he would come to trial, but the committee would not accept, on the ground that it was not according to the Scriptures nor the usages of the brotherhood. He refused to accede to the requirements of the committee, and, as is the order and custom of the church, the committee has dealt with him, and their report is now before us. That report is what we have to act upon now. The brethren have spoken of mercy. I trust we are all on the side of mercy, but H. R. Holsinger never mentioned it in the arguments set forth by others to sustain him in denying that report. Nothing was said about mercy until it was mentioned here. I am opposed to deviating one moment. Would it be reasonable to send a committee to me and I reject that committee and not accept its rulings, and then come before the annual meeting with a compromise?—No. The matter is plain. Do not let our sympathies run away with our judgment."

Jacob Rife, Jesse Crosswhite, Lemuel Hillary, S. S. Mohler,

Daniel Vaniman all favored immediate action upon the original motion. R. Z. Replogle remarked: "In the report of last annual meeting you will find that the committee was to wait on Brother Holsinger, and deal with him according to his transgressions. If you accept their report with the explanation of Brother Wise, they dealt with him according to what he did while they were present. Brother Holsinger thought that inasmuch as he was openly accused, first, through the various district meetings, and then the annual meeting, and lastly through the public report, he had a right to public vindication. He was expelled according to the report, as well as the explanation given, because he would not submit to a private trial."

Noticing that the time had drawn well into the afternoon, and witnessing evident indications of bitter feeling against me, and fearing that the question of deferring would consume the whole day, all to no advantage, I tired of the effort, and proposed that Brother Moomaw and his second should withdraw the motion.

The moderator then announced that the original motion was now under discussion, when S. S. Mohler said he thought it had been discussed fully, when I offered the following remarks:—

"I agree the one side has been argued, but the defense has not been heard from. One point presented by Brother Wise I wish to correct. He signified there were two charges brought against me: first, that of refusing to be tried according to the usages of the church, and having a stenographer; and second, for insisting upon an open council. In my view there is only one charge involved,—that of the stenographer. The open council was a matter entirely with the committee. The key of the church was tendered them, and they might have excluded the audience, and thus we threw the responsibility upon them. They could have held the council with closed doors if they had wished to, but we would not exclude any one from the council.

"This morning for the first time I heard the charge of raillery placed to my account. I certainly have not been tried for raillery. It was also stated by some of the speakers that I had a trial. All who have read the report know that is not a fact. I had no trial,

and the report of the committee read this morning does not say so; neither does it charge me with any of the crimes referred to in the passages of Scripture. The report winds up as follows: 'In view of the above considerations, especially in view of the fact that Brother H. R. Holsinger refused to have his case investigated by the committee in harmony with the gospel, as interpreted by annual meeting, and the consent of our general brotherhood; and inasmuch as Brother Holsinger and the Berlin church assumed all responsibility in the case; therefore, we decide.'

"The report does not say that, because I was guilty of *raillery*, therefore, they came to this conclusion; but they simply acted upon one charge,—that of refusing to be investigated according to previous usages. I have stated at different times that there never was a case exactly like mine in the history of the church, and that this being a new case the committee might have deviated from the usages, and acted according to common sense, and given me a fair hearing. When those passages of Scripture were read this morning in confirmation of the decision of the committee, I thought Brother Wise should have done me the simple justice to declare that I stood unimpeached of the crimes enumerated, except the one with which he wished to charge me. There were many strangers present who knew nothing of my case except what they learned here, and I demand of this meeting, whatever may be the result of the case, that you will clear me of any of the gross charges alluded to in the scripture read."

J. W. Beer said: "It has been stated, and repeated with emphasis, that the only question we had to decide upon was as to the legality of the decision. That is a mistake. The action may be legal, and yet should not be accepted. The apostle Paul says, 'All things are lawful, but all things are not expedient.' The action of the committee may be lawful, and yet the question of expediency might arise. I believe the action of expelling Brother Holsinger was too hasty. There was ample room for misunderstanding between him and the committee. There was a misunderstanding between the committee to whom the papers relating to Brother Holsinger were given at the annual meeting of 1881

and the annual meeting itself. Many present misunderstood the action of the committee. When the report was brought in it was advised that a committee be sent to H. R. Holsinger, to deal with him according to his transgressions. Brother Holsinger called attention to the difference of expression in regard to his case, and that of another. One of the committee on Holsinger's papers has since explained that it was not their intention to go to Berlin to investigate the case, for if the committee sent there had investigated the case, it would have presented its authority, and would have done the work which the annual meeting had sent it to do. Now, while that was the understanding on the part of the committee who recommended the committee to be sent to Berlin, many of us understood that the committee should investigate the case, and give him an honorable and a fair chance. I base my arguments on the expressions used by the Berlin committee when they came there. They stated that they came to investigate the case of H. R. Holsinger, and whenever the object of their visit was mentioned it was to investigate that case; and it was not until the report of that committee was brought in that the expression was used that they were sent to deal with him according to his transgressions. If the Berlin committee understood it was their duty to deal with Holsinger according to his transgressions, and not to investigate the case, why was it presented in this way? We have it in their own words that they felt it their duty to give him a trial. Hence, I feel the action was injudicious.

"Brother Holsinger was charged publicly at our last annual meeting. This meeting is not composed of brethren and sisters alone. There are present intelligent minds interested in the cause of religion not of our brotherhood. The charges were publicly made and publicly placed on record, in the report of annual meeting. He was also publicly charged in the minutes of our meeting. Under those circumstances it appeared to the Berlin church that they had a right to demand a public trial."

Samuel Mohler: "The nature of the case and the condition of the church demand that we take action in this matter. A great

many in the Miami Valley are holding back to see what this meeting will do in this case. How long have we borne with this man?—A long time. And many hard and rough expressions were put out by him. If this meeting does not accept the decision of that committee, I shall dread the consequences in the Miami Valley. We may lose some members if we adopt the report, but I am satisfied we shall lose more if the work of that committee is not accepted by this meeting.”

George Hanawalt: “The brother spoke of the Miami Valley. The result will not be confined there. Our action will be felt in western Pennsylvania also. There are hundreds of members waiting, trembling for the issue. I rise not in sympathy with Brother Holsinger, but on the question of the propriety of that report. The report of that committee does not touch the matters they were sent to investigate. It does not even mention them, but they have taken up a new case. A second committee might act on those questions, but I do not believe this committee has a right to go there with those charges locked up in a satchel, and never present them to Brother Holsinger at all, and go off on another matter, which was simply a matter of expediency. It was simply a matter of whether they would hold an open council and employ a stenographer. The committee might have reported that they did not desire to have the matter conducted publicly, and that Brother Holsinger was obstinate, and another committee might have been sent, as is frequently done, with power and instruction. I oppose the confirmation of the report because it does not touch on the business it was sent to do, and has turned away to something else, and has assumed the entire responsibility, which I think is quite as great as the Berlin church assumed. Has this been done in the interest of union among the people of God, and is it fair and equal dealing? I agree with Brother Beer and the apostle Paul, that ‘all things are lawful, but all things are not expedient.’ This seems to be one of the things that is not *expedient*. This action will affect the Brethren Church throughout the whole land.”

A. J. Hickson: “Every person understands that he is tried upon

an indictment. If an indictment is found for stealing a horse, you can not try the person for stealing a sheep. Brother Holsinger was charged with violating some principles of the church. A committee was appointed to go over there and try him on that charge. That was what they were appointed for. They went there, but they tried him for something else that occurred there, that is, something new. If you accept their decision, you place yourselves in the position to say that annual meeting can prefer charges against a man, and the committee may go and try him for something else. I am opposed to the report of that committee. A brother suggested that this would create disturbance in the Miami Valley. The decision, whether you accept the report or not, will not affect more than fifty men in the valley, but if you confirm the report of the committee, there are hoary-headed men around the table who believe it will seriously affect thousands, and that you will lose more by confirming than by rejecting it. Besides, it is not legal. There is no precedent in our church history of a committee expelling a brother for something of which he had not been charged."

John Wise: "We went there to try him for violating the rules of the church, and we disfellowshipped him for that in our report. We wanted to explain the nature of the case before the church, but they would not permit it in the manner the annual meeting had directed fifty years ago that our meeting should be held, and consequently gave us the emphatic declaration, 'This is the first committee ever sent by annual meeting to the Berlin church.' That is a mistake. In 1865 there was a committee sent to the Berlin church. This is insubordination to the usages of the general brotherhood, and a plain declaration that the Berlin church shall be congregational in its character and not be controlled. That is one of the things found contrary to the usages of the church."

The moderator then said, "The question has been called for, and I will have to put it before the house," when I asked for privilege of a final word, which was granted after some parleying. I then said: "I simply wish to call attention to the fact that when

Brother Wise represented what was said at the Berlin church he did not read from the report. I also wish to reaffirm my former statement that this was the first committee ever sent to the Berlin church. Brother Wise was mistaken when he said that in 1865 there was a committee sent to the Berlin church, and he ought to know better, for he was on that committee which was sent to Berlin, but not to the Berlin church. It was the Brothers' Valley church, and the town of Berlin was in the territory covered by the congregation. In 1879 the Brothers' Valley church was subdivided into four churches, severally named Brothers' Valley, Berlin, Stony Creek, and Somerset. This is not a mere technicality. It is an important statement, and I know what I am saying.

"But I am not able for this occasion. My voice is failing me, and I have a very severe headache. I will, therefore, submit all to you. I have always withstood all attempts to separate from the body of the church, but all has failed, and all that I can do now is to trust my case into your hands, and unto the guidance of the kind providence that overrules all."

The motion was then put before the house, and the report of the Berlin committee was adopted. So ended the second act in the drama.

I have not space to expatiate upon my feelings or the results of the decision. I walked out from under the council tent, thinking only of my congregation at Berlin. On entering the vast throng outside I was greeted by many of my friends and brethren and patrons, who offered words of encouragement and approbation. After consultations it was agreed to call a public meeting on Tuesday evening, May 30, at a schoolhouse a mile west of the place of conference, for the purpose of consulting upon the proper step to be taken. It seems prudent to state at this period that I was the least interested among all the aggrieved progressive brethren. I have, therefore, to thank my friends for my salvation in that dark hour of temptation. He who was merciful to the thief on the cross, caused the hearts of His own to have compassion on him who erstwhile would have been an outcast and wanderer.

FIRST MEETING AT SCHOOLHOUSE NO. 7.

There was a good attendance at the schoolhouse for the short notice that had been given. Elder P. J. Brown was called to the chair, and, after devotional services, the object of the meeting was stated. The following motion then prevailed: "That we extend to Brother Holsinger our Christian sympathy, and until he is guilty of a violation of the gospel or well-defined moral principle, we will consider him as illegally expelled." A committee was appointed to draft a memorial to the standing committee, with a view of making one more effort to prevent a division of the church,—J. W. Beer, Dr. J. E. Roop, and David Bailey,—with instructions to report at next meeting.

The next meeting was held on Wednesday afternoon, May 31. The memorial committee reported the following:—

MEMORIAL.

"ARNOLDS, Elkhart Co., Ind., May 31, 1882.

"To the standing committee—

"DEAR BRETHREN IN ANNUAL MEETING ASSEMBLED, Greeting: We, your petitioners, would beg leave to say that we feel aggrieved at yesterday's action in the case of Elder H. R. Holsinger and his friends, and feeling that another division in the brotherhood is imminent, and deploring an event fraught with so much evil, we humbly petition for a joint committee, say of twelve brethren, half to be selected by progressive brethren and the other half by your body, and they prepare a plan for a general reconciliation between the annual meeting and all the brethren called progressive, and we hope you will hear us in this our earnest request, so that further division may be prevented."

The report of the committee was adopted, and Dr. J. E. Roop and Elder J. W. Beer were appointed to carry the memorial to the standing committee and receive their reply, with request to ask for an early response.

The next session convened on Thursday forenoon, June 1. The committee appointed to carry the memorial to the standing committee reported having discharged their duty, and presented the following reply from the standing committee:—

REPORT OF STANDING COMMITTEE.

“RESPECTED BRETHREN OF THE COMMITTEE: Inasmuch as the annual meeting of 1881 ruled out the Miami Petition upon the ground that it had not come through the district meeting, thus settling the question of her ruling, therefore the standing committee can not receive anything that does not come in regular order.

E. EBY, *Moderator*.

“JAMES QUINTER, *Clerk*.

“JOHN WISE, *Reading Clerk*.

“*June 1, 1882.*”

The report of our committee was received, and the committee discharged with the thanks of the meeting.

It was now believed by all that every means had been exhausted from which any hope for compromise or reconciliation could be derived. The meeting had been standing still to “see the salvation of the Lord,” and now it was believed the time had come when the Lord said, “Go forward!”

“The committee on resolutions then presented the following:—

REPORT OF COMMITTEE ON RESOLUTIONS.

“Inasmuch as Christ gave His people a complete plan of salvation, containing neither too much nor too little; and inasmuch as no church during all the history of the past has successfully made additions to or subtractions from it through mandatory legislation without causing discord and troubles; and inasmuch as reformatations have universally tended to reaffirm the primitive doctrine of Christ by divesting it of accumulated decrees, enactments, and laws made by church leaders, which have always tended toward abridging God-given liberty, and that church legislation has had a tendency in all ages to run into corruption and abuse of power, and the history of Christendom is full of examples of suffering and ostracism as its legitimate offspring; and,

“WHEREAS, We are already painfully reminded of the intolerant spirit it generates, and have witnessed it during the past in the

expulsion of many of our dear brethren and sisters for no violation of the gospel or moral principle; and but yesterday were humiliated by what appears to us an act of great injustice; and,

“WHEREAS, Our annual conference is almost wholly taken up with legislation tending to abridge our liberties in the gospel, enforcing customs and usages and elevating them to an equality with the gospel, and defending them with even more rigor than the commands of God; and,

WHEREAS, Through a conscientious opposition to this dangerous and unjust assumption of power and an honorable contention for the pure Word of God as our only rule of faith and practice has caused us to be styled ‘troublers’ and ‘railers;’ and,

“WHEREAS, Our avowed sympathy for the church in all her gospel principles has had no weight; our explanations have been misrepresented; our petitions have been slighted; our prayers have been unheeded; and all our efforts at reconciliation, which were honest and sincere, were frowned upon and rejected for most trivial reasons; therefore,

“*Resolved*, That we continue to sympathize with and fellowship all brethren and sisters who have been expelled without a violation of the gospel, and go on serving our Master by preaching the gospel and only the gospel, ever opposing every tendency toward religious oppression and intolerance, and corrupting of the church with the traditions and commandments of men.

“*Resolved*, That with Alexander Mack, we reaffirm the doctrine of the gospel being our only rule of faith and practice, and the doctrines of our church as it existed in its earlier and purer age, and before it was corrupted by the additions made by elders and their abuse of power.

“*Resolved*, That we recommend a convention of all those favorable to restoring the church to its primitive purity, at which time it shall be decided what course shall be pursued for the future.”

The resolutions were unanimously adopted, and a committee appointed and authorized to select a place and appoint a time, and give due notice of the convention contemplated.

The following resolution was adopted: "Resolved, That our motto shall be the Bible, the whole Bible, and nothing but the Bible," and all who are in harmony with this sentiment are invited to meet in convention.

The committee on conventions reported as follows:—

CALL OF A CONVENTION.

"In pursuance of a resolution passed at schoolhouse No. 7, Jackson Township, Elkhart County, Indiana, June 1, 1882, by progressive brethren, as follows:—

"Resolved, That we recommend a convention of all those favorable to restoring the church to its primitive purity, at which time it shall be decided what course shall be pursued for the time;'

"We, your committee, therefore have appointed said convention to be held at Ashland, Ohio, June 29, 1882.

"It was further decided that our motto shall be 'The Bible, the whole Bible, and nothing but the Bible,' and all who are in harmony with this sentiment are cordially invited to be present."

FIRST GENERAL PROGRESSIVE CONVENTION.

Let us now follow the progressive brethren to their first convention in the college building, at Ashland, Ohio, June 29-30, 1882. Elder J. W. Beer presided, and briefly stated the object of the convention.

Letters were read from a number of persons who were in harmony with the object of the conference. The following persons were present, representing churches or parts of churches:—

Elder Andrew A. Cost, Beaver Creek, Maryland; E. S. Miller, Manor church, Washington Co., Maryland; J. P. Hetric, Philadelphia and Covington churches, Pennsylvania; David Rittenhouse, Silver Creek church, Williams County, Ohio; J. A. Ridenour, L. Miami, Beaver Creek, and L. Twinn churches, Ohio; J. W. Fitzgerald, Bear Creek, Ohio; J. G. Synder and Dr. S. E. Furry, Woodbury, Pennsylvania; A. D. Gnagey, Meyersdale, Pennsylvania; J. H. Knepper and H. R. Holsinger, Berlin, Pennsylvania; S. A. Moore, Johnstown, Pennsylvania; Henry

Homan, Black River, Ohio; Stephen Hildebrand and Elder William Byers, Conemaugh, Pennsylvania; R. Z. Replogle, J. Z. Replogle, and S. L. Buck, Yellow Creek, Pennsylvania; C. E. Glenn and J. L. Freeland, Cheat River, West Virginia; J. B. Wampler, Cowenshanoc, Glade Run, and Brush Valley churches, Pennsylvania; J. B. Moser, George's Creek, Pennsylvania; Isaac Leedy and A. L. Garber, Ankneytown, Ohio; A. J. Sterling, Ten Mile, Pennsylvania; D. Swihart and John Zuck, Roann, Indiana; O. White and J. W. Beer, Fairview, Ohio.

The following was then adopted, and is called—

DECLARATION OF PRINCIPLES.

“Declaration of Principles, adopted by the Progressive Convention, of the Tunker Church, held at Ashland, Ohio, June 29 and 30, A. D. 1882.

“When bodies, politic or religious, depart in intent or practice from the original purpose and principles of the founders of the government or church, and institute measures and policies which destroy the inalienable rights of the people, prohibit the exercise of individual opinions, and enact laws the enforcement of which is destructive of liberty and the higher interests of the governed; and when the welfare of the people is forgotten in the worship of forms and instruments, which are innovations upon the inherent principles of the law of nature and of God; and when character and reputation are considered matters the most trivial, are poisoned, polluted, and angered, without any possible show of just redress or the punishment of villifiers; when men are condemned without notice or trial; and when human charity and sympathy are trampled underfoot by those in authority, and the prejudices and jealousies of men rule in the domain of thought; when wisdom and discretion are dethroned, it becomes the imperative duty of the oppressed and misused to declare against such misrule and tyranny and in favor of good government and the exercise of individual and religious rights, the abolishment of all traditionary and unlawful measures, and a full return to the original spirit, intent, and application of the established law, which in this

instance is the gospel. When continual efforts have failed to correct abuses, inaugurate general reformatory measures, and all systemized efforts, coupled with warnings, pleadings, and prayers, have been repulsed, and still more radical and unlawful systems adopted for the oppression of the people and the protection of illegitimate enactments and cruel rulers, it then becomes their unavoidable obligation to the law of God and the rights and welfare of man, to throw off the yoke of bondage, step out of the shadows of usurpation, upon the original platform of universal right, liberty, and truth, and declare their independence from all innovations or additions to the constitution of the law by which they are governed.

“When such final action is required, justice to themselves and ‘a decent respect to the opinions of mankind requires that they should declare the causes which compel them’ to the declaration.

“We hold that in religion the gospel of Christ and the gospel alone, is a sufficient rule of faith and practice; that he who adds to the gospel, takes from it, or in any way binds upon men anything different from the gospel, is an infidel to the Author of Christianity and a usurper of gospel rights.

“That the gospel recognizes the liberty of men and the church to stablish expediences, instruments, and immunities, by which the education and spiritualization of the race may be successfully achieved in different generations and under various circumstances; but prohibits the elevation of these instruments or expediences to an equal plane of authority, with positive divine enactments, the penalty attached to the transgression of which is to be social ostracism or severance of church relation.

“That the only condition of approved membership in the kingdom of Christ is obedience to the precepts of the gospel upon the basis of a good moral character.

“That no man should be condemned or his liberties destroyed for any cause whatever without a fair and impartial trial upon the charges or complaints brought against him.

“That upon all questions of church government, the doctrines and commandments of men are paralyzing to the life and interests

of the church. That in doctrine the church of Christ should universally harmonize, but on questions of government and customs may be congregational.

“That every possible means for the conversion of souls should be put forth at all times and under every circumstance.

“The history of the German Baptist Church leaders and conference, for years past, has been a history of continued departures from the primitive simplicity of the Christian faith in almost every essential feature of gospel liberty and church rule. That this may appear, let the following facts be investigated and carefully considered.

“When committee men have been objected to for lawful reasons, by persons on trial, the objections have been thrown aside by the committee, and the associate objected to allowed to serve, and such action subsequently ratified by conference.

“They have denied the administration of the ordinance of Christian baptism to penitent believers for reasons foreign to the teachings of the gospel, and in opposition to the express declarations of Christ. In disobedience to the teachings of the gospel they have made ‘outward adornment and the wearing of apparel’ a condition of full church relation.

“Women of the best standing in society and noble Christian character, have been ruthlessly expelled from the church for wearing a style of head-dress other than the bonnet and cap prescribed by church legislation.

“Ministers and others have been refused a hearing in annual, district, and local church conferences, and, in many instances, entirely ignored and forbidden communion privileges for wearing a different cut of clothing and hair than that prescribed by conference and church usage.

“The shape of particular garments, such as the head-dress and coat, have in various instances been legislated upon by annual conference and made conditions of church relation by supporters of conference rule.

“Brethren of good standing in their home congregations have, by private caucusing of jealous elders and ministers, without the

knowledge or consent of the laity, been excluded from communion privileges, and these tyrannical and unchristian acts passed without notice or rebuke by conference.

"Ministers and papers 'loyal' to annual meeting have slandered, abused, and misrepresented brethren of progressive views, so far as to attack character and defame reputation, when no possible opportunity of redress could be had, and these actions passed unrebuked by conference.

"Progressive brethren have petitioned for amicable adjustment of all difficulties, privately, publicly, and through conference, but these petitions have gone unheeded or were answered by suspension and expulsion.

"Practices have been admitted by members of conference in their home congregations, for which in other congregations they have expelled members of good character from the church.

"Ministers of good moral character have been suspended from the ministry or excluded from the church, without so much as a trial, against the almost unanimous vote, or without the knowledge of their home congregations, without gospel authority, for no other reason than pleading for union, opposing official corruption, and defending the perfection of the gospel as a rule of faith and practice.

"The rights of individual congregations have been trampled upon, their peace destroyed, and their final prosperity blighted by immoderate and unreasonable decisions of committees sent by conference.

"They have, contrary to the usages of the civilized world and the church in all ages, condemned individuals without the semblance of a trial.

"They have made the decisions of annual conference equal in authority to the Word of God, by declaring them mandatory.

"They preach for doctrines, the commandments of men, and make them tests of Christian fellowship, and neglect the weightier matters of the law, judgment, mercy, and faith.

"They have instituted mock trials to save men favorable to the tradition of the church, and give a show of fair dealing in the eyes of the uninformed and ignorant.

“Bishops, who have through dishonorable dealings for lord-ing it over God’s heritage, lost the respect and sympathy of their churches and communities, have been sent again and again on committees to settle important church matters away from home, and are to-day occupying high places at annual conference.

“They have made bishops separate and superior to the body and authority of the church, whereas the gospel declares them servants of the church.

“Throughout all these abuses and oppressions, the portion of the church known as Progressives have, in various ways, petitioned for justice, and a return to the primitive purity and simplicity of gospel church rule; nor have we been wanting in the spirit of fraternal feeling and Christian charity, which dictates forgiveness for injuries suffered and pleads forgiveness for offenses committed. We have used every means available to restore the church to its original position of ‘the gospel, the whole gospel, and nothing but the gospel,’ and having not only failed, but witnessed the farther departure of conference from this position by the mandatory act, we are now compelled to disavow equal and all responsibility in these departures and traditions, and submit to the necessity which demands declarations to the adherence of the gospel alone in faith and practice, upon the platform occupied by the apostles of Jesus Christ and our church fathers, independent of the abuses, traditions, and commandments of the annual conference of the German Baptist Church. We regret the necessity which compels it, but duty to the world, ourselves, our children, and to Almighty God, the Ruler of the universe, demands it; and that His name may be glorified, His cause advanced, and the usurpations of men denounced and opposed, we meekly bow to the dictations of justice, purity, and truth.

“We therefore reaffirm the primitive doctrines of the church, and disavow allegiance to all such derogatory and subversive ecclesiastical mandates, and declare our intention to administer the government of the church as in the days of the apostles and our faithful brotherhood.

“We thus renounce mandatory legislation, creeds, and everything that may be construed to holding anything as essential to salvation, except the gospel of Christ (Rom. 1:16), and thus declare ourselves as being the only true conservators and perpetuators of the brotherhood and its original doctrines and principles, and are, therefore, the original and true church.

“We also express our sincere regret and sorrow for the apostasy of our brethren in leaving the time-honored principles of the church by making additions to the gospel through mandatory legislation contrary to the Word of God, and we pray God to help them to see their error and return to the gospel of Christ—the platform of the brotherhood—from which they have departed by improper legislation; and until they return we will not regard any expulsions or suspensions which they may make, but will continue to fellowship all who have been or may hereafter be expelled without gospel authority or a just trial.

“We will continue to hold district and general conferences when necessity or circumstances demand and then only.

“The members in all our churches who accept the gospel of Christ as the only law in religion, shall be entitled to representation in our conferences, whenever held. And that this purpose may be effectually executed, we decide that a committee of five shall be appointed by this convention, whose duty it shall be to arrange for the holding of such meetings and for the setting in order of churches which may be left in a disordered condition by the late apostasy.

“In conclusion, we pray the blessings of God upon our efforts to adhere to and retain inviolate the original church government and doctrine of our fathers, and the church we so devoutly love.”

A number of addresses were delivered, pertinent remarks made, and important resolutions passed, all of which I am compelled to omit for want of space. If possible, I will publish in the appendix the able address delivered by Elder P. J. Brown, and several others.

Among the most important transactions of the convention was the passing of the following resolution: —

“Resolved, That it is the sense of this convention that, as we are the true conservators of the doctrines of the Brethren Church, and have never strayed from the church founded by our fathers, nothing done in this meeting shall be construed as secession or departure from the original church organized in Germany, in 1708, or from the principles of the gospel as interpreted by our fathers, until the intervention of human traditions and the usurpation of authority by men in control of annual meeting. In every principle of non-conformity to the world and the practice of the gospel ordinances, we stand where we always have stood, and by the grace of God always will stand.”

It was agreed to hold general conferences “when necessity or circumstances demand, *and then only*.”

An effort was made to consolidate with kindred denominations, and a committee appointed to confer with similar committees, and recommended to make a special effort to effect a union with the people known as Congregational Brethren, Leedy Brethren, River Brethren, Conservative Brethren, and Shoemaker Brethren.

The committee offered a partial report to the convention, which is as follows:—

“Your committee of conference have held council with similar committees of the Congregational Brethren and the Leedy Brethren, and while we find nothing between us to keep up separate communions, we, nevertheless, recommend to defer further action until the several churches represented by each may be more carefully consulted.”

A committee of reconstruction was also appointed, whose work was defined to be to organize or reconstruct churches, wherever it may be necessary, and attend to other general work pertaining to the brotherhood. The following brethren were placed on the committee: J. W. Beer, A. J. Hixson, E. L. Yoder, J. B. Wampler, and J. H. Worst.

The conference was very harmonious throughout all its deliberations, and a fraternal feeling was manifest in the discussions. With a remarkable hope, which might be called hoping against hope, the convention declined to make an advance step in the

direction of perfecting an organization, clinging with childlike tenacity to the idea of maintaining a union with the general brotherhood. With that hope before them, a committee was appointed with the authority to call another convention when the exigencies of the fraternity seemed to demand it.

And so the first convention adjourned *sine die*.

That the progressive brethren did not wish to organize a new denomination can be proven beyond all doubt. First, by their action at the meeting in schoolhouse No. 7, where a committee was appointed appealing to the standing committee. Second, the Ashland convention declared that nothing that was said or done by the convention should be construed as an act of secession, or separate organization, and carefully guarded against taking any steps which might stand in the way of reconciliation with the main body. As the third argument, I offer the following extract from an editorial in the *Progressive Christian*, entitled "Why the Convention Should Be Held after the Annual Meeting":—

"Some of our readers have expressed their preference for a convention to be held previous to the conference at Bismarck Grove, next May. The great majority of our readers, however, prefer some suitable time soon after the annual meeting. And with a view of reconciling all who are interested we are writing this article.

"The spirit and design of our work is not to divide the church, but to reform and correct her errors. We have been pointing out the mistakes of annual meeting, and admonishing her to correct her errors, and now we must give her an opportunity to do so. This she has not had since last Whitsuntide. It is known that many annual-meeting advocates are heartily sick of the mandatory clause, and some have promised to do all they can to have it repealed. They must have an opportunity to do so. Others say they will have the Berlin committee business reconsidered, and the decisions of expelling committees rescinded, and that a general jubilee will be proclaimed. This would be a grand and glorious work, and we should not only be willing to afford our brethren an opportunity of doing it, but should also render them

all needed assistance. We should have a hand in every good work. It is the desire of the progressive portion of the church to prevent a split in the body, if possible. All our convention work and church business has been so shaped as not to encourage or recognize a schism, and we 'shall fight it out on that line' until after the Bismarck conference, next May.

"We are aware that there is not much hope that annual meeting will do anything in the right direction, but still we must give her a chance, and let the responsibility of a division, if it must come, rest upon the annual meeting. We want to keep our skirts clear of any guilt in the matter. We have been falsely accused and cruelly abused, but we have a clear conscience, and we want to preserve it void of offense. We have not yet lost all hope of reclaiming annual meeting. All things are possible with God. The children of Israel had gone very far out of the right way, and yet were induced to repent. We know we are apparently losing important time, but the Lord may be doing a greater work for us than we could have done for ourselves.

"And while we are upon the subject, we feel like appealing to the reasonable and earnest portion of the conservatives, to unite all their powers and influences in favor of harmony, and to prevent a general division, which is inevitable unless some compromise can be effected at our next conference. If conference will not retract her extreme and unreasonable measures, and heal the wounds made by her unjust and unmerciful rulings, at her next assembly, then the sentiment of the progressive portion of the church will be unanimously in favor of forming an association of all progressive churches, and ignoring all conservative organization. Then a general and vigorous work of proselytizing will take place, the result of which is known to the Lord alone. Progressives have been tantalized and derided because of their small number and apparent lack of success, and prophecies are set forth that the few progressive churches now organized will soon be disbanded, and the leaders will retract and return to conservatism. Such taunts are very hard to bear by sensitive persons, and are enjoyed by very few. They are all the more pro-

voking because they are so uncalled for and unreasonable. Progressives have not yet made any effort to succeed as a separate denomination. They have insisted upon belonging to and working with the general body of the Tunker fraternity. They still desire to do so, and we now offer our last appeal to the conservative portion of that body not to disrupt the bonds that have held us together, but to join us in reasoning, and arbitration, and help us to adjust all our difficulties upon gospel principles and gospel terms. We believe our people will be reasonable, and ready to accept the olive branch if held out to them by brotherly hands. It is, therefore, important that no convention should be held until after next conference, or that anything should be done by progressives before its next session that would hinder a successful adjustment of the differences between us. If nothing will be done by annual meeting, then we shall be clear from any blame for the results that may follow, and we shall have the sympathies of all fair-minded persons in and out of the church, and the cooperation of that portion of our conservative brethren who labored with us for reconciliation. They will then be ready to join in with us in convention on the gospel-alone platform. If the worst must come, we shall be all the better prepared for it when it does come. As for ourselves, we did all we could do on the first day of the Arnold's Grove conference; our colleagues did all they could do on the third day of the same council; and now, when our conservative brethren have done all they can do at Bismarck, then nothing further can be thought of in the way of reconciliation; and we shall raise the banner: 'All power is given unto Me in heaven and upon earth; go ye, therefore, and teach all nations,' etc.

"And when we are thus equipped, having organized our forces, systematized our work, properly distributed our labors, and put in a year of solid, earnest, aggressive, fearless labor for God and His cause in the name of Jesus Christ, then if progression is a failure, there will be time to talk about it."

THE DAYTON CONVENTION.

The Dayton convention was one of the most satisfactory conferences in which I ever took any part. Our people had been thoroughly humiliated, and were ready to be led upward. There might have been a larger attendance a year before, if the same effort had been made in the way of advertising; yet it is doubtful whether the same harmony of sentiment would have prevailed.

It has been repeatedly and truthfully stated by members of the several divisions that the reconstructions were not always made upon principle. Preference, prejudice, and sentiment entered largely into the cause of the choice of the church home. It is difficult to eliminate such feeling from church work of any kind. I know of persons who were said to have joined the church because of a certain popular evangelist, and after the departure of the preacher the convert lost all interest in the church and Christianity. And persons who had for a long time been under the ministry of a certain pastor would be still more likely to be influenced by personal preference, in case of a division in the congregation. There are yet other considerations which entered into the local and general division of the brotherhood. It is a well-established fact that progressives never attempted to divide a congregation, either before or after the action of the Berlin committee. They never went into a congregation with a view of organizing a church, but always waited until they were sent for. When the expelling committees entered a congregation of German Baptists, and caused a division, then the expelled members, who were, as a rule, as good as any in the church, and frequently the more intelligent portion, would send for an elder of the progressive order to organize them into a class.

Some brethren have claimed credit for endeavoring to prevent a division of a congregation after the organization of the Brethren Church. I can not see much virtue in such action. The time to have prevented a division was at the Arnold's Grove conference. Then it might have been done. It is a comfort to know that myself and my friends, without a single exception, did all that was in our power to prevent a division.

The Dayton convention met on the morning of June 6, in Music Hall. A short time was spent in song and prayer service, when the meeting was opened with prayer, led by Elder P. J. Brown, of Ohio. H. R. Holsinger was elected moderator, and W. L. Spanogle assistant.

The committees on kindred fraternities, appointed by the Ashland convention, reported the following:—

“Your committee report that as far as we have been able to learn, there is no essential difference in faith or doctrine between Progressive, Congregational, and Leedy Churches; and we recommend that hereafter we be known as one body, and labor together in peace and union.

“GREETING: Your committee appointed at said convention on the part of the Congregational Brethren, to acquiesce in bringing about a consolidation of the Progressive and Congregational Brethren, feel that such union is effected.

“Our Saviour says, ‘For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.’ Matt. 12: 50. Again, ‘But be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren.’ Matt. 23: 8.

“F. A. HENDRICKS,

“W. G. McCLINTOCK,

“J. H. SWIHART,

“Committee.”

Thereupon the following resolution was adopted:—

“*Resolved*, That the brethren heretofore known as Progressive, those known as Congregational, and those known as Leedy Brethren are all one body in Christ, and that all sectarian titles that theretofore existed shall be forever dropped, and we will hereafter be known and know each other by the gospel name Brethren.”

The following delegates responded to the roll-call:—

J. H. Swihart, Rome City; H. Tombaugh, Bourbon; G. W. Shippe, Laporte; George Neff, Indian Creek; P. L. Gordon, Howard’s Bachelor’s Run; Francis Drake, Four Mile; D. S.

Cripe, Osceola church, Lapaz, Linkville; Jacob Holsinger, Upper Fall Creek; S. H. Replogle, Nettle Creek; Eli Hardman, E. Brumbaugh, Paint Creek, Ohio; H. G. Ullery, Covington, Ohio; Daniel Hines, Antioch; A. Switzer and P. A. Early, Sugar Creek; J. R. Switzer, North Manchester; S. E. Ullery, South Bend.

The following-named delegates reported:—

Walter Clark and J. G. Gould, Newton Grove; George Neff, Berrien congregation.

The Chairman: "The enrolment of delegates from Illinois is now in order."

The following-named persons reported:—

John Buechly and J. H. Swihart, Auburn; Joseph Livengood, Henry Myers, and E. F. Fike, Milledgeville; W. H. Harrington, Lanark; E. C. Livingood, Milledgeville.

The following-named delegates from Iowa then reported:—

South Waterloo church, by letter; Brooklyn, by letter, inclosing one dollar; Clayton, by letter.

The following churches from Kansas then reported:—

W. J. H. Bauman, Pony Creek, Kansas, and Falls City, Nebraska; South Haven, Sumner County, Kansas; Brown church, by letter.

The following reported from Nebraska:—

Jos. H. Myers, Falls City.

From Missouri:—

Mound church, Page County, W. J. H. Bauman, letter; T. E. Davis, Lexington church; P. J. Brown and H. S. Jacobs, Mohican church; H. R. Holsinger, Ashland; J. A. Ridenour and John Murry, Lower Miami; J. W. Fitzgerald and J. P. Martin, Bear Creek; J. W. Beer and M. F. White, Fairview; Henry Duncan and Henry Miller, Beaver Creek; E. Horn, Fulton County; C. M. Rittenhouse, Silver Creek; Elias Teeter, Pleasant Hill; E. Hoffert and J. H. Worst, Rush Creek; D. R. Wampler and C. A. Coler, Lower Twin; Henry Homan, Black River church; A. Hoover, Jonathan's Creek; Jacob Hazen, Rome; S. Kiehl, Dayton; Isaac Grubb, Owl Creek; E. L. Yoder, Chippewa; Jacob Ross and Isaac Ross, Danville.

There were also a number of letters read to the conference. Some of these epistles are quite interesting, but I am compelled to omit them from this work for lack of space.

The committee on duties, qualifications, and support of the ministry, reported the following, which was adopted:—

“Your committee on duties, qualifications, and support of the ministry, would recommend the following to your consideration, to wit:—

“*First.* It is the duty of the minister to *study* to show himself approved unto God, etc., according to 2 Tim. 1:15.

“*Second.* He must preach the Word. 2 Tim. 4:2.

“*Third.* His field of labor is the world, according to the Saviour’s teaching. Matt. 28:19, 20.

“*Fourth.* The qualifications of the ministry are set forth by Paul in 1 Tim. 3:1-11.

“*Fifth.* And we recognize it to be a congregational duty, when possible, to support with sufficient liberality the minister who may serve them in word and doctrine, so he may be able to give himself wholly to the work of the ministry. See Acts 6:4; also 1 Cor. 9:1-14.

W. J. H. BAUMAN.”

The committee on resolutions reported the following, which was also adopted:—

“*Resolved,* That this convention expresses its sincere regret and sorrow for the troubles in our once beloved and united brotherhood, and for the necessity for the steps taken at this convention, and shall hope and pray God that the time may come when all our brethren shall unite with us again upon the Bible.

“*Resolved,* That we have special cause to be thankful for the future outlook of the church, as reflected by the work of this convention; the unanimity of sentiment, as expressed by the delegates and members of the convention in the discussion of all questions; the high character of the work performed; the words of cheer coming to us from all parts of the country; the expression of good-will upon the part of all our brethren of other denominations; and the general encouragement tendered from all sources, makes us especially grateful to an all-wise Providence, and creates

in us a desire, in returning to our homes, to increase our diligence in the propagation of the truths of the gospel and furthering the advancement, happiness, and welfare of our fellow-men."

After the Dayton convention the Brethren Church was regarded as a fixed institution, and charters were obtained in all the states where congregations existed. I will publish those of Pennsylvania and California in this work, and the congregational charter of the Philadelphia church will be found in connection with the history of that congregation.

New animation was manifested in all the organized churches, and new congregations were organized in all parts of the brotherhood. The publishing house at Ashland, Ohio, partook of the inspiration, and tracts and Sunday-school literature were published. The name of the *Progressive Christian* was changed to that of the *Brethren Evangelist*, so as to indicate the people for whom it was published. A gigantic effort was put forth to place Ashland College upon a solid financial footing. This, however, proved too much of an undertaking for the young denomination. It was discovered that the indebtedness of the institution, which had been represented to be about fourteen thousand dollars, was over thirty-five thousand dollars, and the interest accumulating at the rate of six and eight per cent per annum. In addition to this, many of the donations which had been made before the division were refused payment. The pressure which arose from their inability to meet the demand of their creditors, militated against their cause in church work as well as educational enterprises.

Another obstacle which confronted the progress of the Brethren Church immediately after its organization, was a change of operations on the part of the German Baptists. They at once ceased the wholesale expulsion of progressive members, as if by concert of action. Had they continued the course pursued during the years of 1882-83, there would now be several hundred more Brethren Churches in the United States. The progressives did not preach in a German Baptist community where all was harmony. Consequently the progressive members were retained in the church. There was, therefore, no nucleus for a Brethren

organization. It became evident to the leaders that if the denomination would prosper she must look to other sources for accessions, and make use of other means than that of proselytizing. It also opened their eyes more widely to the fact that the Lord had other people to whom the gospel must be preached, and they at once set about to send forth evangelists to the extent of their ability. Success followed the effort, and the Lord added daily such as were willing to accept the Word preached. The poorer class of the membership almost invariably fell to the lot of the progressives. Whether this was or was not to their credit, it was a source of financial weakness to the body.

State and district conferences were organized in rapid succession in Pennsylvania, Ohio, and Indiana; then Maryland, Virginia, and West Virginia in one district. Illinois, Iowa, and Dakota formed a district, and was christened Illiokota. Then came Missouri, Kansas, Nebraska, and Colorado, which was named Kanemorado.

The second general conference of the Brethren Church was held at Ashland, Ohio, September 21-23, 1887. H. R. Holsinger was chairman, and J. H. Knepper, vice-chairman. At this convention it was defined that the apostolic idea of congregational church government relates alone to the incidental affairs of the congregation, and not to doctrinal practices, which must be universal.

It was also recommended that each state should organize a mission board to report to the general mission board once each year. The Sisters' Society was organized at this convention. The object of the society was stated to be the defraying of expenses of an evangelist. A board of officers was appointed, composed of the following sisters: Mary M. Sterling, president; Bessie Perry, secretary; Sarah Keim, treasurer; and Mary E. Garber, corresponding secretary.

In the same connection it was decided that this conference extend to the sisters all privileges which the brethren claim for themselves.

It was decided that national conventions shall be held once

every five years unless a majority of state conferences would request that an intermediate convention should be called.

The next general conference was held at Warsaw, Indiana, August 23-27, 1892. J. M. Tombaugh, moderator.

The following business was transacted at this meeting:—

The *Brethren Evangelist* and publishing house was purchased from the Brethren Publishing Company, then located at Waterloo, Iowa. S. J. Harrison was elected and ordained editor of the paper for one year. A. D. Gnagey, B. C. Moomaw, and J. H. Knepper were appointed a committee on Brethren Sunday-school literature, and authorized to take the needed steps to provide a suitable literature for Brethren Sunday-schools.

The conference recommended a young people's society.

The conference reaffirmed the former position of the church in renouncing all creeds of every description, except the Bible, the whole Bible; but for the satisfaction of honest inquirers, who are unacquainted with our people, they announced officially that the Brethren Church understands her creed to teach, among other things, the following:—

1. That the ordinance of baptism is trine immersion only.
2. That feet-washing is a divine institution, and should be practiced in the public worship by all saints, in connection with the Lord's Supper.
3. That the Lord's Supper is a full evening meal, and is to be eaten in the night, as a divine institution, in the public worship of God, in connection with the communion of bread and wine.
4. That the eating of the communion bread and the drinking of the communion wine, in connection with the Lord's Supper, is a divine ordinance, to be thus kept and obeyed by the church, in her public worship.
5. That the "holy kiss" is a divine institution, to be practiced by all the saints in the public worship of God.
6. That the various separate and collective congregations, while absolutely and truly congregational in government, yet each and all have a divine relation to each other, and to the whole church as the body of Christ; and that, therefore, the faith, character, and practice of each and all are under the same divine law of gov-

ernment, under Christ and the Holy Spirit, to each other, as the Word of God teaches.

7. That hereafter our general convention shall be called the Brethren General Conference.

The general conference was held at Warsaw, Indiana, August 22-25, 1893. J. M. Tombaugh, moderator. S. J. Harrison was reelected editor for the next year.

"King's Children" was adopted as the proper name for the young people's society of the Brethren Church, and J. O. Talley was chosen as director, C. F. Yoder, secretary, and Emma Lichty, treasurer. As a board of officers of the national society, J. O. Talley and J. A. Miller were authorized to publish a paper for the young people.

The general conference was held in the college chapel, at Ashland, Ohio, August 25-28, 1894. J. H. Knepper, moderator.

At this conference A. D. Gnagey was chosen editor of the *Brethren Evangelist* and the Sunday-school literature.

The Sisters' Society of Christian Endeavor reported thirty organized societies. The former officers were continued. The society decided to send Sister Laura Grossnickle into the field as an organizer, and the conference donated \$178 to help pay the solicitor. The society donated \$150 toward the support of the theological chair of Ashland College.

The conference of 1895 was held at Ashland, September 3-5. W. C. Perry, moderator.

Dr. J. E. Roop, J. D. McFaden, and David Augustine were elected trustees of the general mission, and reported \$69.25 in the treasury.

The committee on statistics reported the following:—

1. Number of congregations 138
2. Number places where regular services are held. . 206
3. Number church houses owned—wholly, 116; in
part, 14; total 130
4. Number members reported 10,031
5. Total accessions during year 1,528
6. Total number young people's societies, 47; mem-
bership 2,053

7. Total number S. S. C. E. and Aid Societies, 66;
membership 1,301
8. Total number Sunday-schools, 146; member-
ship 9,452
9. Total value of church property \$256,188
10. Total amount expenses during year, about. . . 32,000

The conference of 1896 was held at Eagle Lake, Indiana, August 27 to September 1. J. C. Mackey, moderator.

An unusual degree of missionary zeal was manifested at this meeting. A mission work was established in Chicago. Nearly \$2,000 were subscribed toward its support.

The Sisters' Society of Christian Endeavor reported success. Sister Grossnickle was retained president of the society. The aggregate earnings for the year, including dues and free-will offering, was about \$3,000.

The King's Children Society also reported a prosperous year. More than 2,200 active senior members and about 700 juniors were said to belong to the society.

The general conference was held at Johnstown, Pennsylvania, August 26 to September 1, 1897. J. M. Tombaugh, moderator.

The committee on enrolment reported 94 delegates and 11 churches represented by letter.

The finance committee of Ashland College presented the following statement:—

Bills payable	\$15,111 61
Accounts payable	667 22
Interest to May 1, 1897	961 93

Total liabilities	\$16,740 76
Bills receivable	\$6,419 84
Interest to May 1, 1897	385 19

Total resources	\$6,805 03
Amount short	9,935 73

\$16,740 76

The committee on temperance reported the following:—

1. That we as a conference place ourselves on record as opposed to the liquor traffic.

2. That the licensing of the sale of intoxicating liquors is unpatriotic and unchristian.

3. That it is the duty of every follower of Jesus Christ by both his voice and vote to discountenance and prohibit the sale of distilled and malted liquors.

The secretary of mission board made the following report:—

TOTAL RECEIPTS.

From pledges	\$877 81
Lectures	296 07
Other sources	425 62
	<hr/>
	\$1,599 50

EXPENDITURES.

Paid out	\$1,834 82
To balance	235 32
	<hr/>
	\$1,834 82

The next general conference of the Brethren Church was held at Winona Park, Indiana, commencing August 29, 1899. J. H. Knepper, moderator.

The board of publication presented the following statement of accounts:—

<i>Evangelist</i> subscriptions	\$2,895 51
Quarterlies	1,131 51
<i>The Angelus</i>	532 56
<i>Our Little Folks</i>	306 29
Book sales	395 13
Job work, tracts, etc.	383 50
Donation from Ellen Gnagey Lichty	300 00
	<hr/>
	\$5,944 50

EXPENDITURES.

Wages	\$1,560 00
Composition	1,044 56
Paper	1,074 46
Postage	272 02
Books and Bibles	442 19
Sundry expenses	638 01
Payment on A. D. Gnagey's account	300 00

\$5,331 24

Net profit on business 613 26

Total receipts as recorded on cash book, includ-

ing donation and money borrowed\$6,359 63

Total amount of payments 6,275 80

Cash on hand August 1\$83 83

ASSETS.

Cash on hand August 1	\$ 83 83
Stock on hand	400 00
Outstanding accounts, S. S. literature	175 00
Outstanding accounts, expired subscriptions....	300 00
Outstanding accounts, ledger account, 1898-99..	606 95
Outstanding accounts, old ledgers	692 66
Outstanding accounts, old subscriptions	600 25

\$2,858 69

Printing plant 2,500 00

\$5,358 69

The board of missions reported:—

Total receipts\$1,856 86

Amounts paid out 1,845 78

Balance on hand\$11 08

The Washington City and Chicago Missions reported success during the past year, but did not give an itemized statement.

The committee on credentials reported an attendance of 117 delegates.

The committee on resolutions recommended the following:—

“We reaffirm the resolutions of previous conferences in condemnation of the liquor traffic, and the entire license system.

“We urge all our pastors to agitate among our Young People’s Society the importance of becoming more potent in the general work of the church.

“The holding of Bible and missionary conventions throughout the brotherhood.

“The keeping in touch with the isolated members of the church.”

CHAPTER XV

BRETHREN CHURCH—CONGREGATIONAL

ALMENA, MICHIGAN.

The Almena church is located about seven miles northeast of Pawpaw, Van Buren County, Michigan, about four and one-half miles from Mattawana on the Michigan Central Railroad. This church was never divided. They simply reaffirmed their former vow to take the gospel of Christ for their only law in religion and church government, and they would remain in the Brethren Church. Hence the Almena church was never torn asunder by the annual meeting rule. It stood loyal to the Master, and will stand as a beacon light amidst the darkness that surrounds them, ever holding to the teachings of the divine Master, keeping the ordinances of the house of God. Walter Clark has served them as pastor and elder for more than twenty years, and is now the elder in charge. Many were taken into the church; some have crossed over the river; some have moved away; and some have died a spiritual death. In 1884 they commenced with about thirty members, and they have about as many now. Elder in charge, Walter Clark; resident elder, John Shank; deacons, J. D. Solomon and Henry Palmateer.

ANKENYTOWN, OHIO.

The Brethren Churches at Ankenytown and North Liberty are twin sisters, having formerly been one congregation. It was organized at North Liberty soon after the Dayton convention, in 1883. This organization was made up of Leedy and Progressive Brethren, about an equal number of each. Brethren H. R. Holsinger, Isaac Killhefner, and Edward Mason, of Ashland, Ohio, ministered to the spiritual wants of this infant church for a year or more. R. F. Mallott held successful revival meetings at North Liberty and Ankenytown, resulting in a large ingathering from the world and from the German Baptist ranks.

The German Baptists, claiming the property, took the liberty of locking the church door against the Progressives, but the latter, having a majority of the trustees, unlocked the house, and used it for worship for a time. Then the German Baptists proposed to exchange their interests in the North Liberty house for the interests of the Progressives in the Ankenytown property, which was agreed to, and thus the church-property controversy was amicably adjusted.

This left the Ankenytown people without a house of worship. A new church was commenced in 1885, and completed and dedicated by A. A. Cober, on the 7th of November, 1886. Owing to the Mallott scandal, and other church troubles, a dark cloud came over this church, but, by the help of the Lord, it was removed, and all differences adjusted. On January 7, 1889, the members at North Liberty and Ankenytown solemnly agreed to again labor together in love and harmony.

J. M. Bowman and I. D. Bowman assisted in bringing about this reunion. The latter was chosen as pastor, and the members in this vicinity of Ankenytown were organized into a separate church, but these two churches have always labored in harmony and for the best interests of both churches, and always employed the same minister. It was a hard struggle for the Ankenytown congregation to pay the debt of about fourteen hundred dollars on their church house, but they finally lifted all legal claims against said church. From thenceforth there was no serious trouble among the members of the Ankenytown church.

I. D. Bowman conducted a series of meetings during the first year of his ministry at this place, which resulted in a large ingathering of souls, but, like so many revivals, a large per cent were like "springs without water." While many went back from whence they came, yet there were some like gold tried in the fire, who are among the best workers in the vineyard of the Lord. Brother Bowman served this church two years. He was succeeded by D. C. Christner. There were no accessions to the church during his service, neither was the church improved in spirituality or piety. Then the church was without a pastor

about two years, during which time their pulpit was occupied by Ashland College students, namely, J. A. Miller, G. W. Rench, Wm. H. Miller, H. M. Oberhultzer, Roger Darling, S. B. Grisso, and W. A. Welty.

Jesse Calvert, of Indiana, took charge in 1894, and had the pastoral care for two years. S. B. Grisso, of Ashland, Ohio, was chosen as pastor in 1896, and had the oversight for two years, to the entire satisfaction of the church.

The present pastor, J. L. Kimmel, took charge of this church April 1, 1898, and has recently been chosen to serve from April 1, 1900, to April 1, 1901. Having his home in Buckeye City, the members are deprived of his help in some lines of church work, but his going in and out among them has been very pleasant and profitable. His protracted efforts are untiring and persevering. His warm appeals and prayers are effectual and fervent. The church is increasing numerically as well as spiritually. It has an evergreen Sunday-school for the first time in its history, a Sisters' Society of Christian Endeavor, and a Young People's Society. During the last year valuable improvements have been made to their church property. The present pastor says this is now one of the best churches in Ohio. Its present membership numbers ninety-five.

APPANOOSE, IOWA.

The church at Udell, Iowa, was organized by Elders S. H. Bashor and S. J. Harrison, February 21, 1891, with forty-four charter members, under the name of Appanoose County Brethren Church. In the fall of 1891 a house of worship was built, 40x36 feet, plainly furnished. It was dedicated in February, 1892, Elder W. J. H. Bauman preaching the dedicatory sermon, and the house was named New Hope.

Since the organization of this church thirty-seven names have been added to the list, making a membership of eighty-one, but of this number five have died, twenty have moved away, four have withdrawn, and four were disfellowshipped. The present membership (January 1, 1900) is forty-eight. Brother and Sister

Noah Flora, of Des Moines, Iowa, are the present pastors, who preach alternately twice each month.

ASHLAND CITY, OHIO.

The Ashland City church passed through many vicissitudes. Organized May 22, 1879, under the eldership of S. Z. Sharp, it continued under his care until December 31, 1880, when it was taken from him and placed in the charge of R. H. Miller, who continued in charge until March, 1882, when the church was left without any particular oversight until the reorganization as a Brethren Church.

THE ASHLAND ELDERS' COUNCIL.

Now as to the immediate cause of what was at that time called "The Ashland Elders' Council."

Elder Henry R. Holsinger had been disfellowshipped by a committee, and this action had been approved by annual meeting at Arnold's Grove, in 1882. Elder Holsinger was, at that time, publishing the *Progressive Christian*, at Berlin, Pennsylvania. The *Gospel Preacher*, under the editorial management of Edward Mason and David Bailey, published at Ashland, Ohio, was now truly progressive, and it was decided to consolidate the two papers. Brother Holsinger was, therefore, requested to remove to Ashland, and take charge of the united papers.

On July 1, 1882, Brother Holsinger was present at a council meeting of the Ashland City church, when the following resolution was passed without one dissenting voice:—

"*Resolved*, That Henry R. Holsinger be recognized as a minister by this congregation, and that he be asked to take his place on the stand as such."

It will be noticed that it was only extending the courtesies of the meeting to a minister of the gospel, not recognizing him as a member of the church, for he had not yet presented his church letter.

On account of above action, the adjoining elders were called in to a council, held in the college chapel, on Saturday, July 22, 1882, with the view of setting matters right.

The adjoining elders called were D. N. Workman, of the Ashland Church, George Worst and William Sadler, of the Maple Grove church. Elder Henry Kilhefner, Workman's co-elder, was omitted from this set, as explained by Workman, on account of his having partially retired from active duty. Of the second tier of adjoining elders, James McMullen, of Richland, Samuel Garver, of Black River, George Irvin, of Beach Grove, and Morgan Workman, of Loudonville, were called, and P. J. Brown was omitted from this set on account of his progressive proclivities. I. D. Parker, of the Ashland City church, and D. E. Brubaker, of Loudonville, second-degree ministers, were also invited. Elders James Quinter and R. H. Miller were invited as council for the adjoining elders, but Miller found it convenient to be otherwise engaged, on account of certain complications with members of the Ashland City church.

The meeting was organized by appointing I. D. Parker chairman and Wm. Sadler secretary of the meeting, and D. N. Workman foreman of the committee of elders.

The charge was then read, which was as follows:—

“Charge against Edward Mason, John Kurtz, Richard Arnold, H. K. Myers, and such other members of Ashland City church as have given encouragement to the convention held in the college at Ashland, June 29, at which time said members, in a paper called ‘Declaration of Principles,’ set forth their determination to continue to fellowship with those whom annual conference had declared expelled from the church, and carried their intentions into effect on July 1, by receiving H. R. Holsinger as a minister, and inviting him to take his place in the Ashland City church as such.”

It was found that no signature was attached to the charge, and the accused refused to plead to an anonymous charge. It was then signed by the elders, when it was again presented to the accused.

They all plead “not guilty.” Brother Arnold explained further that in the quotation from the “Declaration of Principles” they had changed the language, what was really stated

being, "will continue to fellowship all who may have been, or may hereafter be, expelled without gospel authority or a just trial."

After much quibbling the elders acknowledged their error, and prepared another charge, which read as follows:—

"Charge against Edward Mason, John Kurtz, Richard Arnold, H. K. Myers, and such other members of the Ashland City church as have given encouragement to the convention held in the college at Ashland, June 29, 1882, and also received H. R. Holsinger as a minister, and invited him to take his place in Ashland City church, since his expulsion from the German Baptist Church has been recognized by annual meeting."

This charge was accepted, though it was not entirely satisfactory. One of the accused inquired by what law they were to be tried, and was answered that it would be by the gospel as interpreted by annual meeting. He then asked what part of the gospel they were accused of having violated. He pressed this matter, but the chairman refused to answer, saying he was not there to be catechized.

The question was then raised as to who should be the judges, since the elders had signed the charge, and thus made themselves the accusers and therefore ineligible as judges. The point was also made that D. N. Workman was not legally ordained, and was not, therefore, eligible as a judge, but the committee refused to be enlightened on that point.

Brother Quinter was ill at ease, but could not encourage the accused. He took occasion to remark, during the discussion, that he would have preferred for Holsinger to have had a trial, but annual meeting had accepted the report of the committee, and all loyal members must be submissive to the decision. Elder P. J. Brown made a powerful appeal for the defense, but, of course, it had no effect on the court. Brother Holsinger asked to be heard, but was refused at first, but after some consultation he was allowed to speak under protest. The following is a

SYNOPSIS OF H. R. HOLSINGER'S REMARKS AT THE ASHLAND ELDERS' COUNCIL.

"Insinuations having been made that I was forcing myself upon the council, I wish to say that I do not consider myself an intruder. I have come to Ashland to live and to do business, and the Ashland City church has, without any solicitation, invited me to membership and to the ministry, as all have noticed by the record read from the church book this afternoon. I thanked them for the courtesy, and mean to exercise my liberties, and will try to serve them to the best of my ability. I feel humiliated by the frequent references to my expulsion, and, especially, by the apparent satisfaction with which some of my opponents use the expression. But I am thankful that no crime was laid to the charge. While I have been expelled from the general brotherhood, I am happy to know that I have the love and esteem of my home church and the community in which I live. Indeed, if I knew that the people in my neighborhood talked about me as I have heard from some of the board of elders on this trial, both from church members and outsiders, I would step down and out, and never expect favors of any church. [That was the reason they had been objected to as not being competent to sit on this case, but it was all squashed and smoothed over.]

"There are but two courses of procedure left for me: either I must stand aloof from all church work, or I must work with such of my Christian brethren as will permit me to associate with them. The annual meeting has forbidden me to worship with it, and hence wherever Christian courtesies are extended to me by any of the Brethren churches, I feel at liberty to accept, and am thankful for the opportunity. I feel that the brethren were forgetting the instructions of Jesus to His disciples, who, on returning from one of their ministerial journeys, reported that they had met a man who cast out devils in His name, but he walked not with them, and they had forbidden him. The Saviour answered them: 'Forbid him not, for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. For

he that is not against us is on our part.' It actually appeared from the conduct of some of the brethren that they would be better pleased if I were to go to the dogs than to see me continue to preach Christ and strive to live a pious life. This is a mystery to me. Again, I am treated with more civility by all other sects than the conservatives. I have labored with them, preached the same gospel, practiced the same ordinances and all of them. We have but lately communed together, washed each others' feet, and saluted each other, and why such a feeling of hatred should be harbored against me is hard to account for, except from the fact that religious opposition is the most intolerant of all prejudices. I do not ignore any of my brethren, but they are ignoring me, and are even trying to injure me by circulating falsehoods against me. This should not be so, and only goes to prove my position that the whole cause of the division in the church is on account of jealousy, prejudice, and ignorance."

The accused having plead guilty to the charge, the following resolution was introduced:—

"Resolved, That we, the loyal members of the Ashland City church, can not hold in fellowship those members who recognize H. R. Holsinger as a member of the church."

It was then stated and reiterated that all who voted in the negative would vote themselves out of the church, as it would be acknowledged that they were not loyal to the church, so it was decided by most of the members that they would not vote at all. But eight did not vote for the resolution, and it was decided that it was passed by the unanimous voice of all that voted.

The accused were then given an opportunity to retract, or rescind their action of July 1 in receiving Holsinger as a minister, but no one did so. So the council closed. It should be noted here that this council was held with open doors, while Brother Holsinger, a few months before, was disowned for refusing to be tried with closed doors.

In a few days after the council the eight loyal members were called together, and the Ashland City German Baptist Church was duly organized. All the members not individually charged, had

an opportunity to say whether they would fellowship Holsinger or not, but not one retracted the position tacitly taken at the public council. The Ashland City church, however, did not sit still and idly lament the oppression of those in authority, for, on the evening of August 8, 1882, a council was called, at which time Brother Holsinger offered the following resolution, which was unanimously adopted:—

“WHEREAS, Certain adjoining elders lately came into our church, and with some of our members held a council meeting, and pretended to have expelled all the members who did not agree with them; and,

“WHEREAS, The Ashland City church has maintained its organization in tact, having all the deacons, the clerk, the treasurer, and one of the two ministers; therefore,

“Resolved, That we will maintain the organization of the church as heretofore, and retain the officers.

“Resolved, That, inasmuch as those who have left the church have done so in a body, and demanded the money belonging to the church, they shall have their *pro rata* share of the church funds after all indebtedness is liquidated, and that Brethren John Kurtz and H. K. Myers be appointed a committee to confer with a similar committee from said members to make a settlement.”

To show the feeling manifested towards the so-called loyal members, the following resolution, passed at this same meeting, is reproduced here:—

“Resolved, That we as a church invite all the German Baptist fraternity to commune with us.”

On December 14, 1882, the following resolution was passed:—

“Inasmuch as Abram Myers has withdrawn from the Ashland City congregation, and being a trustee of the said church, having violated the confidence reposed in him by giving up certain notes, the property of the above congregation; therefore, although aware that this property has been taken from us by misrepresentations, and that we could secure it by law;

“Resolved, That, for the present, we do nothing in the case, but leave it in the hands of the trustees to do in the matter that which they consider best for the cause of Christianity.”

We have tried to collate the facts so that an intelligent posterity may judge of the righteousness and good intentions of the several actors of this little drama. Several have already "passed over," and we trust that they know now, better than we, whose acts best stand the searchlight of the disenthralled knowledge of the spirit world.

DAVID BAILEY.

ATWATER, CALIFORNIA.

The Atwater Brethren Church is located at Atwater, Merced County, California. It was organized in July, 1898, at the close of a three-weeks revival held by Brother Shively. This meeting resulted in fifteen converts, thirteen of whom entered the organization. Brother E. B. Osborne was elected and ordained to the office of deacon, and Sister Carrie Peck was elected secretary. Shively presided at the meeting, and became first pastor and elder, which office he yet holds. Since the organization there have been five baptisms, and an equal number added to the church. No church property. Worship in a hall.

AURELIA, IOWA.

The Brethren Church near Aurelia, Iowa, was organized by Elder John Nicholson, on the 17th day of September, 1883, when the following-named brethren and sisters agreed to take the gospel alone as their rule and guide, and to assume the name Brethren, as adopted by the Dayton, Ohio, conference: Elias Leonard, S. B. Reist, John Forney, E. L. De Vore, P. D. Wine, Sol. Grove, Mrs. Mary Templeman, Carrie Templeman, Sarah Miller, May Forney, Emma De Vore, Katie Reist, J. W. Hinkle.

Elias Leonard was chosen elder, Sol. Grove and S. B. Reist deacons, and were confirmed by Elder Nicholson.

E. L. De Vore, John Forney, and J. W. Hinkle were elected trustees, and J. W. Hinkle as secretary. The brethren then decided that the church here be known as the Brethren Church, Aurelia, Iowa.

On March 31, 1888, a committee was appointed to solicit aid to build a church house. The total cost of the church, including furniture and fixtures, was about \$1,550. It was dedicated as

the Mt. Zion Brethren Church, October 21, 1888, by E. L. Hildebrand, of Waterloo, Iowa.

Membership at present time, near enough to attend services, twenty-three.

Living at a distance too great to attend services, thirteen.

Number of members at organization, thirteen.

Number received by relation, fifteen. Number of baptisms, fifty-two.

Church letters granted, twelve. Deceased, five. Gone to other churches, nine.

Elders who have served this church: Elias Leonard, S. B. Reist, S. T. Grove, W. S. McClain.

Deacons: S. T. Grove, S. B. Reist, Wm. Leonard, T. B. Parker, M. H. Grove.

Clerks: J. W. Hinkle, E. L. De Vore, D. Forney.

Names of pastors that have had charge: John Nicholson, E. E. Haskins, H. S. Enslow, C. Forney, H. Hollis, J. E. Braker.

Since April 1, 1899, Sister Catharine A. Parke preached every two weeks.

BEAVER CITY, NEBRASKA.

The Beaver City church was first named "Somerset Brethren Church." It is located in Beaver Valley, on Beaver Creek, Furnas County, about nine miles south of the Republican River.

It was organized by Elder C. Forney, then of Burr Oak, Kansas, December 7, 1884, with the following seven members, namely: B. F. Seibert, Ella Maple, J. H. Frank, Israel Baer, Hattie Baer, Daniel Baer, Peter Baer. All of these members formerly belonged to the German Baptist Church, but, owing to the trouble then existing in that denomination, and being without a church home, feeling lonely and hungry for the bread of life, in the summer of 1884, they called for Elder Jacob Armsberger, then of Norton County, Kansas, who came and broke unto them the bread. In the fall of 1884, Elder C. Forney, then of Burr Oak, Kansas, was called to hold a protracted meeting. On December 1 he commenced the first service in Brother Israel Baer's sod

dwelling-house. The place of meeting was, however, soon changed to a new and commodious schoolhouse, one mile west, where the meetings were continued over the next week. On December 6 the first love-feast was held, which was truly apostolic, as no sisters communed, on account of ill health. The evening was beautiful, and it was a love-feast indeed. The occasion was solemn and impressive. The following week was one of joy and gladness. Five persons were added to the number, making a membership of twelve.

Elder Jacob Armsberger was placed in charge of this little band, but died during the first year.

In the spring of 1884 C. Forney was procured as pastor, to make one visit every two months, and hold three services each trip and one revival. The amount paid him was fifty dollars and traveling expenses. The revival meeting was held in June, resulting in four additions by baptism. Communion services were also held during this meeting. Brother Forney served the Beaver City church as pastor from the time of his first engagement—although not his entire time—until October 1, 1893.

Brother J. R. Keller was then engaged, and served two years, after which the church was without any pastor for some time.

After an absence of nearly three years, Brother Forney returned, and again took charge of the church. It was now in bad condition spiritually and financially, and the membership much smaller than in 1893. Now the church is out of debt again, and slowly gaining ground, gathering in such as should be saved. Present membership, sixty; value of church property, about \$700; present pastor, C. Forney.

BEAR CREEK, OHIO.

The Bear Creek church is located six miles west of Dayton, on the Dayton and Western Traction Road. It was organized at the residence of M. C. Kimmel, October 11, 1882. The charter members were M. C. Kimmel and wife, A. Beeghley and wife, Susan Shank, Grandmother Catherine Kimmel, J. R. Denlinger and wife, Sarah Shank, J. W. Fitzgerald and wife, J. P. Martin and wife,

Sarah Roads, Mary A. Kline, and James A. Ridenour. M. C. Kimmel and A. Beeghley were elected deacons, and J. P. Martin minister. Two days later these brethren were duly installed by the laying on of hands by H. R. Holsinger. By request of the church, J. W. Beer assumed the eldership of the new congregation. A handsome brick church, with a seating capacity of four hundred, at a cost of over \$3,000, was built, and dedicated March, 1883. This was followed by the first Progressive revival in the Miami Valley. It was conducted by S. H. Bashor, and thirty converts united with the church.

The following December 29 Henry Murr was elected minister. The first regularly employed and paid minister of the Tunkers in this part of the brotherhood was E. S. Miller, of Maryland, who served the church faithfully for one year. P. J. Brown and Edward Mason each served a year. J. M. Tombaugh followed, with a service of eight years.

Many of the charter members have joined the church triumphant, Grandmother Kimmel and her son, M. C. Kimmel, having died within a few hours of each other. The membership now numbers one hundred and five. The deacons are Peter Shaub and Marion John.

BERLIN, PENNSYLVANIA.

The Brothers' Valley congregation of the Tunker Church is the oldest organization of the fraternity in Somerset County, Pennsylvania. I am unable to give its origin, but I find accounts of members residing in the territory as early as 1760.

It is also a well-established fact that the valley and the township took their names from the Tunkers, who invariably called themselves brethren; hence the name Brethren's Valley, or Brothers' Valley. A post-office has since been established in the township, named Brotherton. The congregation occupied a greater portion of the territory known as the Glades. The church was ministered to and presided over at various periods by Elders Peter Cober, John Berkley, Martin Meyers, Jacob Meyers, Jacob Blough, and Dr. John P. Cober. The church increased in num-



Brothren Church, Berlin, Pa.

*Built in 1881 & dedicated
Dec. 4, 1881.*

ber, from time to time, until, in 1880, it had a membership of over four hundred. Then it was deemed proper to subdivide the territory. This was accomplished at a council meeting appointed for the purpose on October 9, 1880. Committees were appointed to name the boundaries and report to the next council meeting, on the 23d of the same month.

The meeting on the 23d was presided over by Elder P. J. Brown, of Ohio. The committee on boundaries reported the lines of four separate congregations, and the report was unanimously adopted, with a few amendments.

The names adopted by the several branches were:—

1. Berlin Church, embracing the town of Berlin, the meeting-house known as Peter Beechley's (Schmaltz Thal), and the appointment at Custer's. The officers were: Ministers, Dr. John P. Cober and H. R. Holsinger; deacons, John J. Bittner, Jacob Musser, Joseph G. Coleman, and Peter Beeghly, with a membership of about one hundred and fifty.

2. Stony Creek Church. The territory occupied by this congregation is bounded on the south by the Berlin church, on the east by Dunning's Creek, on the north by Shade, and on the west by Brothers' Valley and Somerset churches. Josiah Kimmel, Abram J. Miller, William M. Walker, and Joseph L. Kimmel were the deacons. There were no ministers, but a membership of about seventy-five, with two meeting-houses.

3. Somerset Church. This congregation is surrounded by Brothers' Valley, Stony Creek, Que-Mahoning, and Middle Creek churches. Michael Weyand, Solomon J. Bear, ministers; William N. Trent and Philip F. Cupp, deacons; with a membership of about seventy-five, and one meeting-house.

4. Brothers' Valley retained the original name, and is bounded by the other three congregations, and Quemahoning on the north. Its officers were Elder Jacob Blough, George Shrock, William Sevits, and Daniel P. Walker, ministers; and Lewis J. Knepper, William G. Schrock, John S. Meyers, and Samuel F. Rayman, deacons. It had a membership of about one hundred, and two houses of worship.

In casting a retrospective glance over those churches, I discover that in the Stony Creek church all the officials named are still living, while in the Somerset church all are dead. In the Brothers' Valley church all are dead save William G. Schrock and John S. Meyers; and in the Berlin church Jacob Musser and Peter Beeghly are still in the land of the living.

The above has reference entirely to the affairs of the church during the German Baptist dispensation.

In the reconstruction which followed the general division of the brotherhood, the Berlin church retained its organization intact, holding church property and endowments. Afterward, however, a small fraction withdrew, and with Elder Cover reorganized the Berlin German Baptist Church, which still exists.

Soon after the territorial division, measures were set on foot to build a church in the town of Berlin, the congregation having previously occupied the old Disciple church, known as Schoff-Kupf. In the same house the famous Berlin Committee held its first half-day's session.

The new Brethren Church was finished and dedicated on Sunday, December 4, 1881.

BETHEL, INDIANA.

Bethel church is in Adams County, Indiana. It was organized by J. H. Swihart, December 14, 1889. Lewis Huber was ordained elder. John P. Hordsog and David Debolt were made deacons. The charter members were sixteen; present membership, ninety. The pastor during 1899 was L. W. Ditch. This congregation has an excellent house of worship, an evergreen Sunday-school; and, although a country church, it maintains a mid-week prayer-meeting.

BETHEL, ARKANSAS.

This church is located at Rufus, Jackson County, Arkansas. It was organized October 25, 1897, by Elder J. H. Swihart, of Indiana. There were eleven charter members: Dr. S. T. Swihart and wife, Alonzo E. Shrum and wife, George Gochenour and wife, Elbert Bible and wife, Charles Smothers and wife, and Grandma

Gochenour. Three more were added to the church at that time,—William Shrum, J. C. Ray, Miss Matilda Rowse. Later on Miss Maude Brown was baptized.

The church was organized with Dr. S. T. Swihart as elder, Alonzo E. Shrum as deacon, George W. Gochenour as clerk, and Elbert Bible as treasurer.

Elder J. H. Swihart has since settled at Rufus, and Charles Smothers has been elected clerk. On December 25, 1898, the church met for worship, and afterwards, by unanimous voice of the church, Alonzo E. Shrum was ordained to the eldership, by J. H. Swihart, assisted by Dr. S. T. Swihart.

They hold meetings the first Sunday in each month in the schoolhouse.

BROOKLYN, IOWA.

The Brethren Church, of Brooklyn, Iowa, was organized by John Nicholson, in the fall of 1883, with six charter members, viz., H. H. Connell, Nancy J. Connell, H. M. Baker, S. S. Coleman, and Annie Coleman. The organization was effected in the present house of worship, which was then owned by the Baptists. This little band worshiped in a schoolhouse south of town for a time. In 1891 the building now occupied was purchased, and a very successful revival was conducted by S. H. Bashor, beginning January 12, 1891. The church was dedicated the following October. Since then revival meetings have been held by J. H. Swihart, E. L. Hildebrand, L. S. Bauman, Noah Flora, C. Forney, and Clara Flora.

The first regular pastor was Wm. Parmer. Since then E. L. Hildebrand, J. L. Gillin, B. C. Moomaw, C. Forney, Fetter Hall, Noah Flora, and Clara Flora have each served the church as pastor.

During this time over two hundred were added to the church; a few have died, a few moved away, and a number have been "washed to their wallowings in the mire." Present membership is about one hundred. The house of worship is heated by a furnace, contains a baptistry, has a seating capacity of two hundred and twenty-five, and is valued at \$1,300. W. J. H. Hannan took

charge of the church as resident pastor, October 1, 1899, for one year.

In 1888 there were but two members of the Brethren Church in this vicinity, Samuel Keiser and Sarah A. Keiser. In August of that year we secured Brother J. H. Swihart, who held a ten days' meeting in an unfinished Disciple Church. During the meeting we had five accessions, two of which came from the German Baptist Church, namely, Samuel H. Keiser and Mary Keiser. William Wineland, Elizabeth Wineland, and Ernie Newcomer were received by baptism. At the close of the meeting Brother Swihart called the little band together, and formed them into a temporary organization, Swihart being chairman.

In the spring of 1889 they secured the service of A. M. Ridenour, who commenced a revival about April 1, and closed the latter part of the month. On April 29 the church was reorganized, with the following members: G. W. Keiser, Alta Wertz, Lydia J. Keiser, David Martin, Katie Martin, Hettie Keiser, Gertrude Keiser, Sarah E. Conrad, and Mahlon Wertz. Samuel Keiser and Mahlon Wertz were elected deacons; Samuel H. Keiser, clerk; and George W. Keiser, treasurer.

A. M. Ridenour served as pastor for one year and nine months, when he was asked for his immediate and unconditional resignation. On April 1, 1891, Elder Martin Shively became pastor, and served two years faithfully.

The Brethren Church decided to build a house of worship. On July 6, 1893, in a business meeting, the plans and specifications were accepted, and a house was then erected, thirty-four by fifty-two feet, costing over \$1,700. It was dedicated by S. J. Harrison and Martin Shively, June 24, 1894, and the articles of incorporation were taken on April 25, 1893.

From October, 1894, P. M. Swinehart was pastor about eighteen months, serving faithfully. In April, 1896, David Rittenhouse was secured for six months, after which J. H. Swihart ministered once each month, morning and evening. On July 15, 1897, W. A. Welty began serving, and continued until April 1, 1899, after which time S. B. Grisso was pastor.

BUCKEYE CITY, OHIO.

The Brethren Church at Buckeye City, Ohio, was organized by J. H. Worst, October 10, 1883.

January 18, 1885, a new church was dedicated, by R. F. Mallott, costing \$1,800. Elder Isaac Ross had charge of the church for four years.

January, 1889, J. Allen Miller became pastor, and continued for two years. Isaac Ross again took charge of the church in 1892, and J. M. Bowman in the year 1893.

S. B. Grisso next took charge, and Harvey Overholtzer followed Brother Grisso.

In the year 1898 J. L. Kimmel took charge, and still continues as pastor. The church numbers one hundred fifteen members, and is free from debt.

CAMPBELL, MICHIGAN.

The Campbell Brethren Church is located in Ionia and Barry Counties, Michigan. After much confusion and division, previous to the year 1887, and council meeting after council meeting in the German Baptist Church, Anderson Mote, Eliza Cain, J. G. Winey, Mary Winey, Sister Hollowpeter, Lydia Aspinwall, and Sister Cassner formed a class of the Brethren Church. This was in the latter part of December, 1887. Isaac Kilhefner, of Ashland, Ohio, officiated. In January, 1888, Sisters Agnes Clum and Sarah Mote, from the German Baptists, united with them, and J. G. Winey was ordained to the eldership, C. A. Price and Isaac Kilhefner officiating. A protracted meeting was in progress at the time, in the old Campbell Brethren Church, during which twenty-one persons professed conversion. On January 19, 1888, eighteen persons were baptized. In May, eight, and in June five more were received by baptism. On June 16, 1888, the brethren had their first love-feast, at the residence of Brother and Sister Noah Heiney. I. N. Miller, C. A. Price, and J. G. Winey were present. Miller officiated. June 17 George Clum was elected deacon. In November, 1888, at a protracted meeting in Woodland, twelve persons united with the church. On January 14,

1889, four persons were received by relation from the German Baptists, and the same day there were seventeen persons baptized. Thus in the space of about two years, by May 12, 1889, the congregation had increased to seventy-eight members. Brethren Daniel Shopbell and Frederick Fisher were elected deacons at a communion held in Brother Fisher's barn. September 20, 1889, the Michigan state conference met in their church. Received by baptism up to date, seventy-three persons. On December 23, 1890, a new church house was dedicated, C. A. Price, Walter Clark, and J. G. Winey officiating. January 22, 1893, three were received by baptism, J. G. Winey officiating. The next day two were received by relation, and there was communion in the evening, sixty communing. In November, 1893, they held a series of meetings in the new church, E. E. Haskins doing most of the preaching, and seven were baptized. Since its organization one hundred and forty persons have been added to this church by baptism. The membership at the present time is about seventy. No pastor secured for 1900.

CALIFORNIA.

The nuclei of the church in California were not driven thither by persecution, as were those who formed the original organization in America. They went west to grow up with the country, and with purely business motives, or with intentions still more mercenary. They, however, took their religion and their good neighbors with them. There were at least two members in the state previous to 1856. During that year Brother George Wolfe, Junior, landed in the state, and sojourned for a short time near Watsonville. Then he located at Gilroy, in Santa Clara County. Here the first organization was effected. Brother Wolfe says there were two members in the vicinity before him, but I did not learn their names. In the autumn of 1853 six persons were received by baptism; five arrived by way of the plains; and Brother Wolfe's company consisted of five members, making an organization of eighteen persons, less one, who died about the same time. His name was Andrew Jackson Steffey, formerly

from Maryland. I do not have the names of all the charter members, but those who signed the notice of the organization are George Wolfe, Jr., D. T. Wheelock, Jacob Wolfe, T. Q. Caudill, T. J. Caudill, and James Wood. Jacob Wolfe, one of the original members, is still living in the vicinity of Lathrop.

The first communion meeting was held in the fall of 1858, in connection with the organization of the church, in the vicinity of Gilroy. Elder George Wolfe was the first minister. He then signed his name George Wolfe, Jr., I presume in deference to his uncle, whose name was also George, and who was a prominent bishop.

A few years later, or about 1860, Elder Wolfe removed into San Joaquin Valley, and it is a notable fact that the church went with him, and that it stood by him, and he by the church, until his death.

It is also worthy of record that in this valley is the only place where the Tunker Church has maintained a continued existence from the date above mentioned, and that it is now, and always has been, the Brethren Church.

Elder Henry D. Davy is credited with the statement that the Brethren Church in California is on wheels. Whether the assertion is original with him or not I need not assert, but I do know that it is true.

Notwithstanding that the church has existed so long, it has acquired no real estate worth mentioning. The congregation at Lathrop has been worshipping in a union house, to which she has no title. The congregation at Vernalis has lately finished a small but comfortable house. There is also a neat little church at Alta Monte, but the members have all removed to other places, except one family.

Camp-meetings are a leading feature of the Brethren Church in California. The German Baptists have never taken kindly to the camp-meetings, although their visiting ministers have written very favorably of them after returning to their homes in the east.

Further particulars may be gathered from the chapters on Southern California and the various biographical sketches of influential workers.

CHAPARRAL, CALIFORNIA.

The Chaparral church was organized April, 1879, by Elder George Wolfe. Members, eleven; elder, George Wolfe, of Lathrop; minister, Waldemar Myers; deacons, Jacob Shank, Samuel Crewdson. December, 1879, C. E. Doty and George Powell were called to the ministry. April, 1881, Elder Stephen Broadhurst was called to the oversight of the church. About this time there were thirty-five members. Then they began to move away, and many died. The church continued until 1887.

In 1888, August 1, Elder Stephen Broadhurst departed this life. For several years afterward there were no meetings held. Then Brother J. P. Wolfe preached occasionally. And in 1894 Brother P. S. Garman held several meetings. In April, 1895, seven members, the only ones left, met at Brother Samuel Crewdson's, and decided to meet once a month and hold prayer and social meeting. Brother P. S. Garman and Brother Wolfe preached occasionally, and, in 1896, Brother Garman held regular appointments. In April, 1897, the church was reorganized by J. P. Wolfe and P. S. Garman. Brother Wolfe was chosen elder. Jacob Shank was called to the ministry, and Samuel Crewdson deacon. June, 1897, Westley Wimer was called to the ministry, and in May, 1898, Jacob Shank was chosen as the elder. The church now numbers eighteen members.

CHICAGO MISSION.

In 1896 missions began to take practical form. At the conference of that year, held at Winona Park, Indiana, on Sunday afternoon, August 30, in the rally of the young people's societies, after stirring addresses by several persons, a collection amounting to something over \$1,700 was taken, with which to start a mission in Chicago. J. D. McFadden, then secretary of the general missionary board, was set apart to take charge of the work. At the Illiokota conference, held at Enon church, Iowa, October 13-16, same year, Sister Sadie A. Gibbons was set apart by the laying on of hands as assistant pastor of the work in Chicago. About \$200 was subscribed toward her expenses.

On the first Sunday in November, 1896, the first Brethren mission was opened in Chicago, at 384 Southwestern Ave., in charge of J. D. McFaden and Sister Gibbons. The work continued with varied success. McFaden remained in charge until May, 1898. Then Sister Gibbons carried on the work alone, until November, when J. C. Talley moved to the city and took the oversight. Sister Gibbons has remained faithfully at the work the church gave her to do, and whatever success has been attained must be largely credited to her untiring efforts and zeal. The mission has since moved to Oakley Avenue, and, after six months there, was moved to 940 West Van Buren Street, where the work is now carried on. Members have been gathered in, though much scattered throughout the city, to the number of about thirty-five, though more than the above number have been baptized. The mission maintains a Sunday-school, regular preaching twice every Lord's day, and a junior work for the children. The mission from the first did much work, which might be classed as charity, among the sick and poor. Clothing and food that are sent in are distributed among the needy. This work and the greater part of the pastoral work has had the active oversight of Sister Gibbons, who has made for herself a place in the hearts of many people who have come in contact with the mission in Chicago. Her ministry from the pulpit has also been very effective, and blessed with results.

COWANSHANNOC, PENNSYLVANIA.

The Cowanshannoc congregation at the time of the division consisted of about fifty members. When the annual meeting elders' committee met, about thirty-six members were present, eleven of whom declared themselves with the elders and the annual meeting, while twenty-five declared themselves the Brethren Church, holding the gospel of Christ as their only law in religion and church government. Among the latter were some of the oldest members and officials, who were faithful more than forty years, and served fifty years, but were by the committee declared expelled. Of these a number have fallen asleep in Jesus. Some are still left, who are striving to walk in the old pathway that leads to glory.

There are four congregations in Armstrong County, Pennsylvania, owning in fee simple five churches, and having a membership aggregating about two hundred. There are at present (1900) in the county four elders, one of them, Robert Whitacre, nearly seventy-nine years old. The others are respectively D. J. Hetric, Arthur Hetric, and J. B. Wampler. The deacons are Brethren G. W. Cravener, J. P. Beck, W. K. Rareigh, H. C. Bowser, Alexander Bowser, Alexander Cousins, J. A. Bowser, Emanuel French, James A. John, and William McHadden.

DARWIN, INDIANA.

The Brethren Church of Darwin, Carroll County, Indiana, is the outcome of a revival meeting held in the M. E. Church of that place by Brother R. R. Teeter, in February, 1897, resulting in twenty-nine conversions in three weeks, when the longer use of the house was refused.

In April following the congregation again assembled, in a county schoolhouse one mile from Darwin, and under the direction of Brother Teeter organized the Darwin Brethren Church, with forty-two charter members. Brother Teeter was chosen as pastor and elder, and served the church until he removed to Milledgeville, Illinois.

Almost immediately after the organization a movement was started to build a church house. Services were held in the schoolhouse until January 23, 1898, when a nice, large church was dedicated to the Lord by the Darwin brethren. Present number of members, about sixty-five. A peculiarity of this church was that for quite a while there were more males than females in its membership. Wm. W. Summers is present pastor.

DUNLAPS, INDIANA.

Located at Dunlaps, about midway between Goshen and Elkhart, in Elkhart County. This house was built as a congregational Brethren Church. About two hundred people have at some time held membership in this congregation, and other churches have been built by the influence of the members who have gone out

from this church. Some have died, others moved away, and some have fallen from grace, but there yet remain some of the truest, bravest, and best.

A. R. Bemenderfer is their present pastor and elder. Deacons, N. A. Frame and F. U. Cline; F. U. Cline, secretary; Charles Dunmire, treasurer.

Note.—See also “Brethren Church in Northern Indiana.”

EDNA MILLS, INDIANA.

Location, Edna Mills, Clinton County, Indiana, and was organized by Elder J. H. Swihart, in January, 1883. The number entering the organization was six, viz., Wm. Cripe, J. B. Metzger and wife, David Hufford and wife, and one person unknown to the writer. The present number of communicants is thirty-five.

This church was among the first organized by the brethren in Indiana. While never strong numerically, it has filled a very useful place in upholding the gospel-alone principle in the midst of great opposition. Mount Pleasant church was begun as a mission, supported by the Edna Mills brethren. Three able and useful ministers of the church have come, directly or indirectly, through this congregation, viz., J. Allen Miller, Martin Shively, and L. A. Hazlett. This congregation is preparing to build a house of worship during the summer of 1900. Present pastor, W. J. H. Bauman.

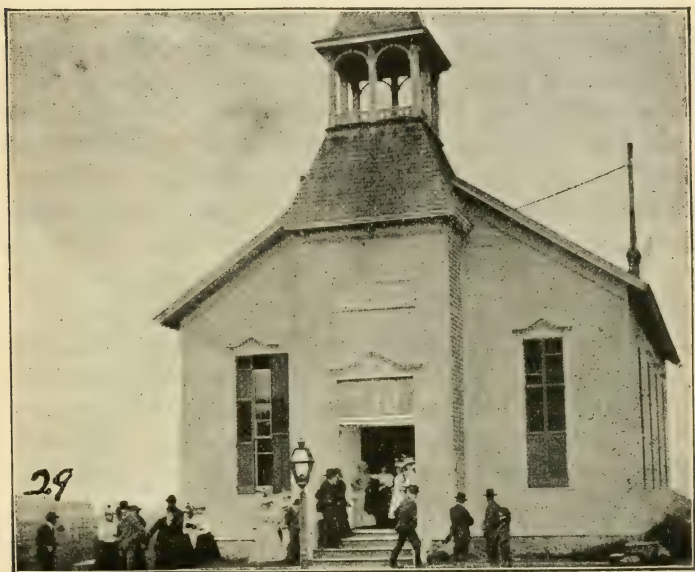
ELKHART CITY, INDIANA.

The Elkhart City Brethren Church was organized by Elder J. H. Swihart, in 1889, with a membership of thirty-three. They bought the United Brethren Church, and have a neat little house of worship. A. R. Bemenderfer is their elder and pastor. They now have a membership of sixty-five. Deacons, David Leonard, Henry Landis, Hiram Bear; Mary Felthouse, secretary; Nona Wilson, treasurer.

ENON, IOWA.

Location, Orange township, Black Hawk County, Iowa. The causes that brought about this organization were substantially the

same as those of similar churches. The initial steps were taken at a council meeting of the German Baptist Church, held at Orange Grove schoolhouse, August 21, 1883. The proceedings of the meeting are not on record, from which, perhaps, no one is the loser; but there are still living witnesses, from whom we learn that there were the usual criminations and recriminations, with the attendant loss of brotherly affection, and that the leading sub-



ENON CHURCH

jects discussed were those called "the dress question," "the mandatory decision," and the "order" generally. The day's labors ended in an agreement to disagree, but in no official action of separation.

The second step taken was a meeting at the same place on September 20 following. From the action taken at this council, it is evident that the former meeting was considered an indication, if not a positive decision, that conservative and progressive brethren

could no longer dwell together in peace, as steps were taken looking to an amicable division of church property. This was effected by the German Baptists taking the large building known as the South Waterloo church, and the brethren were given as their portion the house located on the G. W. Strayer farm, two miles west of Hudson.

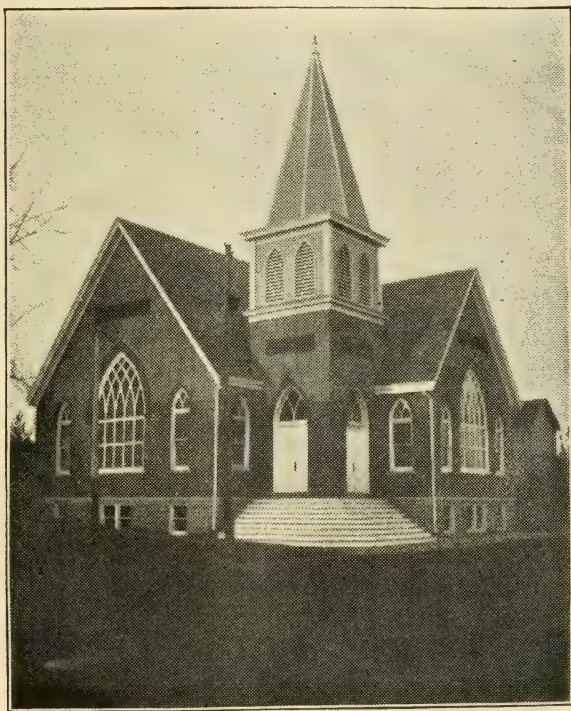
August 27, 1883, the progressive members of the church met in council, and organized into a body of Christian worshipers, adopting the gospel of Christ as their creed and discipline. Brethren Samuel Beekly, Silas Klingaman, and M. M. Deitz were appointed trustees; and on the 29th the church property above referred to was conveyed to the said trustees for the Brethren Church. Brother John Nicholson was the first pastor; Jacob P. Lichty, Elijah Showalter, and Paul Cobaugh, the deacons.

It was decided to move the Strayer house into the village of Hudson, and Samuel Cain, Joseph Forney, William Hildebrand, M. M. Deitz, and A. B. Horner were appointed a committee of removal and reconstruction. Eli Hoover, C. Stoy, Samuel Bickley, Silas Klingaman, and Josiah Lichty were appointed a building committee to build a meeting-house in Orange Township. Both houses were completed as rapidly as possible, and in due time and form were dedicated to the service of God. It has been frequently related by the charter members of the church that the best, attended and most spiritual and blessed prayer-meetings they ever had were those held at their homes during the winter and spring the churches were in course of building.

Until the spring of 1893 Enon and Hudson and Waterloo composed one congregation, and were served by the same pastor. During that period the following ministers had charge of the church for longer or shorter terms: John Nicholson, S. H. Bashor, F. A. Hendricks, J. H. Swihart, Henry Wise, E. L. Hildebrand, S. P. Stevens, H. R. Holsinger, and S. J. Harrison. At that time it was deemed prudent to form two congregations, which was amicably accomplished; and henceforth we have the Enon and Hudson churches. The former embraces the city of Waterloo, where the church has lately secured a favorably-located lot,

on which, doubtless, the first year of the twentieth century will witness a house of worship, which will be an honor to God, whom we serve, and also to the church.

During the fifteen years of the existence of the congregation three hundred and twenty-five names have been upon its roll of



WATERLOO CHURCH.

membership. Present number, about one hundred and sixty. Deacons, Jacob P. Lichty, Paul Cobaugh, D. J. Lichty, S. B. Bickley, F. H. McCartney, and S. P. Hoover. The church has three flourishing prayer-meetings, two in the country and one in the city. The former meet each Wednesday evening, and the latter on Thursday evening, during the whole year. No part of

the church service contributes more to the spiritual uplifting and growth of the membership than these prayer-meetings.

The Sisters' Society of Christian Endeavor gives the ladies of the church an opportunity for organized effort for charitable and other needed work. The society is in excellent working order, and through its tireless efforts the money was secured for purchasing the church lot in the city of Waterloo.

The young people have organized a King's Children Society, which meets every Sunday evening immediately before church service. They raised a snug sum of money for missions last year. A live junior society meets in the primary room each week.

There are three standing committees in the church,—on poor and sick, on preaching, and on finance. The object of the first is indicated by its name. To assist it in accomplishing its purpose, two sermons a year are preached by the pastor on some phase of its work, and collections are taken for its benefit. The committee on preaching is the assistant of the pastor in securing supplies in his absence, and considers such subjects as pertain to the pastorate. In case of a vacancy, they recommend a pastor. The last is the business end of the church, and stands between the preacher and the people.

Preaching services are held each Sunday morning and evening, and an evergreen Sunday-school has been sustained for years.

The members of this church are mostly Pennsylvania Dutch, who came to the country thirty or more years ago. They are industrious, sober, and thrifty people. Their homes are above the average of those in country districts in point of comfort and Christian hospitality.

Brother J. L. Gillen is the present pastor, and has been for the past four years.

FAIR HAVEN, OHIO.

The name of the church, Fair Haven. Location, Chester Township, Wayne County, Ohio. Organized in the latter part of August, 1872. Number of charter members, about forty-five. The elder in charge at the time of the organization, P. J. Brown; assistants, H. S. Jacobs and William Keifer; present pastor (1899,

ad interim), Elder P. J. Brown. Present number of members, about seventy. Church property, a good house, thirty-two by fifty, in good condition, with steeple and bell, well furnished; built in 1883; cost, \$3,000.

FAIRVIEW, INDIANA.

Location, seven miles west of South Bend. Organized October 27, 1885, with fifty charter members. First pastor, J. M. Rittgers. Present membership, one hundred and five. Church property, \$2,100. Sisters' Society numbers twenty-five. King's Children Society, twenty. Sunday-school, one hundred. David Augustine, elder; C. F. Yoder, pastor.

FAIRVIEW, PENNSYLVANIA.

In November, 1896, in an old, dilapidated church, at Cypher, Bedford County, Pennsylvania, it appeared that much good might be done in that community if the people had the pure gospel preached to them. After a few sermons four persons were received into fellowship, in the early part of 1897. Then the old church was burned. These members were within the bounds of the New Enterprise congregation, which is located ten miles west. Having no place in which to preach, a tent meeting was arranged for. After earnest labor, with a faith that will accept no denial, the tent was finally spread, and, on June 17, 1897, the gospel banner once more unfurled. It was located two miles west of the former battle-ground.

Brother I. D. Bowman came to help for ten days. The meetings were kept up until there were forty-five conversions. Then they organized the Fairview church, with forty-three members. The first business meeting was held on July 19, 1897. Trustees were elected, and a building committee was appointed and authorized to secure grounds on which to erect a house of worship. Following was the committee: Samuel A. Price, secretary; Watson Cessna, treasurer, and George Zimmerman. Trustees, John Steele, Abe Balman, George Zimmerman.

Ground was secured from a man in the community. The

brethren and friends, being eager to have a place of worship, soon built a substantial foundation thirty by forty-four feet. After this was done, the man who donated the ground refused to give the title. They talked and prayed, but apparently to no avail. Finally God raised up a Moses in the persons of the Whitehill Brothers, Edward and Lewis, members of the Presbyterian Church. They purchased the entire tract of land, and then gave the title; and the names of those noble brethren are connected with our history.

The church was dedicated September 28, 1898, Eugene M. Smith and E. E. Haskins conducting the service.

FALLS CITY, NEBRASKA.

The church at Silver Creek, four miles north of Falls City, was transformed from a German Baptist to a Brethren Church some time during the year 1885. Samuel Stump was the elder in charge when I was called to serve the church as her pastor, in October, 1896. The church had been conducted on progressive lines before I commenced my pastoral duties, and I found the progressives, under Brother Stump and his fellow-laborers, Wm. Forney, Lafayette Messler, and Jacob Gebhart, occupying the church every alternate Sunday, with the conservatives, with Elder Berkeybile as their preacher, conducting Sunday-school and preaching services on the Sunday not occupied by us. The conservatives claimed we had no right to the church property, and during my second year brought suit in the District Court to drive us out. They lost their case first before the District Court, and afterward before the Supreme Court, to which they appealed.

The number of members in this church who enrolled with the brethren in the fall of 1886, when the lines between progressives and conservatives were definitely drawn, was sixty.

During the two years of my ministry at this place the church increased in numbers, so that at the time of leaving there were one hundred and twenty members enrolled.

The court had not only refused to grant the exclusive use of the house to the annual meeting party, but had granted the petition for partition by the brethren, and the house was sold, the

brethren buying the half interest they did not claim as their own. And the house was remodeled and improved.

This congregation has also now a fine new house in Falls City, and is maintaining appointments both in the city and in Silver Creek. They have had for their pastors since I moved away, F. A. Hendricks, John H. Burnworth, J. R. Keller, S. J. Harrison, and their present pastor, J. E. Braker. E. L. YODER.

GLADE RUN, PA.

The Glade Run congregation, Armstrong County, Pennsylvania, after its organization, was served for a number of years by Elders Joseph Shoemaker, James Toy, David Eshelman, John Wise, and others, up to the time when Elder J. B. Wampler took charge in 1876. He preached his first sermon in the "John meeting-house," on February 13, 1876. He continued about two weeks, and baptized twenty-three converts. This was the first revival meeting he held. On his way homeward he preached one sermon in the Glade Run meeting-house. This congregation then engaged him for one year, and he continued his services consecutively for thirteen years.

During the early years of this service the district was divided into two congregations, namely, Glade Run and Brush Valley. In 1876 the numbers were about sixty. When the annual meeting committee caused a division, the number was about one hundred and fifty. Of these about forty declared themselves of the annual meeting party, while the others, among them some of the older members and officials, declared themselves the Brethren Church, acknowledging the gospel of Christ as their only law in religion, and they do still so hold.

The Glade Run church was used in common for some time after the division, when the German Baptists entered into litigation of the property. After the litigation the Brethren Church engaged Brother Wampler to assist in soliciting funds and to aid in constructing a new edifice, which was successfully accomplished. Several years later, during one of their meetings, the old house was consumed by fire.

GRETNNA, OHIO.

Location, five miles west of Bellefontaine, Ohio. This organization was effected through the Ohio Mission Board, as a branch of the Bear Creek church. Brother Isaac Kilhefner, acting in behalf of the Ohio Mission Board, met a number of the brethren, sisters, and friends at the house of Brother P. J. Deetrick, January 22, 1891, and effected an organization, with sixteen members. They proceeded at once to erect a frame church house. Brother Kilhefner continued as pastor until his death, which occurred July 2, 1892. He was succeeded by Brother A. J. Baughman, who served them until April 1, 1895. At that date M. S. White was called, who is the present pastor (1899). Membership, fifty. Services every two weeks. They are well attended, and the interest is good. They have an evergreen Sunday-school and a Sisters' Society of Christian Endeavor, all doing good work.

HOMER, OHIO.

The Homer church, Ohio, is located in Medina County. It was organized in 1882, without any regular pastor. Brother Edward Mason preached here every three weeks until the fall of 1883, when H. S. Jacobs became pastor, which position he has occupied ever since. During these sixteen years he never failed to fill his appointments. There are twenty-one charter members. The present membership is seventy-five. The church property consists of one house in good repair.

ILLIOKOTA CONFERENCE.

This conference was organized at Enon, Iowa, November 20, 1890. H. R. Holsinger was elected chairman, and E. E. Haskins, secretary. The greater part of the two days' session was taken up in formulating a system of evangelization, which is still in operation, with some amendments. It provides for the election of a missionary board consisting of three members. The first board elected was H. R. Holsinger, president; J. B. Lichty, treasurer; and Eli Hoover, secretary. It also provided for the election of a district evangelist. S. H. Bashor was the first evangelist.

The conference for 1891 was again held at Enon church. The sum of \$302.46 had been raised the past year, nearly all of which was raised at Enon at the conference of 1890. The number of accessions reported by the evangelist was one hundred twelve. The treasurer reported a surplus of \$129.46.

In 1892 the conference was held at Lanark, Illinois, October 3 and 4. S. J. Harrison, chairman, and Horace Yoder, secretary. J. H. Swihart had been the evangelist. S. H. Bashor and Z. T. Livengood also had done some evangelistic work. The number of accessions reported for the year was seventy-nine. The treasurer reported a surplus of \$197.77.

The conference for 1893 was held at Hudson, Iowa. Z. T. Livengood, chairman; Mrs. Etta Harrison, secretary. The publishing interests, the Sunday-school work, and the King's Children Society were encouraged. No evangelist was elected at this conference.

The conference for 1894 was held at Milledgeville, Illinois, J. C. Talley, chairman, and Miss Emma K. Lichty, secretary. Methods and practical ways were discussed. The King's Children work reported good results.

The conference for 1895 was held at Brooklyn, Iowa. Z. T. Livengood, chairman, and Harlin Hollis, secretary.

In 1896 the conference met at Enon, Iowa. E. L. Hildebrand, chairman, and Harlin Hollis, secretary. This conference was remarkable for the missionary spirit manifested. J. L. Gillen was elected evangelist, but declined to serve.

The conference for 1897 was held in Chicago, August 20-23. J. L. Gillen, chairman; Harlin Hollis, secretary. Sunday-school, young people's, and missionary work received special attention. Sadie Gibbons, assistant pastor of the Chicago mission, gave interesting details of her work in the city, among the poor and dissipated, in her house-to-house visitations. J. O. Talley was unanimously elected district evangelist.

The conference for 1898 met at Garrison, Iowa, October 4-6. J. O. Talley, chairman; E. L. Hildebrand, secretary; Etta Lichty, assistant secretary. The district evangelist reported having vis-

INDIANA STATE STATISTICS.

NAMES OF CHURCHES.	Church Buildings.	Value of.	Members, Oct. 1, 1899.	Male.	Female.	Pastor's Salary.	All Moneys for All Pur- poses.	Evangelist Subscribers	PASTORS' NAMES.
1. Milford	I	\$3,500	161	41	120	\$500	\$706.45	20	G. W. Rench
2. Warsaw	I	1,900	202	94	108	350		20	C. F. Voder
3. Dutchtown	I	1,200	64					5	T. H. Plue
4. Claypool	I	300	51	19	32	100		5	D. A. Hopkins
5. Sidney	I	800	74					1	A. S. Menaugh
6. Gravelton	I	800	56						C. H. Marks
7. Union Salem (Nap- anee)	O		40					8	L. A. Hazlett
8. Syracuse	I	800	22	9	13	44 1/2		5	C. H. Marks
9. Elkhart	I	700	50			100		5	A. R. Bemenderfer
10. Dunlaps	I	800	37			100		11	A. R. Bemenderfer
11. Pleasant View (Goshen)	I	1,000	49			100		4	A. R. Bemenderfer
12. Mount Union	O		33	13	20				A. S. Menaugh
13. Napanee	I	300	60	23	37	250		14	B. F. Flory
14. New Paris	I	900	39	15	24	70		7	A. S. Menaugh
15. Roann	I	2,000	217	77	140	275		30	L. S. Bauman
16. New Enterprise (Roann)	1/2	700	44			75		6	D. H. Hopkins
17. North Manchester ..	I	100	149			250		15	D. H. Flora
18. Poplar Grove (Som- erseset)	I	1,400	32	8	24	150		7	W. W. Summers
19. College (Red B'dge) ..	I	400				150			W. W. Summers
20. Mexico	I	2,100	113	33	80	300			L. S. Bauman
21. Loree	I	800	103	35	68	120		6	D. A. Hopkins
22. Mt. Pleasant (Cam- bria)	I	1,200	85			160		15	J. M. Fox
23. Edna Mills			45			75			J. M. Fox
24. Maple Grove (Eaton)	I	1,000	63	21	45	150			L. W. Ditch
25. Oakville	I	1,500	111	40	71	240			L. W. Ditch
26. Fairview (S. Bend) ..	I	120	140						W. D. Furry
27. So. Bend (So. Bend) ..	I	3,500	131						W. D. Furry
28. Auburn			30						Jesse Calvert
29. Pleasant View (Au- burn)	I	1,200	35					4	L. O. Hubbard
30. North Liberty			25	10	15				
31. La Paz	I	1,000	86	26	50	150		7	W. W. Summers
32. Tea Garden			34						
33. West Union			20						
34. Burns' Chapel	I	100	59			100		6	L. O. Hubbard
35. New Highland	I	100	102	38	64	100		12	L. O. Hubbard
36. Tiosa	I	1,200	48			120			D. A. Hopkins
37. Flora	I	700	75	24	51	72		12	J. M. Fox
38. Darwin	I	1,600	63	30	33	150		5	W. W. Summers
39. Salem (Burlington) ..	I	1,000	74	30	44				J. M. Fox
40. Corinth (12 Mile)	I	2,000	85	43	42	200		12	Wm. H. Miller
41. Bethel (Berne)	I	1,500	90	25	65	150			L. W. Ditch
42. Zanesville	I	800	26						
43. St. Paul (Roanoke)	I	1,200	85			215			
44. Brighton	I	1,000	101			260			W. J. H. Bauman

ited several of the small churches which had not pastors, and succeeded in securing a pastor for Aurelia, Iowa. The missionary work was earnestly discussed.

The conference for 1899 was held at Leon, Iowa, October 10-12. R. R. Teeter, chairman; J. O. Talley, vice-chairman; J. L. Gillen, secretary; W. J. Field, assistant secretary; and C. Rowland, treasurer. The district evangelist reported several accessions, and nearly all the churches which had no pastors were visited. A pastor was located at Brooklyn, Iowa. Money paid for district work, \$226.13. J. O. Talley was reelected district evangelist. It was decided to hold the next conference at Montour, Iowa.

The Sisters' Society of Christian Endeavor has maintained a district organization since 1893, until the present time. The first district organization of the King's Children Society was also effected at said conference of 1893, and has been represented at each annual conference.

At the Lanark conference of 1892 the following missionary board was elected: Z. T. Livengood, president; Eli Hoover, secretary; D. S. Lichty, treasurer. This board was successively reelected each year, and is in office at the present time.

KING'S CHILDREN SOCIETY.

At the general conference of the Brethren Church, held at Warsaw, Indiana, 1893, the King's Children Society of Milledgeville, Illinois, presented a memorial, which was received, and the society given national recognition, and the following board of directors was appointed: J. O. Talley, president; C. F. Yoder, secretary; Emma K. Lichty (now Puterbaugh), treasurer. The board of directors formulated a constitution and by-laws for the societies. The new constitution was largely adopted, and many societies were organized in various parts of the country, although the name and constitution were not universally accepted; but the movement was effective in bringing the societies in touch with each other, and uniting their efforts.

From August, 1893, to August, 1895, the number of local societies had increased from some half dozen to about a hundred, with

an aggregate membership of about 4,000. In December, 1893, the president of the societies began the publication of a paper called the *King's Children*, which was published monthly. J. Allen Miller prepared the notes, and Mrs. Laura Robinson prepared the junior lessons. The paper succeeded quite well, and was helpful in concentrating the work. The directors published helps, topic cards, committee cards, and prepared a metal badge, with the design of an anchor, which was largely adopted by the societies. The profits from the sale of requisites enabled the directors in 1895 to appropriate the sum of \$100 to the book and tract work of the church. At the general conference of 1894 the following directors were elected: J. O. Talley, president; Mary A. Felthouse, secretary; Emma K. Puterbaugh, treasurer. This board continued in office by reelection each year, until the general conference of 1898. It is due the young people's societies of the church to say that it was in session of the King's Children Society of the general conference of 1896 that the missionary spirit of the church took the initial step in founding the first mission under the general missionary board of the church.

On Sunday afternoon, August 30, 1896, at a King's Children Society rally, at Winona Park, Indiana, a missionary offering was taken, amounting to \$1,750 in cash and pledges. At the general conference of 1899 the societies pledged the sum of \$500 to the General Missionary Board.

In December, 1897, at the close of the fourth year of publication of the King's Children paper, it was decided to discontinue the paper, and to open for them a department in the *Brethren Evangelist*. At the conference of 1898 Brother Talley retired from the presidency of the board of directors, and Brother D. W. Furry was elected president, with Mary A. Felthouse, secretary, and Emma K. Puterbaugh, treasurer, reelected. In 1899 the above board was reelected, and, under their management, the societies are doing efficient work.

LANARK, ILLINOIS.

The Lanark church grew out of the Bethlehem church, which was organized July 14, 1884, H. R. Holsinger presiding. In

December of 1884 D. S. Lichty and wife, W. S. Herrington and wife, Samuel Swigart and daughter, Rettie and Carrie Wagner, all from the vicinity of Lanark, united with the Brethren Church at Bethlehem. At various times others united from the Lanark territory, until, the winter of 1885, they numbered twenty-four members.



LANARK CHURCH

In 1886 the Baptist Church in Lanark was rented, and regular services were held. R. F. Mallott conducted a series of meetings, and five persons united with the church. One united afterward by letter, and the year was closed with thirty members.

In 1887 Brother W. H. Herrington was elected superintendent of the Sunday-school. Z. T. Livengood resigned his charge as pastor, and J. W. Beer, of California, took charge of the work at Lanark. He remained six months, and two united with the church. In December of the same year J. H. Worst conducted

a revival, with two additions by baptism, one by letter, and one by relation, making thirty-five members.

During 1888 there were no accessions at Lanark, the main part of revival work being done at Bethlehem and Milledgeville. C. P. Puterbaugh was elected superintendent of the Sunday-school.

In 1889 George De Bolt conducted a revival, resulting in ten accessions, and afterwards one by relation, closing the year with forty-two faithful members. Up to this time Brother Livengood had charge of the Lanark and Bethlehem churches. Bethlehem had grown into Milledgeville, and a new church house was erected in the town. It was dedicated in the fall of 1889, by S. H. Bashor, who was engaged to take charge of the Milledgeville and Bethlehem churches, at a salary of \$800 a year. Livengood's salary so far had been met by the Bethlehem members, and ranged from \$100 to \$200. It was now mutually agreed that Livengood should take charge of the Lanark branch, and give his entire time to it, at a salary of \$200. Bashor was to hold the revivals in both places. In 1890 twenty-eight united with the church, and the number then was seventy. They used the Congregational Church.

In 1891 twenty united, many of which were by relation. At the end of this year the number was ninety members.

In 1892 there were thirteen additions, mostly by confession and baptism. In 1893 there were twenty-three additions. No outside help. From 1894 to 1899 there were one hundred additions. Total number of members, one hundred and seventy-two. Of these fourteen were living in other states, and there were fifty-three males and one hundred and nineteen females. In the Sunday-school from 1887 to 1889 C. P. Puterbaugh was superintendent, excepting Brother Herrington the first year and Brother C. Rowland in 1896 and 1897.

During all these years they lost by death eighteen, and seventeen members by backsliding and joining other denominations.

LOREE, INDIANA.

On March 14, 1886, a Brethren Church was organized at Loree, Miami County, Indiana. At the time of the organization there

were sixty-eight members. J. H. Swihart was the first pastor, but the present pastor is D. A. Hopkins. The membership now numbers one hundred and five. They have a frame church thirty by forty-four feet.

LOWER VALLEY OF VIRGINIA.

In May, 1884, E. B. Shaver, then a German Baptist minister, invited S. H. Bashor, who was preaching in Rockingham County, to hold a protracted meeting. The U. B. Church at Tom's Brook was secured for this purpose. The result of the meeting was eight baptisms, viz., M. M. Fankhouser and wife, Thos. Murphy, Sarah Ritenour, Christie Crabill, John Funk, and George A. Copp and wife. These eight persons formed the nucleus of the first Progressive Brethren Church in Northern Virginia. There was one thing peculiar about their relation as to denominationalism. They came out under the preaching of a progressive minister, and yet were baptized by a conservative preacher. The question soon arose as to whether they were German Baptists or Progressive Brethren. The converts, however, decided themselves members of the Brethren Church, and continued to be so. Nearly one year elapsed before an organization of the Brethren was effected. At the organization thirty-six declared themselves to be of the Brethren Church. As far as I know, of the eight original progressive members, only four remain true to their first love.

Out of this organization sprang that at Mount Zion church, at Reliance, in Warren County, Virginia, the charter members of which came out of the German Baptist Church, and four of them,—John E. Copp, George S. Rinker, Arlena Copp, and Z. H. Copp,—were charter members of organization in the Lower Valley of Virginia.

A meeting was held at the old free church named Providence, only a few yards from where now stands Mount Zion church. This meeting was held April 18, 1885, and seems to have been presided over by E. B. Shaver. Following are the names of the charter members: George S. Rinker, who was later elected elder, Jacob C. Rinker, Mary C. Steele, George A. Stelle, J. Arlena Copp, Mary

S. Rinker, Z. H. Copp, John E. Copp, Annie E. Kerns, John Smith, Alice L. Pangle, Emily H. Pangle, Carrie Fetzer, John Brumbaugh, Fanny Pangle, W. D. Anderson, Annie Himelright. These persons constituted the first Brethren Church in Warren County, and they came from Shenandoah, Warren, and Frederick Counties. They worshiped in the old free church, and E. B. Shaver was their first pastor. After about three years J. F. Koontz, of Rockingham County, served two years; G. S. Rinker served one or two years. George A. Copp was called April 26, 1893, and has continued to the present time.

The new church was dedicated September 23, 1894. It has a steel roof and a bell, a pulpit recess, and is well furnished inside. It is only a few hundred feet from the Shenandoah Normal College. This congregation is composed of about fifty members, and from it sprang the Mount Pleasant church, situated in the southwestern part of Warren County, near Water Lick. It comprises forty-two members, and has a church building. G. S. Rinker first preached for them; afterward J. F. Koontz and E. B. Shaver, and then George A. Copp, who has served six years, and is still their pastor. John W. Brewer and wife, William Putnum and wife, Thomas Burk, S. J. Hausenfluck, Abraham Weaver and wife, and G. F. Clem and wife are among the original members.

GEORGE A. COPP.

MAPLE GROVE, KANSAS.

The Maple Grove church is located at Rockwell City, Norten County. It was organized in 1883, Elder Jacob Armsberger presiding. There were eleven charter members, to wit: Maggie Strayer, C. Strayer, M. Lichty, Ninie Lichty, Simon Holsinger, Carry Holsinger, John Murphy, John Aukerman, E. Aukerman, E. Howard, Vinie Johnson.

C. Strayer and Simon Holsinger were selected deacons by virtue of former election and installation.

Secretary, C. Strayer. Elder Jacob Armsberger was placed in charge, and Michael Lichty, assistant pastor. Present pastor, C. Forney, of Beaver City, Nebraska, who gives monthly services.

Asa Bissell, home minister and assistant pastor. Present membership, eighty.

The German Baptist Brethren have an organization in this same community. Their church building is less than two miles from the Brethren Church. Both churches seem to be doing good work. They have a church building worth about \$800, including other property. The Sunday-school is well attended, and the interest good.

MOUNT ZION.

There is also a class of six members located at Norcatur, and known as Mount Zion church. They were organized by Brother Rittenhouse, of Ohio. It joins the Maple Grove church on the east. Brother O. L. Brown, minister in charge.

MANOR, PENNSYLVANIA.

Manor congregation, Indiana County, Pennsylvania, was organized about 1846. Early ministers were Elders John Menealy, Levi Roberts, Jacob Stutsman, John Forney, George Rairigh, Samuel Lydick, David Ober, and Levi Fry. Brother Fry was one of the charter members, and the only one now living. In the division he stood "gospel alone," and through his steadfastness and effort an organization of brethren was effected. Elder Fry was eighty years old Sept. 25, 1899. The present reconstructed congregation is known as Cherry Hill. It is yet a mission point, mostly supplied by J. B. Wampler, state evangelist. The congregation owns one church edifice in fee simple, worth \$1,200.

COWANSHANNOC, PENNSYLVANIA.

What are now known as the Plumcreek and Redbank congregations were at the first only one district, and that was Cowan-shannoc, and was organized about the year 1834. Elders John McNealy and Levi Roberts were the pioneer preachers and organizers. George Rairigh was the first preacher elected in the congregation. Afterwards his son Samuel. It is said that Elder George Rairigh, when elected to preach, could not read his own text. He became a very successful worker.

Some of the traveling missionaries were John McNeally, Levi Roberts, Jacob Stutsman, Jonathan Kelso, Sr.; later, Isaac Shoemaker, James Quinter, Joseph Kelso. Later the congregation elected Lewis Kimmel, Solomon Beer, Joseph W. Beer, J. B. Wampler, S. W. Wilt, J. W. Smouse, and Eugene H. Smith. Solomon Beer died before the division. Lewis Kimmel and Joseph Wilt are German Baptists, but all the others are brethren. There are now two church edifices in the district, worth about \$1,000 each. For many years the meetings were held either in the houses or barns of Jacob Beer, Edward Wells, John Secrist, Peter Beck, Joseph Spickers, George Rairigh, Chrystal Cravener, Jesse Shoemaker, William Rairigh, Daniel Fry, and Tobias Kimmel.

MC LOUTH, KANSAS.

The Brethren Church at McLouth, Kansas, was organized April 2, 1892. W. T. Stout, Leona Stout, Blanche Garret, Geo. M. Woodhead, and Lucy E. Woodhead met at the house of G. M. Woodhead, for the purpose of organizing a Brethren Church. Elder W. J. H. Bauman presided as bishop. Wm. T. Stout was chosen and installed a deacon by laying on of hands and prayer, as was the custom of the apostles. The church was named the Brethren Church, of McLouth, Kansas. They held meetings in neighboring schoolhouses, and rented churches, until the fall of 1894, when they agreed with the German Baptist brethren at McLouth to unite with them and build a church. The church was completed and dedicated December 25, 1894. The brethren held their first church meeting in the new house January, 1895. J. R. Kimmel was chosen pastor for one year, and G. M. Woodhead was ordained deacon according to the Scriptures. The organization now numbers about sixty, one-third of them living about ten miles north. They contemplate a new organization. J. R. Kimmel is the present pastor, assisted by W. T. Stout.

MEXICO, INDIANA.

On the beautiful banks of the Eel River, in the town of Mexico, Miami County, Indiana, stands a handsome, square structure

known as the Mexico Brethren Church. It is the Bethel of about one hundred fifteen souls, who meet there to worship God.

Through the efforts of Sister J. O. Fisher, the only member of the church at the time, Brethren J. H. Swihart and A. A. Cober preached in the town. In 1889 S. H. Bashor held a protracted meeting, and, as a result, on March 10, 1889, an organization with seventeen charter members was effected. Brother L. Beecher Skinner was chosen clerk, and Brother Peter M. Fisher, deacon, which offices they still faithfully fill. Brother Bashor was first pastor.

The church building cost about \$2,500, and was dedicated in the spring of 1892, by J. Allen Miller. W. C. Perry followed Bashor as pastor, and was succeeded by L. W. Ditch in 1892, and in October, 1897, by Louis S. Bauman, of Auburn, Illinois, who is still her pastor. Since he began his work, there have been forty-three additions to the church. James S. Blair was afterward chosen deacon.

This church has a very substantial membership, and is in perfect peace, never having had a quarrel within her walls. Truly they can sing, with the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

This church is parent to the Corinth church, at Twelve Mile, Indiana.

MEYERSDALE, PENNSYLVANIA.

This church was the only organization under the progressive dispensation, having been accomplished before the division of the Tunker fraternity, and several years before the organization of the Brethren Church at Dayton, Ohio. It was brought about in the following manner:—

For years there had been much dissatisfaction with the executive department of the Meyersdale church by a respectable portion of the congregation, whether justly or not we need not assume to say. Redress was anxiously sought, but never attained. The dissatisfaction increased in intensity, and spread among the membership, until it resulted in the withdrawal of twenty-six members in a body from the oversight of the bishop.

The direct cause of the troubles originated in the Sunday-school. There were not enough places for all the workers, and a disposition was manifest to favor some and crowd out others. It is also a stubborn fact that in this congregation the *Freundschaft* (consanguinity) was stronger in numbers and preference than the *Gemeinschaft* (fraternity). The town of Meyersdale has physical divisions as well as social and religious dissensions. In the former, the Flaherty Creek was the source of dividing the town into north and south sides. The German Baptist Church is on the south side, the residence portion of the town. Some of the surplus and more unwelcome workers caught the missionary spirit, and opened a mission Sunday-school on the north side, taking their own children, and gathering a few others from the streets, the first meeting occurring January 9, 1881. These workers were Dr. U. M. Beachly, Michael Hady, John M. Olinger, and Daniel Schultz. Brother Schultz could assist principally in a financial way. For this digression the four brethren were cited to a church council to answer to a charge of creating schism, and, failing to do required penance, were promptly expelled. This hasty action, added to the existing dissatisfaction, created much sympathy for the four victims, as well as for the cause in which they had enlisted, and was followed by a withdrawal of membership of twenty-two others from the jurisdiction of the bishop. They were not asked to discontinue the school, but to make acknowledgment for having started it. The school was a success, and soon numbered over one hundred attendants. The dissatisfaction with the government of the church also grew in intensity.

Finally, at an informal meeting of the twenty-six members referred to above, the following action was taken:—

“Believing that the cause of Christ in any community will suffer if there is not peace, unity, and harmony among the followers of the meek and lowly One, and having made efforts to obtain this greatly desired peace and harmony in the Meyersdale congregation, and having failed in every effort, but still having full faith in the Bible doctrine of the church of the brethren, so that we

could not leave the old brotherhood, therefore, on the 21st day of January, 1881, a paper was drawn up, in which reasons were given for our withdrawal from Bishop Lint's jurisdiction, but not from the church." Said paper was promptly signed by twenty-six members, and the withdrawal was sent to and accepted by the Meyersdale church on the twenty-third day of January, 1881.

On the twenty-ninth day of January a committee of four brethren, namely, E. J. Faidly, M. Hady, D. S. Cover, and J. M. Olinger, was sent to the Berlin church, on that day assembled in council, to make application to be taken in charge of that church. Said application was accepted, and we were called the Meyersdale branch of the Berlin church.

On the evening of February 3, H. R. Holsinger preached for them in Livengood's Hall, which had been rented by the Brethren Mission Sunday-school. After the service a council meeting was held, at which Brother Holsinger presided, and two more names were added to the list of members. M. Hady was elected clerk, and J. M. Olinger assistant and treasurer. D. S. Cover, Elias Younkin, and J. M. Olinger were appointed a committee to confer with the Meyersdale German Baptist Church for the use of the old meeting-house at such times when said congregation did not use it.

A few days afterward this committee attended to its appointed duty, and were refused.

The names of the twenty-six members who first withdrew are as follows: U. M. Beachly, J. M. Olinger, M. Hady, Daniel Schultz, E. J. Faidley, Samuel Hochstetler, Annie Hochstetler, Sarah J. Olinger, Annie Schultz, Mary A. Beachly, Peter Schultz, Barbara Schultz, D. S. Cover, Annie Cover, E. P. Younkin, Emma Younkin, U. M. Saylor, Mary Susan Saylor, Annie Hady, Monie Lenhart, Rose Lenhart, Henrietta Bowman, Annie Hersch, Charles Askey, Catharine Askey, Ed. S. Hady.

Holsinger continued to preach for this branch in their rented hall every Thursday evening, until May, when the following paper was presented to the district meeting, by the Brethren Church of Berlin:—

"To the brethren assembled in district meeting of the western district of Pennsylvania, for the year 1881—

"Greeting. Brethren: A petition from a number of persons known to us to have been members of the Meyersdale congregation, and believed to be faithful and efficient workers in the church, and in full accord with the doctrine and practices of our denomination, was presented to our church on the 29th of January, 1881, in which said petitioners set forth in substance that, owing to what seemed to them to be an indiscreet administration of the government of the church, they could not enjoy the means of grace under its ministration. They further represented that they had by their own act dissolved their connection with said congregation, and, still wishing to retain a place in the denomination, asked to be taken under the oversight and care of our congregation.

"After some deliberation upon the matter, a vote was taken, resulting in a grant of their petition, without a dissenting voice among those present.

"This step was not taken without a knowledge of the want of unanimity existing in the Meyersdale congregation, and was therefore taken with some hesitancy, especially since we had no knowledge of any precedent for such a course in the usage of our denomination. The principal incentive to the course taken was that, knowing the brethren, and having full confidence in their Christian character, we felt that it was our duty to fulfil the mission of the church in breaking to them the bread of life, and thus save them to our denomination, until such time as harmony between them and the brethren from whom they had separated themselves might be restored.

"Now, therefore, wishing to be in harmony with our brotherhood, we submit our action in the case to your body, and ask an expression of the brethren, in council, with reference to the course we have taken in the matter."

This paper was utterly ignored by the district meeting, and a counter paper from the Meyersdale church was accepted, placed on the minutes, and our course severely censured, without any investigation of the case. The Meyersdale members could now

see no hope of reconciliation with the Meyersdale congregation, and therefore they resolved themselves into the Second Brethren Church of Meyersdale. And since then they claim no fraternal relations with the Meyersdale German Baptist Church.

In due time they proceeded to build a house of worship, which was dedicated on November 6, 1881, H. R. Holsinger preaching the dedicatory sermon. A protracted meeting was commenced on that day, and continued several weeks. As a result of the effort, twelve persons were baptized on November 12, and six added by letter and restoration. On the evening of the same day they held their first communion in the new church. Total membership at that time, sixty-five.

ACTION OF THE MEYERSDALE, PENNSYLVANIA, CHURCH.

July 4, 1887, a visit by the three deacons, Brothers Younkins, Miller, and Cook, was made to Brother Daniel Schultz, to ask him to abandon the whisky traffic—without success. And, on August 30, 1887, we, the officers and pastor of the Brethren Church at Meyersdale, Pennsylvania, in council assembled, having given due notice to Brother Schultz to appear and answer to the charge against him, Brother Schultz promised to appear, but failed to do so; wherefore, the officers of the church, having duly considered the charge against said Brother Schultz for engaging in the sale of whisky, as we regard it a stigma on the church, and antagonistic to the principles of Christianity; and we do declare that, unless said Brother Daniel Schultz will, within the next thirty days, discontinue all interest he may have in the sale of whisky upon his premises, or otherwise, he will no longer be considered a member of the Brethren Church.

Signed by A. D. Gnagy, pastor; H. M. Beachly, D. S. Cober, and J. M. Olinger, trustees; E. K. Younkin, N. E. Miller, and Wm. B. Cook, deacons.

A notice of the above proceedings was furnished Brother Schultz, and, at the expiration of the thirty days, he was properly notified that he is no member of the Brethren Church, as he has not complied with the above official request.

(Signed) J. M. Olinger, Clerk.

MILFORD, INDIANA.

Early in the year 1883 a little body of believers in Christ as the only Lawgiver was collected in the town of Milford, Indiana. This is near the site of the famous Arnold Grove annual meeting of the German Baptists. Elder John Nicholson, then of Iowa, assembled with them, at which time arrangements were completed

for other services. On March 2, 1885, Elder R. F. Mallott was called to their assistance, when Perry Early was chosen elder, and John Montgomery, deacon. There is no data to determine the number of members at this time. The church house was erected in 1886, and dedicated to the service of the Lord, by S. H. Bashor, October 24 of the same year.



MILFORD CHURCH

The building is a splendid edifice, thirty-six feet by sixty feet, built of brick; has a vestibule, tall spire, slate roof, frosted glass windows, and has first-class pews. It cost \$3,760, and reflects much

credit on the three trustees, Dan, Tom, and George Dubbs, and Thomas Clayton, who saw the work was done right.

The church has had a steady growth, but enjoyed, in addition, three large ingatherings. One was while R. F. Mallott was preaching, another in the Bashor revival, and the other by the present pastor. The present membership is 161, nearly all active in some lines of church work. They support a pastor for his entire time. The membership has always stood for a high moral standard. It owes its present hold on the community to its firm stand for rigid morals on the part of the membership. In 1887 the following resolutions were passed:—

“Whereas, It has been reported that the Brethren Church allows all kinds of doubtful and sinful privileges to be participated in by its members, without caution or reproof; therefore, be it

“*Resolved*, That the Brethren Church of Milford requests its members to abstain from every appearance of evil; that among such appearances of evil we regard all places of purely idle amusements, games, and plays at chance, and places where intoxicating drinks are sold as a beverage. That all members of this congregation are requested to abstain from all intoxicants as a beverage. That we regard the violation of this resolution as deserving the condemnation of the church.” The congregation still enforces the resolution. Present pastor, G. W. Rench.

MILLEDGEVILLE, ILLINOIS.

The Milledgeville Brethren Church was organized on July 13, 1884, by H. R. Holsinger. The organization took place in the old “Dutchtown” German Baptist Church, near Milledgeville, Illinois. The congregation adopted Bethlehem as the name of their church. There were thirty charter members, and Z. T. Livengood was ordained as the first pastor and elder. Following is a list of the charter members, in the order in which they were recorded:—

Z. T. Livengood, Daniel Fike, Abraham Livengood, Olive Holloway, Abraham Lichty, Henry H. Meyers, Samuel Hoover, Joseph Blough, Abraham Brand, Elias Fike, Henry Livengood, John Schrock, Silas Fike, James Coleman, A. L. Livengood, Joseph Livengood, Henry Walker, Wilson Miller, Roselin Brand, Lizzie Fike, Vinnie Livengood, Annie Miller, Amanda Meyers, Dillie Coleman, Francis Brand, Mary Meyers, Sophia Brand, Ellen Gnagey, Mary Walker, Susan Livengood.

Immediately after the organization, the erection of a place of worship was commenced, and in December of the same year the Bethlehem church was dedicated. A few years later the work was begun in the town of Milledgeville, and on November 3, 1898, a new brick church was dedicated, and the principal service was transferred from the country to town, the membership composing

one and the same congregation. S. H. Bashor was pastor at this time. In 1892 J. C. Talley was called to this pastorate, and during his labors here a neat, two-story, six-room parsonage was erected. Brother Talley served the congregation for six years, when the present pastor, R. R. Teeter, took up the work.

The membership has increased from the original thirty to over two hundred. This church may be said to be one of the most loyal supporters of the church institutions, including college, publishing house, and missions.

MILLERSBURG, IOWA.

Location, Millersburg, Iowa County. This church was organized November 8, 1880, with sixteen charter members. J. A. Meyers was elected and installed pastor of the church on the same day, and has continued to the present time, with the exception of a few months. It was first organized as a Congregational Brethren Church, Elder J. H. Swihart presiding. The charter members had all belonged to the German Baptist Church. After the organization they were visited by the German Baptist officials, and entreated to return in a body, without any concessions; but they had been so much discouraged by constant agitations of the dress question, and other unessential points, that they could not consent to return. But they have ever since been on friendly relations, worshiping together in the same house, and frequently exchanging pulpits. The growth of the church has been gradual, numbering at this time about fifty members. No lasting troubles have harassed the body. For further information see biography of John A. Meyers.

MORRISON'S COVE, PENNSYLVANIA.

Brother W. L. Spanogle was the pioneer worker in the progressive cause in the Brethren Church, in the territory known as Morrison's Cove, and Blair, Bedford, and Huntingdon Counties. The history of the church can not be written without including his biography, especially the latter part of his life. At the time of the agitation of the progressive cause he was a member of the

James Creek congregation of the German Baptist Church. He resided in the village of Markleysburg, Huntingdon County, Pennsylvania. He was known to be progressively inclined, having expressed decided disapproval of the action of the Berlin committee.

In the fall of 1882, by special invitation, he conducted a series of meetings for the Meyersdale Progressive Brethren Church. On his return home he was notified to appear before the church council, to answer to the charge of preaching for and associating with disowned members, and the verdict of the council was that he should acknowledge his error and retract. This he could not do, and therefore he was disowned from the James Creek church. This council was held on November 30, 1882.

On December 30 of the same year he preached the first progressive sermon in Blair County, in the Fairview German Baptist Church, near Williamsburg, pervading the sacred precincts of the old stronghold of Pennsylvania Tunkerism.

December 31, 1882, he began protracted meetings at the Crossroad church, three miles southwest of Martinsburg. During the services there were a number of converts; and here it becomes our duty to record an incident which will illustrate the degree of church prejudice that had obtained in the German Baptist Church. A messenger was sent to a conservative deacon residing by a beautiful stream of water, in which, for half a century, they had been baptizing their converts, asking permission to use the same. They were promptly and peremptorily refused. However, there was other water in the neighborhood. Brother Joseph Bassler, a river brethren minister, living near Woodbury, now residing in Kansas, tendered the courtesies of his house and the use of a stream of clear water running close by. Here the first baptism was administered under brethren regime, January 14, 1883.

The first Brethren Church in Morrison's Cove was organized January 13, 1883, with forty-five members. It was known as the Crossroad church. Brother Spanogle was selected as pastor, and on the 1st of April, 1883, he moved to the town of Martinsburg, and took charge of this church, preaching alternately at the Crossroads, Duncansville, and Fredericksburg.

The first communion was held at the Crossroad church, May 27, 1883, forty-two members participating. Brother P. J. Brown presided at the service. At this time Brother Spanogle was ordained to the eldership by Brother Brown.

September 2, 1883, he preached his first sermon, at New Enterprise church, with fourteen members. Brethren Edward S. Miller, then living at Hagerstown, Maryland, and Stephen Hildebrand, of Johnstown, Pennsylvania, assisted in the organization. This was followed by a protracted meeting, resulting in fifteen additions to the church. The first communion was held in the large German Baptist Church, on the 24th of the same month, with about thirty communicants. Brethren E. L. Yoder and Daniel Crofford assisted in the service. Brother R. Z. Replogle was pastor until April, 1884.

On the 1st of April, 1884, Brother Spanogle took charge of the New Enterprise church. In the summer of 1885 a good substantial church was built, modern in its construction, with a large bell, which sounded strangely to the denizens of that community. It was dedicated November 8, 1885, by Brother J. D. McFaden. From that time the church prospered, now having a membership of over one hundred. Brother J. F. Koontz followed Brother Spanogle as pastor, who was succeeded by Brother E. H. Smith. Brother J. W. Smouse is now pastor of the church.

M'KEE.

May 24, 1884, Brother Spanogle preached his first sermon at McKee. This is located just west of the Cove, near the outlet of Plum Creek, and just below McKee's Gap, in Blair County. A schoolhouse served him as a sanctuary. He continued to preach at this point until January 23, 1886, when a church was organized, with thirty-six members. A house of worship was built, and was dedicated to the service of God July 11, 1886. Brother Spanogle continued his pastoral service of this church to the close of the century, except two years, when he was pastor of the Pittsburg church. The McKee church has prospered under his care, having now over one hundred members.

FREDERICKSBURG.

At Fredericksburg, on Clover Creek, in the Cove, two miles east of Martinsburg, is located another Brethren Church. The house was built as a union house, but was purchased by the congregation, and was dedicated in 1886. This church has about forty members, of which Brother Spanogle is also pastor, but is assisted by Brother S. B. Furry, who is also an ordained elder, but physically incapacitated for constant service.

ALTOONA.

The first Brethren Church of Altoona, Pennsylvania, was organized in April, 1894, with forty members, under the care of Brother Spanogle. He has remained its pastor since the organization, except during 1897, when Brother W. A. Harmon served them. A lot was purchased, and a comfortable chapel was erected, and was dedicated July 19, 1896. Brethren R. Z. Replogle and D. J. Bole assisted in the dedicatory service. Present membership numbers eighty-five.

MOUNT OLIVE, WEST VIRGINIA.

Mount Olive Brethren Church is in Ritchie County, West Virginia. It was organized on July 18, 1886. There were ten charter members. The first pastor was Elder James Pamphlin. The present (1899) pastor is N. D. Wright, and the present number of members is about fifty.

They have a church building, thirty feet by forty feet, and have preaching every fourth Sunday and the Saturday before; prayer-meeting, every second Sunday. They have commenced a King's Children Society, with hopes that it may prosper and benefit the church.

MULVANE, KANSAS.

Name, the Star Brethren Church. Located five miles southeast of Mulvane, Sumner County. Organized February 28, 1884, Elder A. J. Hixson officiating. Number of charter members,

eleven. Pastors, D. Harader, serving about two years; A. P. Gibson, one year; W. J. H. Bauman, six months; Jacob W. Beer, two years. Present pastor, L. G. Wood, since May 1, 1898. Present number of members, twenty-three.

NEW VIRGINIA, IOWA.

In A. D. 1870 there were a few members living on Grand River, Union County, Iowa, namely, William Groesbeck, Michael Myers, Henry Groesbeck and wife, Brother Shafer and wife, Brother Johnson and wife. Sister Sally Black lived in Madison County; John Fields and wife and William Smith and wife, in Clarke County; and Joseph Schutt, S. J. Thomas and wife, and Elizabeth Keffer, in Warren County. These members were scattered over an area of about thirty miles in diameter.

By request of Elder C. Harader, of Adams County, the members met and organized, electing William Groesbeck minister and John Fields deacon. They appointed regular meetings at Grand River and Prairie Grove. At the latter place their first communion meeting was held September 28, 1872; and at a meeting May 17, 1874, I. J. Thomas was advanced to the second degree of the ministry.

Elder M. J. Thomas and wife moved to New Virginia, and on August 12, 1876, he was received and accepted as the shepherd of the flock. On August 31, same year, Samuel Keffer was elected deacon. On June 2, 1877, Michael Myers was elected to the ministry. At this time the congregation was divided into two organizations, the eastern part known as the Irish Grove church.

In the New Virginia church, on June 13, 1878, W. W. Folger was elected deacon; and on September 27, 1879, I. J. Thomas was ordained elder, and John Reither and Harrison Shutt were elected deacons; and on May 1, 1880, W. W. Folger was elected minister, and Jacob Keffer deacon.

August 2, 1887, the church met, by order of a committee sent by annual meeting, namely, S. S. Mohler, B. F. Flora, and Michael Sisler. At this time the church consisted of two elders, one minister in the first degree, four deacons, and about thirty-three lay

members. The result of the work of the committee was the withdrawal of W. W. Folger, minister; Jacob and Samuel Keffer, deacons; and six of the laity, who went with the German Baptists. M. J. and I. J. Thomas, elders; John Reither and Harrison Shutt, deacons, and twenty-seven laity remained, and were formally received by the Brethren Church, and were known as the New Virginia Brethren Church. They built a church house in the town of New Virginia in the summer of 1892. Dedication, September 11, 1892. Sermon preached and prayer offered by H. R. Holsinger. Elder M. J. Thomas died August 23, 1897. Present membership (1899), thirty-four; I. J. Thomas, elder and pastor; E. E. Barber, minister; John Reither and Harrison Shutt, deacons; and thirty lay members.

NICKERSON, KANSAS.

This congregation was moving along in peace and harmony until 1883, at about the time of the annual meeting at Bismark Grove, Kansas. The church appointed a love-feast, to occur about a week after said conference. At the preliminary council it was decided that all members of the church in good standing in their home congregation, whether conservative or progressive, would be welcome to the communion. When the time came, however, several elders from Illinois, and Joseph W. Beer, of Ohio, were present. These foreign elders forbade the communion to Brother Beer, although they had been told of the previous action of the church. After the examination service, Elder Jacob W. Beer again took the vote of the church, and it was almost unanimously agreed to stand by their former action.

This action of the elders planted the seeds of discord and division.

The trouble continued to foment, until finally, on December 3, 1883, a committee of adjoining elders, consisting of John Forney and J. B. Shirk, visited the church, and a meeting was held, when the following business was transacted:—

1. An attempt was made to place a deacon on this committee, but, as an elder was to be put on trial, the motion was defeated.

The following charge was next presented: "That our elder, Jacob W. Beer, is guilty of advocating progressiveism openly, and of speaking reproachfully of annual meeting and its decisions."

On request it was stated that by progressiveism is implied the doctrines set forth in "Progressive Principles Defined." To this charge Brother Beer plead guilty, with the explanation that he believed in progression according to 2 Peter 1:5-8.

After some deliberation, a motion was passed to separate in peace, and to treat each other as Christian friends. It was passed by a vote of twenty-three in the affirmative and two in the negative.

The division was then called for, when nine stood up as progressive, and twelve as conservative, four remaining neutral.

The progressives unanimously adopted the following resolution: "That the gospel alone is sufficient rule for our faith and practice, containing all things necessary to salvation, and therefore we adopt it as our creed, and resolve, by the help of the Lord, to live according to its teachings.

"2. Resolved, That we be known as the Brethren Church of Nickerson, Kansas."

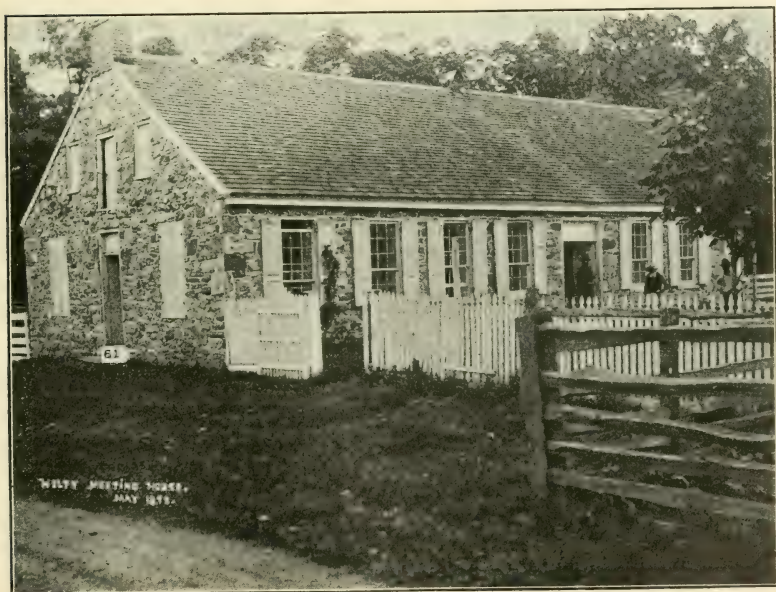
About one hundred and two members have belonged to this church at different times, but at present there are only thirty members enrolled. The congregation has a neat church on Main Street, Nickerson. It is located near the Santa Fe Depot. It was dedicated on Easter Sunday of 1897, with an indebtedness of \$275, which is now almost paid. The church holds quarterly business meetings and love-feasts, and has an evergreen Sunday-school and King's Children Society.

NORTHERN INDIANA.

On Friday evening, October 23, 1874, Brethren F. A. Hendricks, of Missouri, and J. C. Cripe, from South Bend, Indiana, preached their first sermon at Dunlaps, Elkhart County, Indiana, under the title of Congregational Brethren. On the 28th of the same month they held the first communion meeting, at the house of Brother David Garver. The week previous they had preached in Michigan and at Bristol, Indiana.



OLD COVENTRY CHURCH

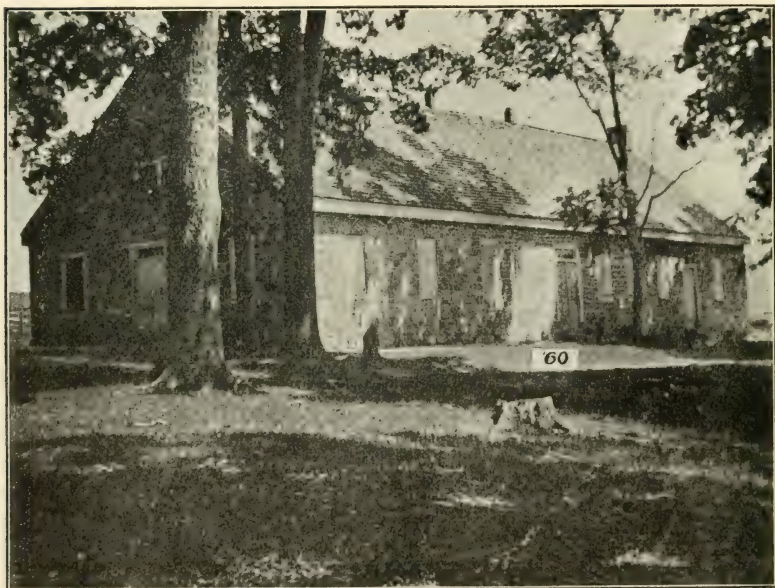


OLD WELTY CHURCH

In which Dr. Jacob Fahrney preached. A new house has been built on the same spot.



OLD GREEN TREE CHURCH



OLD PRICE CHURCH

The preaching was generally in schoolhouses, having no church buildings of their own. Some of the old brethren complained to the township trustee, and had him order them to stay out of the schoolhouses. They, however, frequently occupied the schoolhouses themselves.

In the fall of 1877 six members met at the house of Brother Leonard, and there determined to build a house of worship which they could call their own. The work was prosecuted under the greatest difficulty, and was finished the following winter. It was dedicated on the second Sunday in January, 1879, Brother J. C. Hutchinson preaching the dedicatory sermon. The first hymn sung within its sacred walls was that familiar old hymn "How Tedious and Tasteless the Hour!"

On Saturday night, January 25, 1878, J. C. Cripe and D. S. Cripe commenced a protracted meeting of two weeks. The word preached seemed to have great effect. At this meeting D. S. Cripe was advanced to the office of elder, J. C. Cripe already holding that office.

Probably this was the first church edifice in the state of Indiana built under the name of the Brethren. At the Dayton convention, June, 1882, the Congregational Brethren consolidated with the progressives, and the convention adopted the name Brethren. Glorious old name! The name I love so dearly!

Brother A. R. Bemenderfer is present pastor, and the congregation prospers under his leading.

NORTH LIBERTY, INDIANA.

Location, North Liberty, St. Joseph County, Indiana. This church was organized November 27, 1896, by Elder J. N. Miller. The charter members were six. Present membership, twenty-five. Deacon, Daniel Steel. At present this church is under the care of the district evangelist.

NORTH SOLOMON, KANSAS.

This church is located in Osborne and Smith Counties. It was organized by D. O. Brumbaugh, in 1883. There were fourteen charter members, namely:—

D. O. Brumbaugh, Susan Brumbaugh, S. H. Brumbaugh, Alice Brumbaugh, Daniel Shook, Alice Shook, J. H. Walters, H. C. H. Walters, Ellen Tetlow, G. J. Walters, Joseph Aspen and wife, and Brother and Sister Gibson.

This little band had pledged themselves together to stand upon the gospel alone before the general conference in 1884.

Brother D. O. Brumbaugh was ordained to the eldership by Elders C. Forney and J. Arnsburger, in the fall of 1884, which office he filled honorably until his death, February 13, 1897. Having united with the church in his early life, he had become strong in the faith. He was self-sacrificing, earnest, and lived a life that yet speaks. Through his care and labors many were brought to the fold.

The last two years of his life Elder A. B. Rath, of Burr Oak, Jewell County, Kansas, became an assistant elder to Brother D. O. Brumbaugh, who did all he could to advance the work of the church; but, being afflicted with lung trouble, he could not do as much as he desired. This dear brother died March, 1897, a little over a month after the death of D. O. Brumbaugh. C. Forney took oversight of the church for one year, when G. J. Walters, the pastor, was ordained to the office of elder.

Since the organization the church increased in number, until, at present, they number some sixty members, besides many that have moved away. Brother Brumbaugh lived to see his children baptized, and shortly before his death his son, Wm. Brumbaugh, was chosen to the ministry. They have a commodious church house in Portis, a small town on the Missouri Pacific Railroad.

OAKVILLE, INDIANA.

Location, Oakville, Delaware County, Indiana. This church was organized September 8, 1886, by Elder J. H. Swihart. The number of charter members was seven, viz., Jacob T. Holsinger and wife, Isaac Holsinger and wife, Elder D. K. Teeter and wife, and a sister not recorded. The organization was followed by a revival meeting, conducted by Elder Swihart, in which forty-six accessions were made to the church. In the summer following

the organization, a house of worship was erected. The dedicatory services were conducted by H. R. Holsinger, August 8, 1887. The present membership is one hundred and nine, all sound in the faith, and willing workers for the Master.

This church has a large Sunday-school, which holds fifty-two sessions a year; preaching service, two Sundays of each month; a mid-week prayer-meeting; a young people's society; and a Sisters' Society of Christian Endeavor, all doing excellent work for Christ and the church. The present pastor, L. W. Ditch, entered upon his third year's service December 1, 1899.

OAKLAND, PENNSYLVANIA.

As early as 1884 it became evident that a division in the German Baptist Church at Oakland was inevitable, if a Bible standard of Christian liberty was to be maintained. The deacons insisted that annual meeting decision must be enforced. And, in order to hold the working element of the church in check, the meeting-house was locked against them. One case which accelerated the division was that of a woman who made application for baptism, and was requested to go to Plum Creek, a distance of twenty-five miles, to be baptized, simply because Jacob K. Gilmore was only in the first degree of the ministry at that time. As the applicant was in limited circumstances, she could not go so far. The deacons then proposed that she should wait until they could get some one who was properly authorized to administer the ordinance. In the meantime the woman passed to the unseen world without baptism. Then the question arose, Who is responsible? And the answer was, The deacons and the annual meeting. About this time they conceived the idea of getting rid of the trouble makers, to accomplish which they circulated a paper, which they said would root out the progressive elements. This, however, met with some opposition. The rest of this story is the same which has been so often repeated.

On December 11, 1886, a Brethren Church was organized, with eighteen charter members. These covenanted together to take the Bible, the whole Bible, and nothing but the Bible, as their law

in religion. Brother J. B. Wampler was requested to take charge of the congregation as elder. He continued to preach for them until August 26, 1888, when D. J. Hetric was called to the ministry and became pastor of the church.

A church building was purchased and moved to Oakland. In 1895 the church numbered thirty-eight members. In March, 1895, Brother Hetric resigned his charge, and Arthur D. Hetric, who had been ordained to the ministry June 5, 1892, took charge of the church. The church property is estimated at \$800. The deacons are John Shoemaker, Thomas W. Adams, and Henry Weaver.

OHIO STATISTICAL REPORT.

No. of organized congregations reporting.....	23
No. of members	1,822
No. added by baptism during year.....	91
No. added by letter	25
No. lost during year.....	28
Net gain in state during year.....	88
No. of church houses owned.....	23
No. of Sunday-schools	23
No. of scholars, 1,199; officers, 129; teachers, 132; total....	1,460
No. of Sisters' Societies	20
No. of young people's societies.....	8
Value of church houses.....	\$36,300
Value of two parsonages.....	\$1,800
Amount paid for pastors' salary.....	\$4,250
Amount paid for missions.....	\$568.15
Amount paid for local expenses.....	\$1,554
No. of authorized ministers in state.....	24
Congregations not included above, which failed to report.....	4
Estimated membership	250
Church houses owned	2

There are scattered members in the state which are not included in above total. A safe estimate of total membership would be two thousand two hundred and fifty, with twenty-seven organ-

ized congregations. Amount paid for missions does not include \$1,000 raised for the Dayton church property, which has been bought since conference.

J. ALLEN MILLER.

PHILADELPHIA, PENNSYLVANIA.

An account of this congregation would be incomplete without a short review of the conditions existing at the time of its organization. For many years the so-called progressive ideas in the German Baptist Brethren Church had found hearty response and encouragement at Philadelphia. To such extent had this grown that, when the Ashland convention of 1882 was held, the Philadelphia church so far committed herself to the brethren cause as to send, without opposition, the elder of the church to represent them in that convention. The advice and rules, and, later, the decrees and laws of the annual meeting of the church were almost wholly ignored, being observed, if at all, at the convenience of the individual. The church, as such, made no effort at enforcement, and open non-conformity to annual meeting had come to be a cardinal principle at Philadelphia.

A combination of circumstances, involving personal and other differences, combined with an effort to ally the church with the annual meeting, led, after various unsuccessful efforts to adjust, to the organization of a separate congregation. A series of meetings was begun January 9, 1887, in a chapel that was being used by the mission Sunday-school of the church, at Fourth and York Streets. During these meetings ten applications for baptism were received.

A paper was drawn up and signed as follows:—

“PHILADELPHIA, Jan. 20, 1887.

“Whereas, There have been difficulties in the church of the Brethren of Philadelphia for the past three years of so complex a nature that it is impossible to adjust them without a glaring sacrifice of principle; and,

“Whereas, We have sought to bring about peace and settle our difficulties, without success, it is hereby

“*Resolved*, That we, the undersigned members of said church,

do organize ourselves into a separate organization, taking the Word of God as our guide, to be governed by such rules as may hereafter be adopted. Jacob C. Cassel, Henry C. Cassel, E. E. Roberts, Charles W. Kinsing, Emma Friese, P. B. Clymer, W. Kolb, Jr., Hattie Cassel, Mrs. E. E. Roberts, Frank Balderston, Mary A. Balderston, Lydia Trupp, Rebecca P. Balderston, Emma J. Moyer, Horace Kolb, Mrs. P. B. Clymer, William Kolb, Anna Cassel, Edward Crees, Mary C. Kolb, Sarah Shader."

In accordance with the above, at a meeting held January 24, 1887, the Brethren Church of Philadelphia was formally organized. This organization was incorporated September 18, 1888, under the following charter:—

CHARTER OF THE BRETHREN CHURCH OF PHILADELPHIA.

"To the Honorable the Judges of the Court of Common Pleas in and for the City and County of Philadelphia—

"In compliance with the requirements of an act of the General Assembly of the Commonwealth of Pennsylvania, entitled, 'An act to provide for the incorporation and regulation of certain corporations,' approved the twenty-ninth day of April, A. D. one thousand eight hundred seventy-four, and the supplements thereto, the undersigned, all of whom are citizens of Pennsylvania, having associated themselves together for the support and maintenance of public worship, in accordance with the teachings of the Holy Scriptures of the New Testament, and desiring that they may be incorporated according to law, do hereby certify:—

"First. The name of the proposed corporation is 'The Brethren Church of Philadelphia.'

"Second. Said corporation is formed for the purpose of worshiping Almighty God in accordance with the Holy Scriptures of the New Testament, subject to the following doctrines, principles, and constitution, to wit: 1. The name to be 'The Brethren Church of Philadelphia.' 2. The object, the worship of God and the salvation of souls. 3. The gospel of Christ to be the only rule of faith and practice. Baptism, washing of feet, the Lord's Supper, and communion to be ordinances of this church. 4. Baptism shall be by trine immer-

sion, and a prerequisite to membership. 5. The officers to be pastor, deacons, secretary, treasurer, and trustees, the trustees to be laymen. Maximum, one deacon for every fifty members and fraction thereof; two deacons a minimum. 6. The control of the spiritual and temporal affairs of the church shall be by the congregation, as far as practicable. Regular quarterly meetings for the transaction of business relating to the affairs of the church to be on the second Tuesday night of the months of January, April, July, and October respectively. 7. Special meetings for business relating to the church to be called by the secretary upon application of seven members of the church, said application to be in writing, and to state the object of the meeting. If for any cause the secretary shall be unable, or shall neglect or refuse, to perform the duty set forth in this clause, that duty shall devolve upon the deacons, who shall thereupon select one or more of their number therefor as may be required. 8. A quorum for business relating to the church, shall be twelve members of the church. 9. The right to vote upon all business relating to the church to be only by members of the church, each to be entitled to one vote. 10. There shall be nine trustees; no person not a member of the church to be a trustee. 11. The deacons to attend to the spiritual and temporal wants of the church, sign all certificates of membership granted by the church, and perform such other duties as may be delegated to them by the church, from time to time. 12. The secretary to keep correct minutes of all business meetings, a correct roll of the membership of the church, attest all bills whose payment shall have been ordered by the church, take of all church records and documents, call all special meetings by sending due notices, or by using such other means of communication to secure meetings as may be directed by the church. 13. The treasurer to receive all moneys belonging to the church, and pay out the same only as ordered or authorized by the church from time to time, and, in every case, keep an itemized account of all moneys received and of all moneys paid out; furnish reports of the same to the church at every and each regular quarterly meeting; and perform such other duties as may be delegated to him by the church. The

treasurer's report shall comprise receipts and expenditures to the first day of the month in which it is made. 14. The trustees to perform similar duties to those performed by trustees of other corporations under the laws of Pennsylvania, and such other duties consistent with their office as may be required of them by the church. 15. The pastor not to be called for a longer term of service than one year, and no pastor's term shall be longer than one year, unless he be regularly elected in the same manner as he was before his first term. The secretary and treasurer shall be elected for three years respectively, except in the case of those first elected who shall serve until the first day of January, one thousand eight hundred and ninety. The trustees shall be elected, three each year, to serve for a term of three years, except in the case of those first elected, three of whom shall serve until the first day of January, one thousand eight hundred eighty-nine, three until the first day of January, one thousand eight hundred and ninety, and three until the first day of January, one thousand eight hundred ninety-one. Vacancies in office, except in the pastorate and deaconate, shall be filled by the church by election for the unexpired term. 16. There shall be an advisory board of six members of the church, whose duty it shall be to endeavor to make satisfactory adjustment of such cases as may come before it. 17. The church shall be the judge of its own membership. All cases of objection to the reception of any person as a member of the church, and all difficulties arising from cases of controversy, complaint, dissatisfaction, or similar causes, excepting such cases as are provided for in the eighteenth chapter of Matthew, in the New Testament, shall be brought before the advisory board. 18. The advisory board to be elected two each year, for a term of three years: but at the first election six shall be elected, two to serve until the first day of January, one thousand eight hundred eighty-nine, two to the first day of January, one thousand eight hundred ninety, and two to the first day of January, one thousand eight hundred ninety-one. No person to be elected two terms in succession. Vacancies to be filled by election by the church for any and all unexpired terms. 19. No amendments to be proposed to this charter except by

authority of at least two-thirds of the members of the church present at a regular quarterly meeting, and the proposed amendment or amendments not to be passed unless offered at least one quarterly meeting prior to voting upon the same.

“Third. The business of said corporation to be transacted in the city and county of Philadelphia.

“Fourth. Said corporation to be perpetual.

“Fifth. The names and residences of the subscribers are as follows: Jacob C. Cassel, 1207 Columbia Avenue; Elwood E. Roberts, 2335 Frankford Avenue; Henry C. Cassel, 1916 Germantown Avenue; Peter B. Clymer, 532 Susquehanna Avenue; Aaron Wagner, 509 West York Street; William Kolb, Jr., 924 West Somerset Street; Franklin Balderston, 2360 East York Street; William Kolb, 924 West Somerset Street; Edward Crees, 1706 Uber Street; Charles Kinsing, 2715 North Fourth Street; John Duke McFaden, 2437 North Eighth Street; Jacob Markley, 2433 North Eighth Street; Hyman L. Sands, 2125 Melcher Street; Edwin Fahrney, 2437 North Eighth Street.

“Sixth. The names and residences of the trustees chosen for the first year are: Jacob C. Cassel, 1207 Columbia Avenue, president; Elwood E. Roberts, 2335 Frankford Avenue; Henry C. Cassel, 1916 Germantown Avenue; Peter B. Clymer, 532 Susquehanna Avenue; Aaron Wagner, 509 West York Street; William Kolb, Jr., 924 West Somerset Street; Franklin Balderston, 2360 East York Street; William Kolb, 924 West Somerset Street; Edward Crees, 1706 Uber Street.

“Seventh. The amount of real estate to be held by said corporation not to exceed in value what would yield an income of twenty-thousand dollars annually, and the amount of personal property not to exceed the said amount of the real estate.

“Witness our hands and seals this thirteenth day of July, Anno Domini, one thousand eight hundred and eighty-eight.

“(Signed) Jacob C. Cassel, E. E. Roberts, Henry C. Cassel, Peter B. Clymer, Aaron Wagner, William Kolb, Jr., Franklin Balderston, William Kolb, Edward Crees, Charles W. Kinsing,

John Duke McFaden, Jacob M. Markley, Hyman L. Sands, Edwin Fahrney."

Commonwealth of Pennsylvania, } ss.
City and County of Philadelphia. }

"Before me, the subscriber, recorder of deeds of said county, personally appeared Jacob C. Cassel, E. E. Roberts, and Henry C. Cassel, three of the subscribers to the above and foregoing certificate of incorporation of the Brethren Church of Philadelphia, and in due form of law acknowledged the same to be their act and deed. Witness my hand and official seal this thirteenth day of July, Anno Domini one thousand eight hundred and eighty-eight.

"(Signed) JOS. K. FLETCHER, *Deputy Recorder.*"

"County of Philadelphia, ss.

"Filed in the office of the Prothonotary of the Court of Common Pleas in and for said county this thirteenth day of July, Anno Domini one thousand eight hundred and eighty-eight.

"(Signed) C. B. ROBERTS, *Deputy Prothonotary.*"

"In the Court of Common Pleas No. 1 in and for the city and county of Philadelphia. And now, the eighteenth day of September, A. D. 1888, the above charter and certificate of incorporation having been presented to the court, accompanied by due proof of publication of notice thereof, and no cause having been shown to the contrary, it is on motion of John Scollay, Esquire, ordered that upon the recording of the same, and of this decree, the said charter of the Brethren Church of Philadelphia aforesaid be and the same is hereby approved, and that the subscribers thereto and their associates shall be a corporation by the name of 'The Brethren Church of Philadelphia,' for the purpose and upon the terms therein stated; and the said charter appears to be in proper form and lawful, and not injurious to the community.

(Signed) CRAIG BIDDLE,

"Judge C. C. P. No. 1.

"Recorded in the office for recording of deeds in and for the city and county of Philadelphia in Charter Book 13, page 571, etc.

"Witness my hand and seal of office this nineteenth day of November, A. D. 1888.

(Signed) JOS. K. FLETCHER,

"Deputy Recorder of Deeds."

The Fourth and York Streets chapel was used until the first Sunday in June, 1889, when the place of meeting was changed to Tenth Street, below Dauphin Street, as property formerly owned by another denomination, from whom it had been purchased for \$4,500. Alterations and improvements of various kinds made the cost of the property about \$5,000.

The active membership of the church is about one hundred, exclusive of the mission points.

The following have served as pastors: John Duke McFaden, April 1, 1887, to April 1, 1890; George W. De Bolt, April 1, 1890, to October 1, 1890; John B. Rittgers, April 1, 1891, to April 1, 1892; Isaac D. Bowman, November 1, 1892, to present date (April 1, 1900).

Missions have been established and churches built at Ridgely, Maryland; Allentown, Pennsylvania; and Croton, New Jersey. Of the twenty-one original members all are yet living, after a lapse of thirteen years, and all but three are yet active in the church.

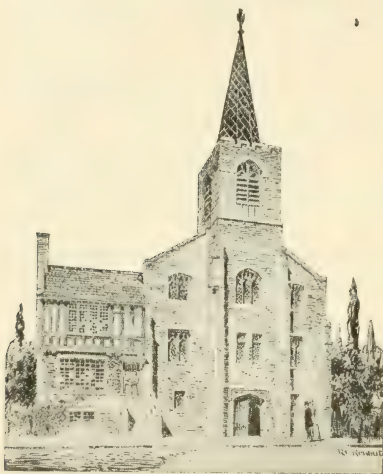
PITTSBURG, PENNSYLVANIA.

The First Brethren Church of Pittsburg, Pennsylvania, owes its existence to the efforts of Daniel J. Bole, who moved to the city, April 1, 1887, and, finding no church of his faith, he associated himself with the Thirty-seventh Street Baptist Church, becoming one of the teachers in its Sunday-school. He labored here six months, when the church was divided, and one-half withdrew, and started what was known as the Messiah Baptist Church, Brother Bole going with them. He was chosen superintendent of the Sunday-school. Later, he resigned his position, to organize a Sunday-school of the Brethren faith. The Sunday-school was organized November 3, 1889, in Vaughn's Hall, on Liberty Avenue, sixteenth ward. The school, which numbered forty-three, grew rapidly, until in three months one hundred

and fifty scholars were enrolled. During this time there was preaching for the brethren, Sunday morning and evening, by H. Dermit, a retired Methodist minister, who filled the pulpit up to the date of the organization.

On January 23, 1890, J. D. McFaden went to Pittsburg, and formed an organization, known as the First Brethren Church of Pittsburg. The original members were D. J. Bole, D. K. Bole and wife, I. C. Bole and wife, Harry Griffith and wife, James

S. Larely, Mrs. Mary Hanna, Mrs. Ruth Maloy, and Misses Bella and Nettie Reynolds. The first five members of this list held their membership at Conemaugh, Pennsylvania, up to the organization of the above church. The remaining seven were baptized by Brother McFaden, January 25, 1890.



PITTSBURG CHURCH

The following officials were elected: Deacons, D. J. Bole and J. C. Larely; secretary, Mrs. D. K. Bole; treasurer, Harry Griffith; board of trustees, I. C. Bole, D. K. Bole, and Mrs. Maloy, not

a member. On January 26, the seven that were baptized were confirmed, and the deacons ordained.

Until April 6, 1890, the church was under the supervision of Deacon D. J. Bole, and the pulpit was filled from February 2 until April 6 by the following brethren: J. B. Wampler, R. Z. Replogle, A. D. Gnagey, W. A. Adams, and Daniel Crofford.

Then J. C. Mackey served from April 6 to May 4, 1890, when J. D. McFaden returned, and became its regular pastor. Under his care thirty were added by baptism and six by letter. The congregation purchased three lots on Dearborn Street, whereon a modest frame building was erected.

Application for a charter was made August 8, 1891, by twenty-seven charter members, through Attorney J. J. Miller, son of Elder Jacob D. Miller, of Somerset County, Pennsylvania. The charter was granted September 8, 1891.

Elder McFaden remained with the church until September 27, 1891. John G. Snider had charge of the church from October 4, 1891, until March 27, 1892. W. L. Spanogle served them from April 1, 1892, until September 24, 1893.

On October 1, 1893, Deacon D. J. Bole, by a unanimous request of the church, was ordained to the eldership, by P. J. Brown, J. C. Macky, and W. L. Spanogle.

Samuel Clyde was ordained as deacon, to fill the vacancy caused by advancing D. J. Bole.

Brother Bole then took charge of the church, beginning October 1, 1893, ending August 4, 1895. During the several periods he had charge of the church, there were seventy-four accessions.

Henry Wise had charge of the church from August 4, 1895, until April 26, 1896. J. I. Hall and W. H. Miller filled the pulpit a short time.

Roger E. Darling took charge on April 1, 1898, and has charge at the present time.

The present membership of the church is 132.

The congregation is contemplating the erection of a new house of worship.

The Sunday-school consists of fourteen classes and one hundred and sixty-five scholars.

Prayer-meeting services are held every Wednesday evening, and communion services the last Thursday evening of every quarter.

PLEASANT HILL, OHIO.

This church had its beginning in the year 1874, with Elder John Cadwalader at its head. He was a minister in the German Baptist Church for fifty-five years. The last five years of his life he was an elder and pastor of the congregation Brethren Church, having for their creed the "Bible alone." This organiza-

tion was commenced in the fall of 1874, with a membership of twenty, who had withdrawn from the German Baptist Church. These members were in nowise below the average of the German Baptists from whom they withdrew. The direct cause of the withdrawal was due to the ostracism of Elder Cadwalader for preaching plain gospel, which the German Baptists believed and practiced in some localities, the preaching of which was forbidden by the mandates of annual conference. He preached what he believed, and practiced what he preached. Elder Cadwalader, with these members, assembled at the house of Elias Teeter for the purpose of consummating the organization.

In the spring of 1875, by the aid of John Flora, an able preacher from Virginia, the membership was increased to forty. At this time Elias Teeter, of Pleasant Hill, was ordained by Elders Flora and Cadwalader to preach, and later on he was pastor for a number of years. From this time of Flora's help, the work moved forward, though hindered now and then by reverses. They obtained help and strength after the Brethren's national convention at Dayton, in 1883, when the Pleasant Hill congregation was consolidated with the Progressive Brethren, who adopted the name of Brethren. There were other local ministers in the district, namely, Michael S. Deeter and H. G. Ullery. About the time 1885, Edward S. Miller, of Maryland, was employed as pastor for one year; then Edward Mason served them three years; Isaac Kilhefner, two years; A. A. Cober, three years; then W. W. Summers, followed by A. J. Baughman. At this time (1899) M. S. White is pastor.

PLEASANT VALLEY, MICHIGAN.

The beginning of this church dates with the attendance of Brethren Walter Clark and J. E. Gould, of the Dayton convention. For that act a charge was brought against them. It was, however, never pressed nor sustained. After some dallying, Brethren J. W. Beer and J. C. Cripe were called, and a meeting was held on June 23, 1883. At that meeting a church was organized, and named Pleasant Valley Congregation of the Brethren

Church. It is located in the vicinity of Dowagiac, Cass County, Michigan. Walter Clark was chosen pastor, and was ordained to the eldership.

At a church meeting in the German Baptist Church it was agreed to use the house alternately, but presently the German Baptist brethren became dissatisfied, and demanded that a final decision of the property question must be made. They required that the brethren should fix a price that they would either give or take. The brethren agreed to give or take \$300. The German Baptists quickly took up the offer, and paid the \$300 for a \$1,400 house. The brethren, with this nucleus of \$300, raised a subscription, and built a new house, at an expense of about \$1,400. The house was dedicated January 24, 1886, by Brother C. A. Price. The services were followed by a protracted meeting, in which about twenty-five persons were added to the church.

J. M. Ritgers served as pastor for about four years, without much good result.

This church has had its good share of troubles, but through a difficulty in regard to the title for the church property by a brother who joined the Freemasons, and finally left the church. After the church title was quieted, the house burned down on the evening of March 22, 1891. The church recovered \$928.04 from the insurance company. They built a new house about two miles south of where the former church stood. It is called Bethel. This house was dedicated December 6, 1891, by John Palmer.

This church has had its good share of troubles, but through all of them a few of the charter members still remained faithful. The congregation held the state conference of 1899.

Brother Walter Clark has been the indefatigable pastor and elder of this congregation, with the exception of the four years mentioned above, from its organization to the present time. He offers us the following synopsis:—

Organized June 23, 1883, with sixteen members.

Average membership for sixteen years25

Charter members still living14

Albert Clark, deacon, and Walter Clark, pastor and elder.

PLEASANT VIEW, INDIANA.

The Pleasant View church, Elkhart County, is located four miles north of the beautiful city of Goshen. It was first known as the Indian Creek church. The house was dedicated November 13, 1881, by Elder W. W. Summers. Ten years afterward the brethren sold it to the United Brethren, and built another house, known as Pleasant View. This house was dedicated in October, 1891. A. R. Bemenderfer is their present elder and pastor. There is a membership of about seventy-five. George Neff, deceased, was elder of this church for many years.

PLEASANT VIEW, KANSAS.

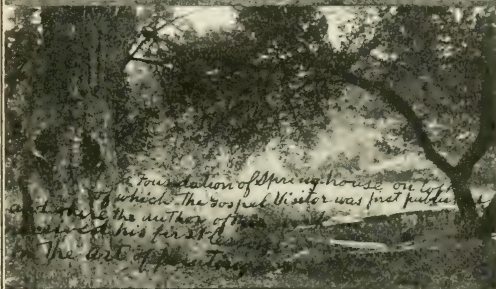
Pleasant View church is located in Neosho County, Kansas. It grew out of an organization known as the Pleasant Valley church, under German Baptist rule. The Valley congregation was disorganized by Elders Moses T. Baer and Christopher Kingery, November 9, 1883. Pleasant View was a mission point, but was duly organized in February of 1888, with a membership of sixteen, under the leadership of Elder A. J. Hixson. A neat little church building was erected and paid for in 1889. A. J. Hixson was retained as pastor until 1896, when he resigned. For some time the little band was without a shepherd. In the spring of 1897, W. J. Hannan, of Moline, Illinois, was induced to settle among them, and remained as their pastor until the fall of 1898. Under Brother Hannan's pastorate the membership attained about sixty in number. Though scattered, regular meetings were kept up until the resignation of Brother Hannan, since which time no regular appointments are maintained, nor Sabbath-school organization supported. A resident minister in this case, as in many other instances, is absolutely necessary in order to success and prosperity. ELDER A. J. HIXSON.

PONY CREEK, KANSAS.

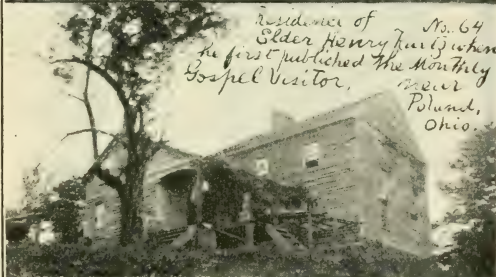
Location, three and a half miles north of Morrill.

I took charge of the church at Pony Creek, May 1, 1889, and

No. 64



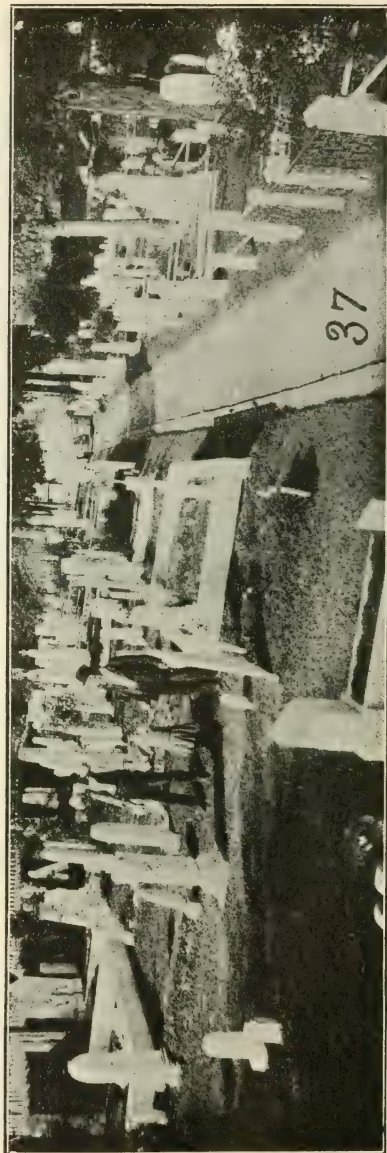
Foundation of Springhouse on left
of which the Gospel Visitor was first published
and where the author of this work
published his first lesson
in the art of photography



Residence of No. 64
Elder Henry Kutz when
he first published the Monthly
Gospel Visitor, near
Poland, Ohio.



No. 64.



GERMANTOWN GRAVEYARD

continued with it in the capacity of pastor during the three subsequent years. I found about one hundred members, and the church-property question settled by the Brethren buying the half interest claimed by the German Baptists. They would have claimed more but for the fact that the ground upon which the building stood was owned by Jacob Lichty, a progressive, who would not deed the property to the German Baptist Church for their exclusive use.

This church had a mission point at a schoolhouse five miles east of the Pony Creek church, where I organized a Sunday-school, and preached twice every alternate Sunday. The church increased in numbers until during the last year of my pastorate (1892) it numbered one hundred and eighty members.

The church then divided by mutual consent, the west part retaining the meeting-house at Pony Creek, and the east part, numbering sixty-two members, organized under the name of the Bethany Church.

A new church house was built near the Little Chapel school-house, and the church entered on a separate mission, with J. D. McFaden as its pastor. May 17, 1895, a terrible tornado swept over this part of Kansas, which destroyed both the Pony Creek and Bethany churches. The church at Pony Creek rebuilt its house on the old site, but a disagreement between the members of the Bethany church, regarding the best location for rebuilding the new church, finally terminated in building two new churches, one on the site of the former Bethany church, and the other in the town of Hamlin.

J. H. Burnworth is now the pastor for the Pony Creek and Bethany churches, and J. D. McFaden preaches for the church at Hamlin, and also for the Carleton, Nebraska, church.

E. L. YODER.

ROANN, INDIANA.

The Brethren Church of Roann, Indiana, was organized at Creek's schoolhouse, in Miami County, Indiana, on June 20, 1880, with eleven charter members. They were known as the Congregational Brethren. The following spring a revival effort at

Eureka schoolhouse, in Wabash County, south of Roann, resulted in twenty accessions to this little band, J. H. Swihart doing the preaching.

On June 9, 1883, this church united with the Brethren Church. When Elder Swihart resigned, he left a band of eighty-five members. Following him came Wm. W. Summers, W. C. Perry, J. M. Bowman, L. W. Ditch, and the present pastor, Louis Bauman.

This church has had the names of over three hundred upon her rolls, and at present numbers nearly two hundred twenty, although many of them are isolated from her services by distance.

This church is the mother of the New Enterprise congregation.

Present organization: Pastor, Louis S. Bauman; resident minister, Wm. J. H. Bauman; deacons, Shelby Arthur, John Brower, John Lowman, Henry Bowman; deaconesses, Sarah Zook, Hannah Lowman, Laura Bowman; clerk, T. Calvin Leslie,

ROUND HILL, VIRGINIA, AND E. B. SHAVER.

On the 25th of March, 1885, fourteen sisters and twenty brethren met in a schoolhouse at Tom's Brook, Virginia, and organized as a congregation. E. B. Shaver was chosen chairman, and John H. Wisman secretary. All expressed themselves as firm in the doctrine of Jesus, there being no change in their minds as to the gospel requirements. Six of this number were deacons, and E. B. Shaver in the second degree of the ministry. Brother Shaver was a successful merchant, as well as a prominent preacher in the German Baptist Church, sound in doctrine, but not in harmony with its government. After the organization of the Brethren Church he discontinued his mercantile business, and for five years devoted his time to preaching the gospel, without remuneration. In less than one year the congregation numbered one hundred and six. Each year were added unto them by relations and baptism, until congregations of Brethren were spread over the Shenandoah Valley. From the counties of Shenandoah, Rockingham, Warren, and Frederick, came calls to the preacher of the valley for the gospel-alone doctrine. The

work continued to grow, until now there are organizations in each of the above counties, and mission points in the eastern part of Virginia and in West Virginia.

In the southwestern part of the state Elder D. C. Moomaw came to the assistance of the brethren. He has proven himself a strong man for gospel truth, and in that section of the state there is quite a healthful growth of church work. The names of the deacons of the Maurertown organization were, George W. Copp, John E. Copp, John W. Hockman, John H. Wisman, John W. Leedy, and David J. Crabill. George S. Rinker, of Reliance, was in the second degree of the ministry. He proved to be a valuable helper in the local work of the church in Warren County, and at all times a willing Aaron to Brother Shaver, the Moses of the Valley, in the struggle for gospel liberty.

SALEM, INDIANA.

The Salem Brethren Church is located in Carroll County, Indiana. It was organized in October, 1889, with thirteen charter members. The church building is in Burlington Township. It is a frame, thirty-six feet by forty-eight feet. The first pastor was J. H. Swihart. The present pastor is D. A. Hopkins, and there are now one hundred and thirty-nine members.

SALISBURY, PENNSYLVANIA.

The First Brethren Church of Salisbury, Pennsylvania, was organized November 17, 1895, with thirty-two members, having its beginning in the home of Brother Samuel L. Livengood, where six members, namely, Samuel L. Livengood and wife, Stewart Smith and wife, Mrs. Peter L. Livengood, and Mrs. Annie Wagner, met on November 6, for prayer and conference, in view of maintaining a church among them.

This congregation is located in Elk Lick, Somerset County, Pennsylvania, and has now eighty-nine members. Elder John Crawford Mackey organized the church, and has been its pastor to this date (November 20, 1899).

The Salisbury church owns a substantial brick meeting-house,

with a seating capacity of about three hundred, and is an independent pastorate, that is, it supports its own minister, who devotes his full time to the work.

SILVER CREEK, OHIO.

The church was organized in 1882, the business meeting being presided over by Elder William Kiefer, Pleasant Home, Ohio. The charter members were as follows:—

Elder D. M. Rittenhouse, Amanda Rittenhouse, A. K. Brown (deacon), Amanda Brown, William Finacle, Nancy Finacle, Elder Fisk, Hannah Fisk, Ambrose Fisk, Alice Fisk, Rule Fisk, J. W. Keiser (minister), Anna Keiser, Samuel Keiser, Sarah Keiser, Lydia J. Keiser, James Snyder, Lizzie Snyder, William Shiley, Hester Shiley, James Turner, Sarah Turner, George Traxler, Caroline Traxler, David Thompson, Barbara Thompson, Etta Wallace, Lizzie Wallace, Minda Eberly, Jacob Gipe, Mary Gipe, Mary Holstein, William Huff, Josephine Huff, Cyrus Kimmel, Eliza Kimmel, John Martin, Susan Martin, David Martin, Eliza Martin, Mary Martin, Susan Rhodes, Samuel Baker, Lydia Baker, Mary Baker.

Elder David M. Rittenhouse was first pastor and elder, and was succeeded in the office of pastor by J. H. Swihart, J. H. Palmer, A. M. Ridenour, Martin Shively, W. A. Welty, and S. B. Grisso, but Brother Rittenhouse has remained its elder to this time.

The first church building erected by this congregation is known at Mount Pleasant Church, and is in the extreme west end of the congregation, or eight miles from its center. The building was finished and dedicated in 1883, the dedication service being conducted by Brother J. H. Swihart. Until 1894, services were regularly held in the Hickory Grove church, in the center of the congregation. This edifice was owned by the German Baptist brethren, who, in 1894, refused to allow the continuance of this privilege. This necessitated the building of another church, which was undertaken almost at once. The house, a beautiful and commodious structure, with many of the modern conven-

iences, such as furnace and baptistry, was completed in the autumn of 1895, when it was dedicated, November 10, by the former pastor, Martin Shively, and was given the name of Bethesda Church.

The growth of this congregation has from the first been slow, but steady, and the kind heavenly Father is deserving of much praise for His goodness.

SOUTHERN CALIFORNIA.

The first work performed in southern California, known to the author of this work, was performed by H. R. Holsinger, in October, 1883. During my first visit to California, in the year above mentioned, it was arranged through correspondence by the Lathrop brethren that I should visit San Diego, and preach and baptize several converts at that place.

I went there, preached several sermons, and on Saturday, October 20, I baptized three young persons, namely, Jacob, Moses, and Ida Frick, children of Brother W. R. Frick. On Sunday evening, October 21, we held a communion at the house of Brother Frick, in which six of us participated, to wit, Brother Frick and wife, three young persons mentioned above, and myself. I also met a Brother and Sister Matthews, of El Cajon, but their circumstances did not permit them to remain for the communion.

No attempt was made to organize a church or form a class, and the work performed has had no farther visible results.

The next effort put forth in the southern part of the state was made in 1892. Elder M. M. Eshelman, who then lived at Lordsburg, and who had united with the Brethren Church in the spring of 1892, and was one of the promoters of the Lordsburg College, was instrumental in inducing me to visit that part of the state, with the view of organizing a church. After a week's preaching, eight persons joined in forming a congregation, with Brother Eshelman as pastor. The work seemed to prosper, and several persons were added to the number. In 1893 a number of members opened a colony, and established a town called Rosena, and

a church was organized in December of the same year. Elder John Nicholson was selected as pastor. The charter members were the following: John Nicholson and wife, Maggie Hill, M. M. Eshelman and wife, M. M. Negley and wife, Naomi Negley, T. J. Nair, H. R. Holsinger and wife, Catharine Showalter, and Susan Dubble, and perhaps a few others.

Brother P. S. Garman held a protracted meeting at Rosena in May, 1894, when two persons were baptized, namely, Alice Slotter and Louisa Albaugh. And on May 28, a communion was held, at which thirteen persons participated, all members of the congregation except Brother Garman. A Sunday-school was also organized, and a weekly prayer-meeting was sustained.

In the same year a church was organized in Los Angeles, of which Brother Eshelman was made pastor. I was present at a Sunday afternoon's service, when three young ladies were baptized in the pool of the Disciple Church. When Brother Eshelman returned to the German Baptists, the classes at Los Angeles and Lordsburg were left without a pastor, and soon scattered abroad like sheep without a shepherd.

The Rosena colonists discovering their mistake of locating a colony without water for irrigating purposes, became discouraged, and began to scatter abroad, until at the present time Brother and Sister Nicholson and their daughter, Sister Maggie Hill, are the only members remaining at Rosena.

Most of the members, however, who remained in that part of the state, maintained their integrity and kept the faith, although many suffered greatly from the want of church ministrations. Brother Nicholson faithfully stood by his post until, like Casabianca, "all but he had fled." Having passed the threescore and ten years, and being without means of support, he could not preach from home.

There being a continual immigration of members from other parts of the country, and a constant development of progressive views among the German Baptists, the necessity of keeping alive the Brethren cause continued to exist, and a demand was made to the mission board of the Pacific Conference to send an evan-

gelist. In response to the request, Brother Martin Shively, pastor of the Lathrop church, was sent there on a three-weeks mission, in June of 1900. After preaching and visiting for several weeks, an organization was effected on the 16th of June, when, several persons having been baptized, thirty-five names were enrolled. Brother B. F. Schisler, a minister elect who had come from Auburn, Illinois, and, for a time, was located at Santa Ana, was chosen pastor. Sister M. M. Negley was elected secretary; Sister Susan Dubble, treasurer; and Sister Laura Slotter, corresponding secretary. Brother Shively was chosen elder. Brother Schisler moved to Lordsburg July 1, and, being full of zeal, entered upon the work assigned him in great earnest. A hall was rented and equipped, a Sunday-school, prayer-meeting, Sunday-school Christian Endeavor, and other adjuncts were organized.

On October 1, 1900, Brother Shively was sent on another mission, remaining ten days. During this last visit a council meeting was called, and Brother Schisler was unanimously elected to the eldership, and was ordained and placed in full charge of the church, whose membership had in the meantime increased to seventy; but, unfortunately, they are scattered over a large territory, embracing practically all of southern California. There are five elders in the territory, namely: John Nicholson, Rosena; Jonathan Myers, Pasadena; B. R. Gerhart, Westminster; W. S. McClain, Los Angeles; and B. F. Schisler, Lordsburg. Brother M. M. Negley, San Bernardino, and Brother Jacob Lapp are the deacons. Sister Laura Slotter, the corresponding secretary, resides at North Ontario.

SOUTH HAVEN, KANSAS.

The South Haven Brethren Church is located six miles northwest of South Haven, Sumner County. It was organized in the spring of 1883, Brethren A. G. Black and D. Harader officiating. There were twelve charter members. Brother Black, first pastor, served until the time of his death, December, 1883. D. Harader served three years. On April 2, 1887, W. J. H. Bauman was

called as assistant pastor, and served one year or more. During the next few years, A. P. Gibson did some ministerial work. Elder H. R. Holsinger preached to an appreciative congregation. In the spring of 1893 Jacob W. Beer was called to the work, and served about two years. The present pastor, L. G. Wood, took charge May 1, 1898. J. P. Blue has been church clerk since it was organized.

Death list: Elder and Sister A. G. Black, H. J. Frantz, and Maud Jones.

At present there are twenty members.

STONY CREEK, PENNSYLVANIA.

The Stony Creek congregation was organized on the 13th day of November, 1880. Elders present were, Joseph Berkley, Jonas A. Lichty, John P. Cober, and H. R. Holsinger. Joseph Berkley was appointed chairman of the meeting. J. L. Kimmel and A. J. Miller were elected to the ministry. J. G. Kimmel and Jonathan J. Kimmel were elected deacons. Josiah Kimmel and W. M. Walker had been elected deacons under the old Brothers' Valley congregation, which was divided into four separate congregations.

H. R. Holsinger was chosen to preside over said congregation. Benjamin Musser was elected secretary, and Samuel Landis treasurer. That completed the organization, with seventy-five members.

Said congregation met in council at the Kimmel church, on the 12th day of March, and decided to move the said church to a more convenient place for the members. A place was selected at the Berlin road to the Stoystown pike on the farm of J. G. Kimmel, and it was agreed to build an addition of fifteen feet to the old church. This was done the same year.

The building committee consisted of J. G. Kimmel, William Stull, and Josiah Kimmel. The church was dedicated on the 25th day of September, 1881. Dedicatory services were conducted by S. H. Bashor and H. R. Holsinger. It was dedicated in the name of the "Home Church," and followed by a series of meetings by Bashor. Fourteen were baptized. J. L. Kimmel

and A. J. Miller were ordained to the eldership at the same time by H. R. Holsinger. Alvin Cober followed Holsinger, then J. L. Kimmel, A. J. Miller, S. W. Wilt, Silas Hoover, J. H. Knepper, B. C. Moomaw, J. D. McFaden, M. C. Meyers. Present pastor, P. M. Swinehart. J. G. KIMMEL.

SUGAR CREEK, IOWA.

In 1893 the writer was the only member in Tama County, except Brother and Sister Ebersole, who lived twelve miles east, but not known to me at that time. In the fall of 1893 Brother S. H. Bashor held a meeting, during which eight came forward. In 1894 Brother S. J. Harrison held another meeting, and three more came out. Then he organized us. I had been a minister in the German Baptists, and I was set apart as pastor. We held meetings in an old United Brethren Church for about two years. During that time I baptized nine persons. Then two of our brethren's families moved to Mississippi, taking five members out of our congregation, and two crossed the river of death. Then we moved our appointments to a schoolhouse, where we held services until January 1, 1899, during which time we baptized five more.

January 1, 1899, we completed our church, and it was dedicated by Brother J. L. Gillin, of Waterloo, Iowa.

In June, 1899, Brother Gillin held a protracted meeting, at which time forty were baptized and three taken in by relation. Since then we baptized two more, and took in two by relation. We numbered about ninety. We have meetings twice each Sunday, and a good Sunday-school. We have started a Sunday-school library, which has about thirty-five volumes. I have been pastor of the congregation since it was organized.

FETTER HALL.

Montour, Iowa.

SUMMIT MILLS, PENNSYLVANIA.

Location, Summit Mills, Somerset County.

This church was organized in the fall of 1883, in the Miller

schoolhouse, by Elder P. J. Brown. There were seven members that stood up for the gospel-alone doctrine, John A. Miller and wife and oldest daughter, W. H. Miller and wife, and S. P. Meyers and his son Albert.

An effort was made to purchase a half interest in the old church, but failed. In 1884 a church was built, thirty feet by forty-five feet, at a cost of \$1,000. A. D. Gnagey was pastor from the beginning. The Sunday-school was organized in the schoolhouse in the spring of 1884, before the church was built. About five years later a vestibule was built; the bell, organ, chandelier, and carpet were purchased at a cost of \$500, making the present cost of the church property \$1,500, all paid for.

If all that united with this congregation were living, and remained on the church roll, they would number one hundred and two members. There are eighty-six living members on the church book; about eighty in attendance at Sunday-school.

John A. Miller, elder; John H. Knepper, pastor.

SUNNYSIDE, WASHINGTON.

A congregation was organized at Sunnyside, Washington, sometime during the last months of the year 1900.

There were twelve charter members, whose names were: Elder S. J. Harrison and wife, P. J. Lichty and wife, H. M. Lichty and wife, Mrs. Cora Gorden, Homer L. Brown, Daniel J. Yoder and wife, Harry Lichty, and Roy C. Lichty. Brother Harrison was pastor of the church. An effort was also put into operation by which a union church was expected to be built in the near future.

TIOSA, INDIANA.

The Tiosa Brethren Church is located at Tiosa, Fulton County, Indiana. The organization was effected on December 26, 1883, with seventeen charter members. J. A. Ridenour was the first pastor. The house of worship is a frame, thirty-six feet by fifty-four feet. The present membership is forty-five, and the pastor is D. A. Hopkins.

TURLOCK, CALIFORNIA.

Turlock Brethren Church was organized May, 1891, Elder Jonathan Myers presiding. There were seven charter members, as follows: C. Ronk and wife, D. W. Ronk and wife, John Ronk, Elizabeth Bennett, and Elizabeth Dunlap. The first pastor was Brother Jonathan Myers, who was also state evangelist. He was succeeded by Z. H. Copp, also state evangelist. Then Elder P. S. Garman, who served the church one year. Martin Shively came in the autumn of 1896, and has served the church ever since. The present membership is fifty.

G. T. and D. E. Ronk are young preachers from this congregation.

UNIONTOWN, PENNSYLVANIA.

The First Brethren Church of Uniontown, Pennsylvania, was organized at the house of Sister A. D. Johnson, December 14, 1900.

The following officers were chosen by unanimous vote: John Thompson, deacon; Howard A. Moser, W. O. B. Davis, John Thompson, trustees; Miss Layola Hague, secretary; Mrs. A. D. Johnson, treasurer. Lookout committee, A. D. Johnson, Howard Moser, John Thompson, S. S. Schrock, Mrs. Eliza Smith, Miss Mollie Gans, Miss Layola Hague. L. A. Hazlett, pastor; J. D. Gantz, local elder.

There are about thirty members in the congregation, and it is expected that several from the Grove church will join this church. This is undoubtedly the last congregation of the Brethren Church organized in the nineteenth century. Brother L. A. Hazlett presided at the organization, and was chosen elder of the church.

VALLEY, PENNSYLVANIA.

The Valley Brethren Church, at Jones Mills, Pennsylvania, was organized in the fall of 1883, by Elder J. B. Wampler, with a membership of twenty-three. Of this little band Elder James M. Bennett was pastor, John Horner and Daniel L. Myers deacons, and W. A. Harmon clerk.

The new organization met from time to time in schoolhouses, and the pastor was assisted in the care of the flock by Brethren J. B. Wampler and Stephen Hildebrand.

In the fall of 1884 these two brethren held a revival for this class. They asked for the use of the German Baptist meeting-house at the county line, but were refused. Our brethren and their friends then prepared a place for worship under the trees near by. The seats were slabs, and the stand and pulpit of rough boards. Here the little band met and worshiped God. Their pulpit and stand were destroyed one night after service. This unkind act on the part of their enemies aroused the indignation of the people of the neighborhood, and through the sympathy which followed, money was raised to build the church that now stands and opens its doors every Lord's day for the gathering together of God's people to worship. Brother David Young donated the ground on which to build the church and \$100 to start the good work. Others at once followed his liberal example, and in the following May the new church was completed and dedicated. Brother Wampler had charge of the dedicatory services, and was assisted by Brother Hildebrand. It is a modest frame structure that will comfortably seat three hundred people. Within its walls seventy-five souls have confessed Christ as their Saviour, and were received into the church.

The congregation has been served by the following pastors: James M. Bennett, Stephen Hildebrand, J. W. Smouse, James Pamplin, John G. Snyder, William A. Harmon, and Marcus A. Witter. At present (December, 1899) the membership numbers about sixty. They have a good Sunday-school, and a working Young People's Society that meets weekly. Preaching services are held twice on each alternate Sunday.

WARSAW, INDIANA.

Warsaw church, Indiana, was organized in 1892, with forty-two charter members. Brother L. W. Ditch was the first pastor. Brother C. F. Yoder took charge in 1894, and remained pastor to the close of the century. Present membership, two hundred

and forty. Church property valued at \$2,100. Sunday-school numbers one hundred and sixty-five; forty-five in home class. Sisters' Society of Christian Endeavor, forty-two; King's Children, senior, sixty-five; junior, forty.

W. C. Perry, elder; Jesse Calvert, resident minister.

Warsaw is in the location of Winona Park, where the Brethren's General Conference has been held for several years.

WASHINGTON, DISTRICT OF COLUMBIA.

The First Brethren Church of Washington, District of Columbia, was organized August 17, 1896, I. D. Bowman and E. B. Shaver assisting in the organization. There were eighteen charter members. There are now in the city twenty-five members, and outside the city fifteen; total, forty members. W. M. Lyon, pastor.



WARSAW CHURCH

The congregation has no house of worship, but holds services in a hired hall. They have a Sunday-school of about sixty scholars, and missionary society of twenty members. An effort is being made to raise funds to build a church, about six hundred dollars having been received at the time of writing.

WEST INDEPENDENCE, OHIO.

This church was organized on March 24, 1883, by Brother J. H. Worst. Charter members, thirteen,—Lucinda Ebersole, Grant Ebersole, Harry Ebersole, Joseph Drenner, Alice Rosenberger, Emma Leiber, Justin Bender, Hattie A. Hazen, Lee Hazen, John P. Hazen, Susanna Leedy, Mary Bowers, Jacob C. Hazen.

The first pastor and elder was Isaac Kilhefner; the second, A. M. Ridenour; the third, Martin Shively; the fourth, Isaac Ross; the fifth, M. S. White; the sixth, S. W. Wilt. The church house is in West Independence, Hancock County, Ohio, and was purchased from the Evangelical Church, April 10, 1888. It is a frame building, and cost six hundred dollars. The first brother that preached at this place was H. R. Holsinger.

WINCHESTER, OHIO.

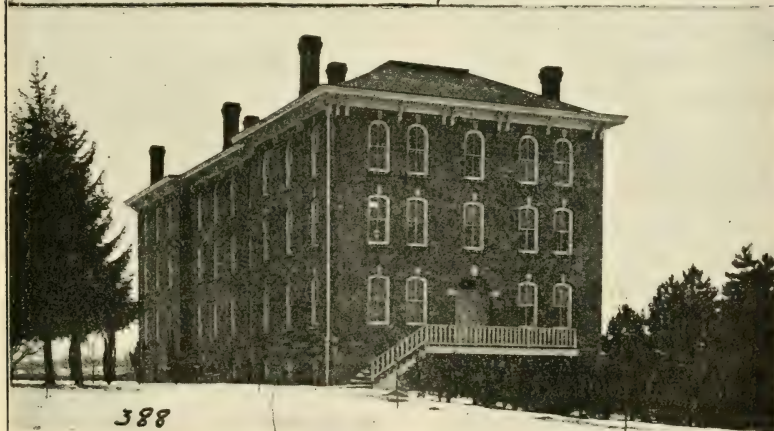
Location, Gratis, Preble County.

The Winchester church was organized about the year 1885. R. T. Mallott held a meeting at the place in a Methodist Church, and baptized about seventy persons, mostly members of the Methodist Episcopal Church. Edward Mason was the first pastor; A. A. Cober was his successor. These were followed by J. W. Tombaugh and Martin Shively; and at the present time the church is in charge of Josiah Keim, who is still serving his fourth year. They have a good house of worship, and a new parsonage. The parsonage was built by the Stover family. This church has an evergreen Sunday-school of about one hundred attendants, a Sisters' Society, and eighty working members of the church, all in peace and harmony.

NOTE.—Elder Josiah Keim, in connection with his church report, adds: "At the Ohio State Conference of 1899, twenty-seven organizations were reported for the state, but not all were represented by delegates."

ZION HILL, OHIO.

Zion's Hill church is located four miles north of Smithville, Wayne County, Ohio. It was first a mission point under the care of the Ohio Home Mission Board, and was partially organized by enrolling eleven members—two brethren and nine sisters—and electing a secretary and a treasurer, on December 31, 1892. On May 19, 1894, it was fully organized into a church, with sixteen charter members,—four brethren and twelve sisters,—electing D. L. King and J. W. Funk as deacons. Sister Emma



ASHLAND COLLEGE AND DORMITORY

King (now Mrs. Ed. Steiner) was elected secretary, and E. L. Steiner treasurer, and the church received its present name. William Kiefer, of Pleasant Home, was then chosen as their pastor. The church worships in a union house, and is in a prosperous condition, with fifty-five members. William Kiefer is still pastor.

LITERATURE.

The Brethren Church lays claim to an excellent line of Sunday-school literature, and an ably-conducted weekly paper, called the *Brethren Evangelist*. The office is located in the college buildings, at Ashland, Ohio. The college management also publishes a monthly magazine, entitled *Purple and Gold*, which is an honor to the institution, as well as to the editors.

The only school under the auspices of the church is Ashland College, of which a brief history will be found elsewhere, in addition to the following advertisement.

ASHLAND COLLEGE.

Ashland College is located at Ashland, a beautiful town of four thousand inhabitants, in north central Ohio, on the Erie Railroad.

The location is unsurpassed in healthfulness. The college site commands fine scenery, and is most admirably adapted for college purposes.

The college building is a large and elegant structure, built of cut stone and brick.

The boarding hall is similar in construction to the college building, and furnishes a splendid home to those who room there.

The buildings stand in the midst of a large campus, beautifully shaded. The grounds were never more attractive, furnishing a delightful and inspiring place for the student.

Ashland College was chartered in February, 1878, and incorporated as Ashland University in July, 1888. The object of the friends and founders is to maintain a college or university for promoting education, morality, religion, and the fine arts, and to secure to its members and patrons the advantages of education in all departments of learning and knowledge.

The friends of the college greatly rejoice that the institution is free from all debt. It is the purpose of the board of trustees to thoroughly and efficiently equip every department of collegiate instruction.

The past year there were enrolled about seventy students. Of this number fifteen are preparing for the ministry of the gospel or for missionary work. A number of young people have written during the year indicating their purpose to enter upon the work of the ministry. We hope in the next few years to enroll many more for this work. But the work of the college is not limited to this particular line of instruction. Many of our students are doing most excellent work in other fields of labor.

More than twenty of our most active ministers are either graduates of the college or have been students. According to the records, there have graduated from our college sixty-three persons.

CHAPTER XVI

BRETHREN CHURCH—BIOGRAPHICAL

S. H. BASHOR.

Stephen H. Bashor, the most successful Tunker revivalist in the history of the denomination, was born in Washington County, Tennessee, August 15, 1852. He was baptized on June 5, 18—, by Elder Daniel Glick. He was called to the ministry at the age of twenty-two years, and almost immediately entered the evangelistic field, meeting with signal success from the start. He traveled through the entire brotherhood from the Atlantic to the Pacific, and preached in nearly every congregation, from three to thirty discourses in each one. It has been estimated that ten thousand persons were brought into the church through his ministry.

January 19, 1878, he was married to Miss Corda Weller. He took a course in the National School of Oratory at Philadelphia, graduating in 1883.

Brother Bashor also served his people in the capacity of an editor, occupying positions on the *Brethren at Work*, *Gospel Preacher*, and the *Progressive Christian*. He also made his mark as a controversialist, holding at least three discussions, of which two were published in book form, namely, "Bashor and Bergstresser," and "Bashor and Dillon." He also published several smaller works, among which may be mentioned "The Gospel Hammer."

To Stephen H. Bashor belongs a large share of the honor, or ignominy, of the great division in the Tunker fraternity, as he did as much in agitating the various subjects which created the disturbance as any other brother. And he was also one of the most active and influential men in the organization of the Brethren Church. He did noble work for a number of years in that body. Then he became ambitious, thirsting for worldly glory. He first sought it in the lecture field, and was fairly successful.

Next he entered the political arena, running for Congress in three several parties, failing in each case. (Portrait 193.)

LOUIS S. BAUMAN.

Louis S. Bauman was born near Nora Springs, Iowa, November 13, 1875. At four years of age his parents, Elder W. J. H. Bauman and Amelia Bauman, moved to Morrill, Kansas. Here, at nine years of age, he met with a sad accident, having his right foot completely severed from his body by a mowing machine. In February, 1889, at the age of thirteen years, he united with the Brethren Church during a revival held by his father.

He completed his common-school education at Lawrence, Kansas, graduating from the Lawrence High School. Immediately after, he went to Morrill, Kansas, where, on July 2, 1893, he preached his first sermon, from the text, "O God, my heart is fixed." Ps. 108: 1. At this time he was but seventeen years of age. Soon after, he was installed to the ministry, and took charge of the Pony Creek church, Kansas. He was ordained to the full ministry August 4, 1894.

In April, 1895, he was called to the work at Auburn, Illinois, where he was quite successful. While here, he also had charge of the work at Cornell, Illinois, preaching at one or the other of these places from two to three times every Sunday, holding his own revivals, besides other duties. For four years in connection with this work, he was a teacher in the district schools.

In the fall of 1897 he took charge of the Roann and Mexico churches, Indiana. About one hundred members were added to those two churches during his first two years' service. Besides his regular duties, he held revivals at Brighton, Cambria, and South Bend, Indiana, Dayton, Ohio, and McLouth, Kansas, during which about one hundred and fifty conversions resulted. His peculiar calling is the evangelistic field. He is assisted in his work by his father and his wife. In 1898 he was elected vice-president of Indiana Conference, and in 1899 was elected president.

Louis S. Bauman and Mary Wagoner were married April 28, 1898. (Portrait No. 328.)

MARY WAGONER BAUMAN.

Mary Wagoner, wife of Louis S. Bauman, was born August 17, 1876, in Manhattan, Kansas. She is the daughter of J. Lafayette and Judith P. Wageman. Her parents are natives of Ohio. She was raised on a farm near Stockdale, Kansas. At the age of thirteen she united with the Methodist Episcopal Church, this being the faith of nearly all her ancestors. In 1892 she went to Lawrence, Kansas, to attend school. Four years later she graduated with honors from the Lawrence High School. For several years following she taught in the public schools.

On the 28th of April, 1898, Mary Wagoner and Louis S. Bauman were united in marriage. Three days after she united with the Brethren Church, being baptized on May 1, during a meeting held by her husband at McLouth, Kansas. She was ordained to the ministry in the Roann, Indiana, congregation, December, 1899.

Sister Bauman is a talented, forcible, and consecrated woman with a future before her. In his absence she is ever ready to take the place of her husband in the pulpit, and his people are delighted to have her do so. (Portrait No. 267.)

W. J. H. BAUMAN.

W. J. H. Bauman was born in Northampton County, Pennsylvania, on December 24, 1837. His father was born in Prussia, Germany, March 4, 1804, and was educated for the Catholic priesthood, but, preferring the medical profession, he became a physician. His mother, Sarah Hartzell, was born in Pennsylvania, February 26, 1814, and died September 1, 1850. William learned the mason trade from an uncle.

On January 7, 1856, he left Pennsylvania, for Stephenson County, Illinois, where he married Miss Amelia Leckington on July 8, 1860, the ceremony being performed by Elder Enoch Eby, of the German Baptist Church. In August, 1857, Elder Eby baptized him into the German Baptist Church, near Lena, Illinois, and on April 7, 1860, he was called to the ministry by the same



GROUP 1

congregation. From here he moved to northern Iowa, where he served as farmer, mason, and preacher, preaching from one to three sermons nearly every Sunday for eighteen years. He spent much of the winters in evangelistic work, meeting with great success. The spring of 1880 found him located in Morrill, Brown County, Kansas, where he labored for eight years.

At Morrill he became associated with the progressive movement in the German Baptist Church, and from the beginning was an ardent agitator, writing, talking, and preaching in behalf of the movement. For this he was expelled from the Pony Creek church, in November, 1882. Two days after his expulsion the annual meeting committee returned, confessed its error, and asked forgiveness.

He was the only trans-Missouri delegate to the Dayton convention, in June, 1883. Soon after his return from the convention, he was visited by another annual meeting committee, and again expelled from the church. Since that time he has been a prominent figure among the progressives in the west, preaching and organizing churches until within the last few years. He was twice ordained as district evangelist of the Kanemorado district.

Few men have sacrificed and endured more hardships for the cause than he. To him the church owes a debt of gratitude that never can be paid. He and his faithful wife, who ever nobly stood by his side, sacrificing and suffering with him, are now living with their son, Louis S., at Roann, Indiana. He served the Brighton, Indiana, church as pastor in 1899, and at this time is pastor of the church at Edna Mills, Indiana. (Portrait 182, 233.)

DR. URIAS M. BEACHLEY.

Dr. Urias M. Beachley was born as Meyers' Mills, Somerset County, Pennsylvania, August 21, 1829. He was son of Daniel Beachley, who was one of the most highly esteemed men in the community, and a lifelong member of the Tunker Church.

Dr. Beachley received his common-school education from the district-famous professor, Joseph Stutzman. He also received

some instruction in the normal schools, and then entered the Eclectic Medical College, of Cincinnati, Ohio. There he was prepared for his professional career. He graduated in 1851, and immediately entered upon an active practice, with all the ardor of a zealot. No call was too distant, no patient too humble nor too poor, to be responded to by the young doctor.

He made a specialty of chronic diseases, and was pronounced very successful by his patients, as well as by the medical profession.

He continued to practice nearly fifty years in the same office in which he started, and lived in the same house to the end of life.

He married Mary Ann Koontz, in 1853, who proved to be to him a wife in all that the word comprehends, as companion, helpmeet, and mother to his children.

Much of the life of Brother Beachley will be found in the "History of the Meyersdale Church," of which he was the first great cause, and one of its principal supporters from beginning to end of his life. He was one of the most intimate companions of the author of this work, and one of his staunchest supporters in all his troubles in Somerset County. The best that can be said of Dr. Beachley as a brother and a friend is that too much good can not be said of him. He died April 26, 1899, aged seventy years eight months and five days. (Portrait No. 334.)

P. H. BEAVER.

Peter Horlacher Beaver was the sixth of seven sons born to John and Anna Beaver. Three of these brothers were called to the ministry. Wendell Baker, the father of Anna Baker, was the first member of the Tunker fraternity in Union County, Pennsylvania. Anna Baker was married to John Beaver, of Lycoming County, on February 22, 1814, and was baptized in 1822, being the first member after her grandfather.

The ancestors of P. H. Beaver on his father's side were Valentine Bieber, his son Adam Bieber, his son John Bieber, the husband of Anna Baker; and on his mother's side, Wendell Baker,

his son John Baker, his daughter Anna Baker, wife of John Bieber. This name has been anglicized, and is now written Beaver by most of the families.

Peter H. Beaver was born in Union County, Pennsylvania, March 29, 1830, on the old homestead farm.

At the age of twelve his parents bought a home in the borough of Lewisburg, and retired from the farm. Peter was placed with a man in Lewisburg for a term of four years to learn the harness and saddlery trade.

Early in his boyhood he showed a taste for literature, and in due time became a studious reader, and an amateur phrenologist, and almost a politician. After serving time as an apprentice, in the spring of 1851, he spent nearly a year in travel and work at his trade. There was no railway within fifty miles of his home at that time. He visited Harrisburg, York, East Berlin, Columbia, Baltimore, Philadelphia, Lancaster, and other less important places.

On January 22, 1852, he was united in marriage to Miss Mary Royer, daughter of Joel Royer, by Elder Isaac Myers. In the year 1861 he was baptized by Elder Isaac Myers, and in 1867 he and W. K. Moore were chosen deacons on the same day, in the Buffalo Valley church, in which station he served twelve years. During the last two years he published the *Deacon*, a small monthly paper, as an exponent of apostolic church government, and for the purpose of arresting and defeating the gradual and persistent usurpations of power by aspiring elders. The publication of the *Deacon* was suspended at the end of two years, when the publisher was chosen to the ministry, which took place on June 5, 1879. On this same day he became grandfather; he was elected to the ministry, and was cited to be visited by an annual meeting committee for publishing a schismatic periodical. Brother Beaver's ministry ran peacefully for about nine years. He moved to Montandon, a village a mile and a half east of Lewisburg, and where he now resides. From here, while in the active ministry, he traveled widely among the church of central Pennsylvania.



During a revival in the Baptist Church at Montandon, in the year 1887, six of his children were converted. They had a preference for the Tunker baptism, but did not admire the German Baptist Church government. After a family consultation it was agreed to send for Brother W. L. Spanogle to hold a few meetings, but he was substituted by Elder J. B. Wampler, who attended to their wants. This act or permission on the part of Brother Beaver gave offense to the elders; a charge was presented for fellowshiping Brother Wampler; a committee of adjoining elders was called, and in due time Brother Beaver was disowned, according to the spirit of that age, because he would not confess that of which he did not believe himself to be guilty. In 1889 Brother Beaver was ordained to the ministry in the Brethren Church at Johnstown, Pennsylvania, by Elders J. D. McFaden and E. B. Shaver. He has done some preaching, but is not now in charge of a church. (Portrait No. 368.)

JOSEPH W. BEER.

Joseph W. Beer was born in Armstrong County, Pennsylvania, March 26, 1838. His father's name was Jacob, and his mother's name was Catharine. Her maiden name was Wampler, which is represented by the W in his name. His parents were members of the Tunkers, and their home for years was a place of religious services. Their children were reared in the faith, and three of their sons—Solomon, Joseph, and Jacob—were elected to the ministry; and two of their sons-in-law—Thomas Graham and John B. Wampler—were chosen to the same office.

Brother Beer was educated principally in the public schools and the Dayton Academy. He was converted and baptized in 1859, and was elected to the ministry in 1861. On September 10 of the same year, he and Sister Hannah Elizabeth Henegan, daughter of Doctor William Henegan, were married, by Elder Lewis Kimmel. They have endeavored to be faithful Christians, and to encourage and assist each other in the discharge of the various duties devolving upon them.

Brother Beer was chosen to the ministry in Armstrong County,

Pennsylvania, afterward was advanced, and in 1881 was ordained elder, all in the same county. He attended to his calling successfully in various places, and in different states of the Union, until about 1892, when he became afflicted with epilepsy.

In the early part of his career he taught school. Afterward he was employed by the author of this work as assistant editor of the *Christian Family Companion*, and still later as a partner of the *Progressive Christian*. He also served with Elder J. Quinter as assistant, and was proprietor, editor, and publisher of the *Progressive Christian*, at Berlin, Pennsylvania, for a short time, commencing with 1860. He wrote much for the different church periodicals. Some of these writings were afterwards published in a book or pamphlet form. One of these was "The Jewish Passover and the Lord's Supper," a book of two hundred and fifty-eight pages; another, "A Summary of Religious Faith and Practice, or Doctrines and Duties;" and another, a poem, entitled "Faith and Practice of the Brethren Church." He attended a number of district and general conferences, in which he took an active part. He manifested a deep interest in the Brethren Church, and was moderator of the first general conference at Ashland, Ohio, June 29 and 30, 1882. At the same meeting he was one of a committee to arrange and publish a hymnal, which was done acceptably. He afterward moved to California, where he served several churches as pastor and elder until his affliction disabled him for public service. He had a good library and a full record of his past experience and work, but their dwelling, with all its contents, was destroyed by fire. At this writing he is pastoral correspondent of the Pacific District Conference.

In the prime of his manhood Brother Beer was one of the most logical and forcible public speakers of my acquaintance. Being possessed of a tall and erect form, and a full, strong voice, with a pleasing address, he could hold a large audience at his own will. He was also fearless of any competitor, although not inclined to be satirical or abusive. As an instance of his oratorical ability, I will mention one occasion.

A Mr. Streamer, a Lutheran minister, had assailed our peculiar doctrines in his public preaching at Roaring Springs, Pennsylvania, during my presence. At the close of the service I asked permission to make an announcement, which was granted. I then stated that in two weeks from that day a reply would be made to the discourse to which we had just listened, either at this church or somewhere near by, and invited people to come and hear the gospel side of the subject. I had Brother Beer in my mind at the time as the champion for the occasion. When the day came there was an immense concourse of people assembled on the ground, the half of whom could not have entered the Lutheran Church.

We resorted to a grove near by, and for two hours Brother Beer addressed them upon the subject to which Mr. Streamer had objected, to the entire satisfaction of our side of the audience and the discomfiture of our opponents. I do not remember a single occasion when I felt more perfectly satisfied with the effort of any of my brethren than I was with the work of Brother J. W. Beer on the hillside of Roaring Springs, and the result was quite satisfactory to the Tunker Church, for at this time a large and prosperous congregation of German Baptists had grown up in the community. (Portraits Nos. 184, 324.)

A. R. BEMENDERFER.

A. R. Bemenderfer, born in Canton, Ohio, August 6, 1860, has resided in Elkhart County, Indiana, since 1865. He was united in marriage with Alice Beasecher, September 26, 1883. To them were born two children, daughter and son, now both members of the church. He and wife were baptized February 13, 1891. He was called to the ministry in November, 1894; ordained by J. O. Talley. He attended Hillsdale College a short time, in company with J. A. Miller. (Portraits Nos. 103, 142.)

SOLOMON BENSHOFF.

Solomon Benshoff was born March 5, 1812, in Cambria County, Pennsylvania. I could not ascertain the date of his connection



GROUP 3

with the church, but he was called to the office of deacon October 11, 1846, and was elected to the ministry May 20, 1855.

Elder Benshoff was one of the staunch men of his county, and was an energetic member of the church. When the division occurred, Brother Benshoff stood in with the progressives, and was the only ordained elder in that part of the state who became a charter member of the Brethren Church. He raised a family of twelve children, all of whom belong to the church of their father. He died March 31, 1894. (Portrait No. 380.)

BENJAMIN BENSHOFF.

Benjamin Benshoff was born February 12, 1832. He was baptized by Elder Levi Roberts, April, 1857. Brother Benshoff served in the office of the *Deacon* for nearly ten years, and did much to build up the cause of the Brethren Church in southern Pennsylvania. He raised a family of thirteen children, twelve of whom are members of the Brethren Church. Both he and his wife are still laboring for the upbuilding of the church, and patiently waiting for the inheritance which is incorruptible and fadeth not away. (Portrait No. 379.)

DANIEL J. BOLE.

Daniel J. Bole, of Pittsburg, Pennsylvania, is the representative of a worthy, God-fearing ancestry. On his mother's side he is descended from Jacob Goughnour, a sturdy adherent of the Tunker faith, who, in 1709, emigrated to Canton Basil, Switzerland, and thence, some years later, crossed the ocean for the land of religious liberty. In 1729 he founded a church of his faith, at New Jerusalem, near Hagerstown, Maryland.

Later he located near Johnstown, Pennsylvania, where he took possession of a grant of seven hundred acres of land, and where the majority of his descendants settled. One tract of two acres this pioneer set aside as a burying-ground. It is known as the Union Cemetery, and is located near East Conemaugh. He had three sons. Daniel Goughnour is the great-grandfather of

Brother Bole. Both he and his son were deacons in the Tunker Church, and the granddaughter of the latter, the mother of Brother Bole, was also noted for her piety.

On his father's side the great-great-grandfather left Ireland during the religious persecution of the early part of the eighteenth century, and came to New York. Later he married into a German family in Butler County, Pennsylvania. His great-grandfather and grandfather Bole were born in Armstrong County, Pennsylvania. His parents, Isaac C. Bole and Christiana Goughnour, were married in Cambria County. The Boles had been Presbyterians, but after their marriage this couple united with the German Baptists, and remained with them until the division on the dress question, in 1880, when they cast their lot with the Brethren Church, of which they are still members.

Daniel J. Bole was born in Cambria County, Pennsylvania, May 3, 1857. He was brought up on a farm, received a common-school education, and aided his father in the lumber business until he was over twenty-one years old. He was then employed in the Cambria Iron Works.

September 28, 1881, he married Miss Mary E. Beck, of Johnstown. In May, 1886, he united with the Brethren Church at East Conemaugh. In April, 1887, he accepted a position with the Black Diamond Steel Works in Pittsburg, where he worshiped for a time with the Messiah Baptist Church, and held the office of superintendent in the Sunday-school for eighteen months. He felt, however, that complete affiliation with any other church was impossible to him, and in October, 1889, he resigned as superintendent of the Baptist Sunday-school. One month later he secured Vaughn's Hall, on Liberty Avenue, and on November 3 organized a Sunday-school with forty-three scholars, which resulted in the organization of the First Brethren Church of Pittsburg.

December 27, 1892, Brother Bole married Miss Anna Replogle, daughter of J. L. Replogle.

October 1, 1893, Brother Bole was ordained to the ministry by P. J. Brown, J. C. Mackey, and W. L. Spanogle. In his boy-

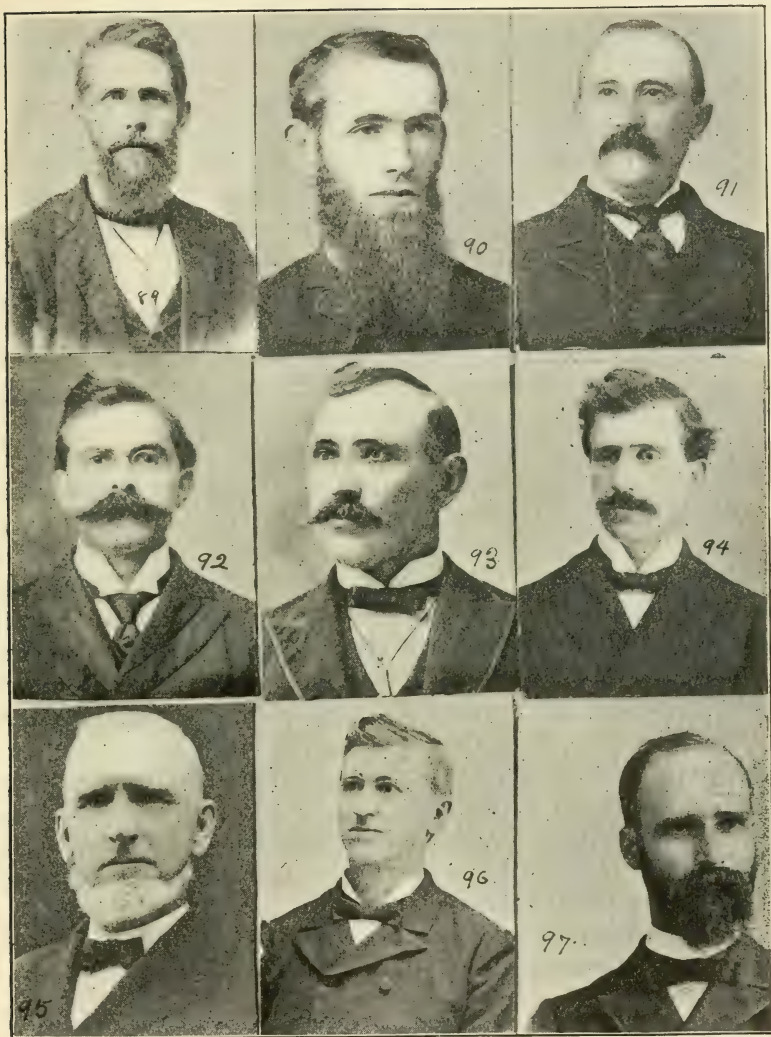
hood he had heard the call to the ministry, but had forced aside decision. The need of the work of his hands at home, the lack of a thorough theological training, the industrial bent as an expert in his trade, all combined to keep him from undertaking the sacred office. But God's claims were not to be set aside. The needs of the little school forced him to expound the Word in public, and the growing charge soon needed a pastor in name as well as deed.

After his ordination he assumed all the cares and duties of the pastorate for about two years. During that time the church numbered seventy-four accessions. During this period he continued his industrial work with the Black Diamond Steel Works. As soon as the church was able to support a pastor, R. E. Darling was called as a permanent one. Brother Bole is now preaching for the Highland Brethren Church, Washington County, Pennsylvania, and semimonthly for the Glade Run Church, Armstrong County, Pennsylvania. (Portrait No. 244.)

J. L. BOWMAN.

J. L. Bowman was born near Jones' Mills, Westmoreland County, March 1, 1866. He is of German descent. His early life was passed amid the lights and shadows of his childhood home. When he completed his public-school studies, he entered the Southwestern State Normal School, located at California, Pennsylvania, from which he graduated some years later. In his senior years he was chosen to represent the Philomathean Literary Society in its annual contest. Shortly after his graduation from the normal school, he was elected to the ministry in the Brethren Church, and was duly ordained by Elder J. B. Wampler, of Blanco, Pennsylvania. Being impressed with the need of a wider preparation before fully entering on his life's work, he entered the theological department of Juniata College, at Huntingdon, Pennsylvania, from which he graduated in 1899. The following year he taught school at West Overton, Pennsylvania.

He is the present pastor of the Vinco Brethren Church. (Portrait No. 149.)



GROUP 4

JOSEPH BOWMAN.

Among our faithful brethren who died in the early years of our history, was Brother Joseph Bowman, of Rockingham County, Virginia. He was an unassuming Christian gentleman, who served his church faithfully, always filling his appointments.

During the years 1867-68, when definite time was preached by W. C. Thurman and others, Brother Bowman and a number of other brethren and sisters gave much time to the study of certain prophecies, and believed the time was at hand. He was also a strong advocate of the single mode of feet-washing. These peculiarities drew upon Brother Bowman and his associates the censure of the German Baptist Church, and a number of them were disowned. Brother Bowman, however, continued to preach, and, being a man of sterling integrity and moral character, a number of persons were baptized by him by trine immersion. When the prophecies failed, and the little band was disappointed, a number of them requested to be admitted into fellowship in the German Baptist Church. This was granted to all the old members, but those who had been baptized by Bowman and Thurman were required to be rebaptized. Some yielded to this demand, but others could not. This was a trying time to Brother Bowman. He desired to be in fellowship with the old church, but to desert those whom he had received in good faith, leaving them without a shepherd, was more than his sense of justice could permit. Accordingly he stood by them, and ministered to them, adding such as chose to go with them.

After the general division of the brotherhood, Brother Bowman and his faithful band, in a body, united with the Brethren Church, and so have ever remained.

Brother Joseph Bowman was born March 4, 1837, and died August 22, 1887, aged fifty years five months and eighteen days.

STEPHEN BROADHURST.

Stephen Broadhurst moved to California in 1848. While crossing the plains he became acquainted with and married Miss Rebecca McCombs. They arrived in California in the days of

mining excitement, and he went into the mines to work, having no capital save a willing mind and strong arms. He went to Napa, and soon after became a member of the Baptist Church. Several years later he became acquainted with Elder George Wolfe, while preaching in Napa County, and was baptized by him. A number of others united with the church at the same time, and a local organization was effected, and Brother Broadhurst was chosen to the ministry. He had a limited education, but he felt that the Lord had called him to preach, and, being very zealous, he traveled and preached many times, but was more successful at the fireside than in the pulpit. He was very sociable, and always had time to talk on religion. If he excelled in any Christian virtue, it was in hospitality.

Brother Broadhurst died at his home near Jenny Lind, Calaveras County, California, August 1, 1888, aged sixty-two years and nine months.

P. J. BROWN.

P. J. Brown was born in Somerset County, Pennsylvania, October 14, 1827. He was elected to the ministry at Sandy Creek, Virginia, in 1851. He was ordained an elder in Wayne County, Ohio, in 1879, and served on the standing committee at Lanark, Illinois, in 1880. He was the only charter member in the Brethren Church who had reached that goal at the time of the division, and after that deplorable event he traveled, preached, and labored almost incessantly to build up the cause, and assisted in the ordination of many elders. In 1886 he visited California, and assisted in conducting the camp-meeting of that year. This trip had a very inspiring influence upon him, and he always refers to it as one of the green spots in his ministerial career. For the past few years his state of health and the infirmities of age have kept him from much active service. He served the home church temporarily as pastor, during 1899.

Brother Brown deserves much credit for his progressive work in the Tunker fraternity. He advocated correct views, cultivated progressive sentiments, and conscientiously practiced what he

preached. He was bold and fearless, and might have been a successful military officer had he not been a Christian. He was the only Tunker bishop of his time who had the courage and tact to meet and overcome the wiles of the eldercraft, in ordaining men of progressive views with Bible qualifications, embracing a home reputation in and outside of the church. (Portraits 173, 196.)

J. H. BURNWORTH.

John H. Burnworth was born in Somerset County, Pennsylvania, March 28, 1847. He attended public schools, and received some training at the normals. He afterward taught a number of years in Pennsylvania. He moved to Milledgeville, Illinois, in 1869, and united with the Dutchtown congregation of the German Baptist Church in 1872, under the preaching of Elder James Quinter.

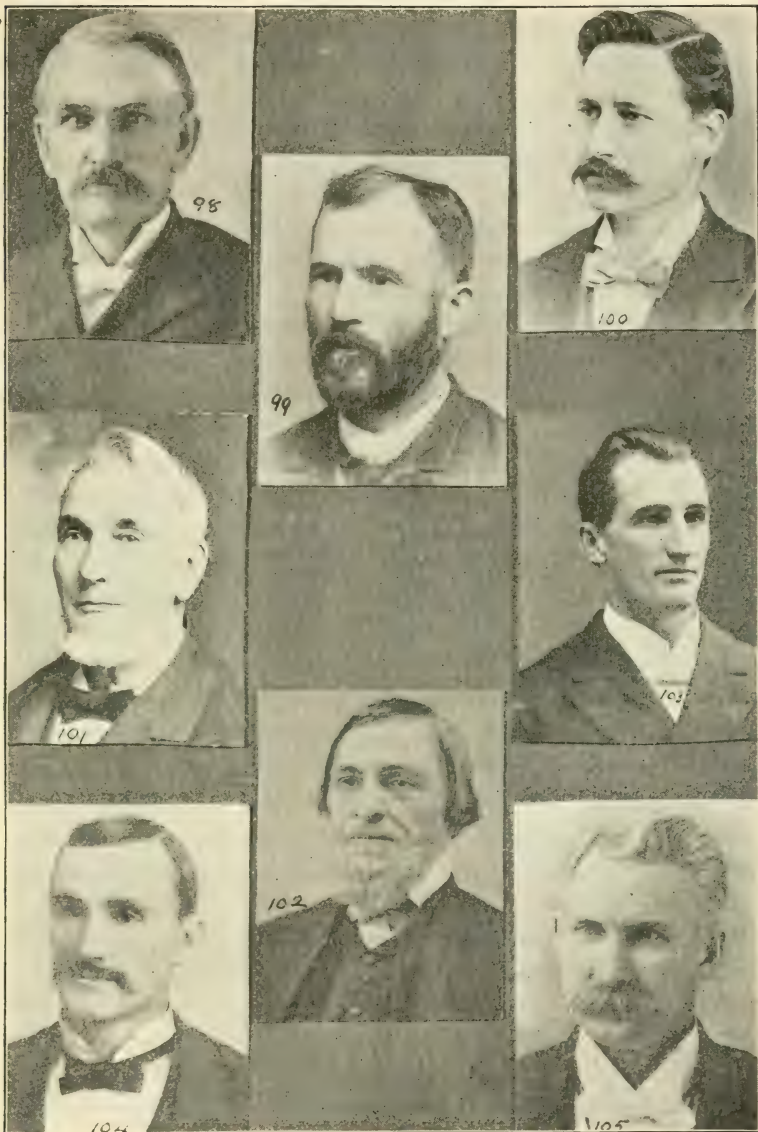
He removed to Brown County, Kansas, in 1874, and placed his membership in the Pony Creek church, was elected to the ministry in 1884, and with that congregation was transferred to the Brethren Church, and was its pastor at different times about six years. He also served the Falls City church, Nebraska, about five years. He is now pastor of the Bethany church, Kansas. (Portrait No. 243.)

WILLIAM BYERS.

William Byers was born in Bedford County, Pennsylvania, at Bloody Run, now Everett, January 29, 1823.

When he was twelve years old his parents moved to Cambria County near Johnstown. At the age of seventeen years he worked on the dam that has since been made famous by its destruction of the city of Johnstown, in the awful flood of 1889. In 1842 he married Rachael Cain. In 1855 his wife joined the German Baptists, the baptismal ceremony being performed by Solomon Benschhoff.

Three years later, in October, he was baptized by Lewis Cobaugh. None of his relatives had ever been connected with the German Baptist Church. He experienced much opposition



GROUP 5

from friends in taking a step so radically different from the ancestral faith, but he also experienced that peace that passeth understanding.

About three years after his connection with the church he was elected to the office of deacon.

In 1859 his wife died. About the year 1861 he married Isabelle Wilkinson, an English lady, a member of the Methodist Church. She, however, united with the Brethren Church, and remains faithful to all its teachings.

June, 1866, he was elected to the ministry, and installed by Henry Kurtz and John Knicely, and in less than a year was advanced to the second degree. In the busy years of his ministerial life he labored, in connection with others, at Johnstown, Horner, Giffin Hill, Union, Hetricks, Benshoff Hill, and Pike churches. His labors were mostly among the home churches.

When the territory was divided, Brother Byers was placed in the Conemaugh congregation. In this new relation he continued his ministerial labors until the denominational division of 1882. In company with a large number of others he cast his lot with the Brethren Church. In the second year after the division he was ordained to the office of Elder J. B. Wampler.

In the absence of other active ministers the labors of the charge devolved mainly upon Brother Byers. As he was so situated that he could not give his entire time to the work, he requested that the church institute a paid ministry, and secure a qualified man to take charge. After some deliberation, the church acceded to his request.

For a few years, however, he continued to assist in the work. The church has grown in numbers, and is in fair working order. (Portrait No. 332.)

JOHN CADWALLADER.

John Cadwallader was born in Bedford County, Virginia, December 31, 1800. He moved to Miami County, Ohio, in the fall of 1856, where he remained to the time of his death.

He was a minister in the German Baptist Church fifty-five years, preaching "mightily," in the interest of the "faith of the gospel." Being a man of strong convictions and marked ability as a public speaker, he held forth his views so powerfully, when yet in the vigor of manhood, that he carried an influence that few of his fraternity could command, and he would "stand up for the right," as he used to say, whether all of the brethren agreed with him or not.

This sometimes caused dissatisfaction on the part of some of the officials. When the time came that the minutes of annual conference were made mandatory, he could no longer submit, and be silent on what he held to be his duty. The result was, uncharitable reports were circulated, and charges brought against the elder which could not be sustained.

But the elder was arraigned, tried, and condemned.

Robert Miller, John Wise, and Samuel Mohler were active elders in the trial. Henry D. Davy and James Quinter were active in the expulsion. There were no other members expelled immediately at that time, but quite a number were warned that if they continued to follow Cadwallader, attending his appointments, they would be disowned. These were men and women quite on an equality with the better part of the membership. But they refused to withdraw from Cadwallader, and were disowned, not for any other charges or for any violation of the order.

Elder Cadwallader died April 2, 1879. Those brethren who were separated from the main body of the old organization were notified officially that they were no longer members, but could come back to the church by an acknowledgment and confession. Their conscience would not permit them to do this, so they continued to hold their own meetings. Though the doors of the church which belonged to our district were locked once or twice, to keep Cadwallader and his members out, they met in barns and private houses for a time. Later they were admitted into the meeting-house of their district. So the work continued and bore the storms.

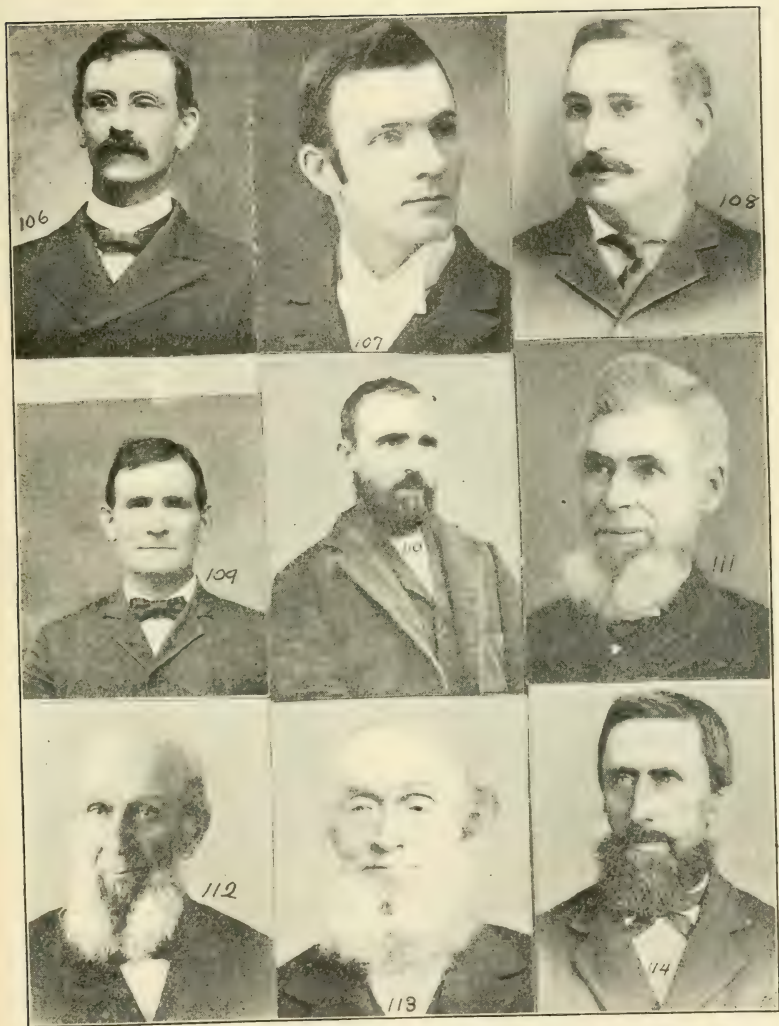
JOHN CHRISMAN.

John Chrisman was born September 13, 1797, in Guilford County, North Carolina. His grandfather, Jacob Chrisman, was born and raised in Pennsylvania, but afterward removed to North Carolina. There Daniel, the father of John Chrisman, was born, in 1775. In 1803 Daniel Chrisman, with his son and his wife's parents, removed to Warren County, Ohio, where grandfather Jacob Chrisman died. The family settled on Twin Creek, Preble County, in 1805. Father Daniel Chrisman died near Eaton, February 12, 1861.

John Chrisman and Susan Hall were married February 20, 1820. Although his father and grandfather were Presbyterians, he made choice of the Tunkers, and was a consistent member for many years. Brother Chrisman was not an enthusiast in religion, but believed in the kind of Christianity which manifests itself in the common acts of everyday life. When the division occurred in the Tunker fraternity, he chose the Brethren Church. He died August 26, 1887, aged eighty-nine years eleven months and thirteen days.

GEORGE A. COPP.

George A. Copp was born at Fisher's Hill, Virginia, November 1, 1858. His parents were members of the German Baptist Church, but were among the original members of the Brethren Church. He received an academic education at the Strasburg Academy. He came forward for baptism at a meeting held by S. H. Bashor in the United Brethren Church at Tom's Brook, Virginia, and was baptized by E. B. Shaver, May 17, 1884. He married Emma E. Maphis, November 30, 1882, who was then a member of the Methodist Episcopal Church South, but was of her own free will baptized with her husband, and became a member of the Brethren Church. He was elected to the ministry June 8, 1888, but refused to preach. However, after a severe sickness and mature deliberation, he changed his mind, and took up ministerial duties. He made his first attempt at preaching at the Round Hill church, August 17, 1890. He preached occasionally



GROUP 6

until November 26, 1892, when he was ordained to the eldership at Reliance, Virginia.

In the spring of 1893 he was called to regular ministerial service at Keller, West Virginia, and at Providence and Mount Pleasant, Virginia, where he served for several years. He afterwards served at Quicksburg, Round Hill, Maurertown, and Mount Zion.

He was also pastor at Bethlehem church, Rockingham County, for two years, and is at present pastor of Mount Zion, Round Hill, and Mount Pleasant churches. (Portraits Nos. 232, 76.)

ROGER E. DARLING.

Roger E. Darling was born October 27, 1875, in Fremont, Steuben County, New York.

When one year of age he was adopted by his uncle, Stephen Darling, and taken to Dalles Center, Iowa, where he was reared, spending the first fifteen years upon a farm.

His adopted parents were of Presbyterian faith, but under the preaching of Brother E. E. Haskins, at Dallas Center, Roger was converted and baptized, December 8, 1889, and united with the Brethren Church.

His adopted parents, some time after this, moved into the town, where he had better opportunities for an education. After graduating from high school, he turned his attention to studying for the ministry, feeling that he had been called for this work from childhood. To prepare himself for his duties, he was further educated at Mount Morris College, Illinois, and Ashland College, Ohio.

He preached his first sermon on the evening of December 26, 1894, his subject being "Christ's Sheepfold." On August 25, 1895, he was ordained by N. A. Flora, of Dallas Center, Iowa. While attending Ashland College, he occasionally preached at Ankenytown, but his first regular charge was at Moxham and Rosedale, suburbs of Johnstown, Pennsylvania. He served those congregations two years, from April 1, 1896, during which

time there were one hundred and forty-four accessions to the church.

He was married January 20, 1898, to Rosa, daughter of R. Z. Replogle, of Johnstown, Pennsylvania. April 1, 1898, he took charge of the First Brethren Church of Pittsburg, Pennsylvania, where he still continues to serve. During his labors at Pittsburg, thirty-five persons have been added to the church by baptism, and three were reclaimed. He has preached six hundred and forty sermons, conducted twenty funerals, and solemnized nine marriages. (Portrait No. 26.)

L. W. DITCH.

L. W. Ditch, present pastor of the Oakville church, Delaware County, Indiana, was born May 15, 1859, in Blair County, Pennsylvania. He was set apart to the ministry by Josiah Keim and A. A. Cober, at Louisville, Ohio, October 8, 1886. His first sermon was preached in the Brethren Church at Dunlap's, Elkhart County, Indiana, October 10, 1886. This congregation was his first charge. Since then he has served as pastor at Indian Creek, Mt. Pleasant, South Bend, Edna Mills, Flora, Tiosa, Claypool, Warsaw, Roann, Mexico, Twelve Mile, Bethel, and Maple Grove. All this work was done in Indiana, excepting a year as pastor at New Troy, Michigan, and several revival meetings in Michigan, Ohio, and Pennsylvania. He was ordained to eldership, by request of the Dunlap church, March 22, 1887.

At the state conference in Indiana, October, 1899, he was elected to the office of state evangelist. (Portrait No. 127.)

J. B. EARLY.

J. B. Early was born of German Baptist parentage, near Lima, Ohio, in the year 1867. In 1878 his father moved to Salem, Oregon, where part of the family still reside. Three of the four sons are ministers, two serving the German Baptist Church, viz., M. D., at Elgin, Illinois, connected with the missionary department, and S. P., at North Manchester, Indiana, connected with the German Baptist school at that place.

D. W. and J. B., located at Salem, Oregon, in the spring of 1899, united with the Brethren Church. The former is known as "the singer," having taken an extensive course in vocal music and harmony. Both are noted for their congregational singing.

J. B. Early united with the German Baptist Church in 1887, was elected deacon in 1888, and to the ministry in 1889. He



J. B. EARLY

attended the Willamette University at Salem two years, and spent a year at Mount Morris, Illinois. Returning home, he was immediately advanced to the second degree. At this juncture he was married to Sister Polly Yoder. After spending one year on the home place, he was offered a professorship in the Oregon School for the Deaf, at Salem. There being a mute sister in the family, now Mrs. N. E. Litherland, of Salem, an accomplished landscape and portrait artist, and faithful member of the Brethren Church. Brother Early had acquired proficient use of the sign language.

Serving the school as head teacher for two years, he was elected superintendent of the school for two years longer, with his wife as matron. He was greatly beloved by the pupils and patrons of the school, and received many solicitations from them to again take up the work.

While engaged in school work, a great part of his ministry was confined to the school conducted in the sign language, being able to preach in signs or to interpret the sermons of others in signs as they are being delivered.

Brother Early's ministry outside the school has been principally local. Not being in harmony with the German Baptist Church as outlined in decisions of annual meetings, and pleading

for a purely "thus saith the Lord" church discipline, he was disfellowshipped, together with many others, by special committee.

Without any controversy or recriminations nearly all united with the progressives, so called. Brother Early was unanimously chosen pastor of the new organization. At this time (1901) both branches alternate in church service and unite in Sunday-school work, with greater harmony than had existed for years. Elder Early is now putting forth his energies to build up the Brethren Church near Salem, living on his farm, ministering to his own necessities, ready to assist in any good work and labor of love. (Portrait No. 389.)

HENRY EBE.

Brother Henry Ebe was born in Wayne County, Ohio, January 18, 1833, and departed this life January 13, 1893, aged sixty years lacking five days.

Brother Ebe came to California in 1865, and lived on the "West Side." He was good to the poor whom he thought worthy, and his house was always a home and stopping-place for his brethren, friends, and neighbors. Brother Ebe was the delegate of the church in California to the annual meeting, before the division, with the desire that he be placed on the standing committee, which request was denied, because he was only a deacon.

H. S. ENSLOW.

H. S. Enslow was born at Middletown, December 8, 1845. His mother died when he was about two years old. At the age of fifteen he joined the Christian Church. In February, 1865, he enlisted in the Union Army. He was sometimes called Deacon, because of his pious life. He was mustered out of service at Memphis, Tennessee.

He was married to Miss Annie Kester, February 18, 1889, who was also a member of the Christian Church, but whose parents were Tunkers.

They moved to Kansas in 1872. About 1880 he united with the Tunkers near Fort Scott, Kansas, and was at the annual

meeting in 1883, at Bismark Grove, Kansas, and heard the mutterings of discontent against the progressives in the fall of 1887. His wife died of consumption, at Pasadena, California, July 12, 1888.

He was disfellowshipped for communing with the progressives in 1888. About New Year, 1889, he united with the Brethren Church, and soon began preaching. In the fall of 1889 he was married to Miss McCullough, of Galesburg, Kansas.

He has since preached in Iowa, and at various places in Kansas and Nebraska; was elected district evangelist by the Kanemorado Conference. His home at present is at Ottawa, Kansas. (Portrait No. 322.)

NOAH FLORA.

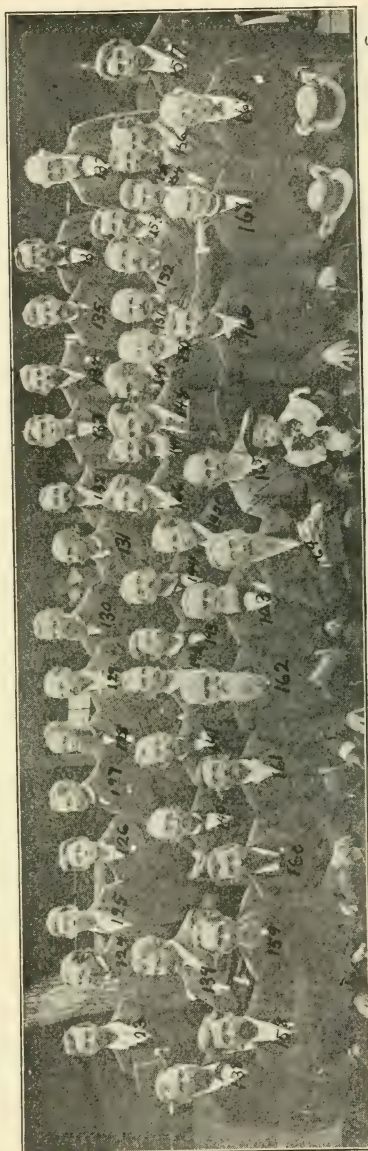
Noah Flora was born in Franklin County, Virginia, September 21, 1846. He and his wife united with the German Baptist Church in January, 1870, and he was called to the ministry in 1875. He continued to labor with them until April 6, 1886. Then he united with the Brethren Church from choice of conviction. He has since then had charge of the Dallas Center, Iowa, church. That congregation was organized with ten members. Brother Flora has since his connection with the Brethren Church received into the body one hundred and sixty members, attended eighty funerals, solemnized eighty-four marriages, and baptized one hundred and eighty persons at home and abroad. (Portrait No. 106.)

CLARA FLORA.

Mrs. Clara Flora, only daughter of John Myers, of Pennsylvania, was born September 3, 1850, in Jo Daviess County, Illinois.

She was married to N. A. Flora, of Virginia, November 29, 1868.

She was called to the ministry in the Brethren Church, about the year 1892, and has been regularly employed as pastor and evangelist since that time, preaching for three to four congre-



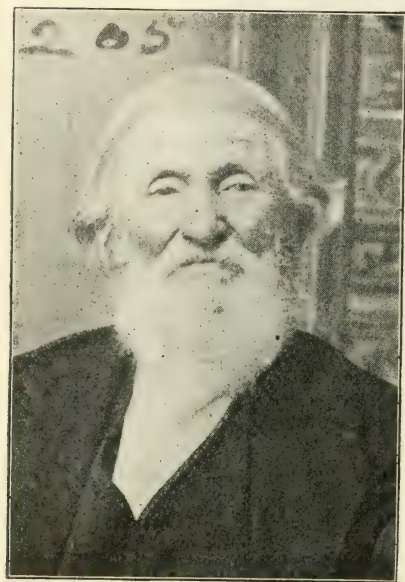
GROUP 7

gations at the same time, and conducting her own revivals. She performs all the duties pertaining to the ministry, administering baptism, solemnizing marriages, and conducting funerals.

During the last several years, she has traveled fully one thousand miles, and preached eleven sermons per month.

The author of this work had the pleasure of hearing Sister

Flora during the first years of her ministry, and can testify to her zeal as well as her eloquence. She belongs to the distinguished Myers family of Tunker preachers, elsewhere referred to in this work. Her motive seems to be to labor, not so much for a crown for herself, as for the joy of bringing souls into the kingdom of God. (Portrait No. 265.)



ELDER LEVI FRY,

ONE OF THE VETERAN MINISTERS OF THE
BRETHREN CHURCH.

CHRISTIAN FORNEY.

Christian Forney was born in Jenner Township, Somerset County, Pennsylvania, October 10, 1838. He is a descendant of German ancestry. His education was mainly obtained in the com-

mon schools of his day, with the additional help of normals.

At the age of eighteen years he taught his first term of school, near Hooversville, Shade Township, being graded number one. This won for him an excellent reputation as teacher.

In 1857 he accompanied his father, John Forney, to Carroll County, Illinois. On the eleventh day of September, 1857, he was married to Sabina Meyers, daughter of Philip Meyers, and granddaughter of Elder Henry Meyers,

He was converted at the age of twenty years, and united with the German Baptist Church, at Milledgeville, Illinois. In 1869 he moved to Falls City, Nebraska, where he was installed as a minister June, 1870, and afterward ordained to the full ministry, according to the order of the German Baptists. He served faithfully in this capacity, until the division in the Tunker Church. He cast his lot with the Brethren Church, and has been a faithful minister, without summer or winter vacation, and much of the time without money or price. During the time of his ministry in the German Baptist Church, he was called upon at five different times to defend the doctrine of the church in public discussion, and always proved himself able to cope with his opponents, to the satisfaction of his brethren. His traveling and preaching in the German Baptist Church were done almost entirely at his own expense. During his relation with the Brethren Church but a few Sundays had passed that Brother Forney did not preach from one to three times, and often traveled twenty to thirty miles to do so. While holding revival meeting he would work during the day and preach at night, for weeks in succession.

His field of labor has been in the west, and confined to the Kanemorado Conference, except the three years spent in Iowa. He served a number of times as secretary of the district meeting in the German Baptist Church. In 1898 and 1899 he served as president of the Kanemorado Conference, apparently to the satisfaction of all.

His father, John Forney, and his grandfather were both elders in the German Baptist Church. (Portraits Nos. 24, 71.)

HENRY J. FRANTZ.

Henry J. Frantz was born in Roanoke County, Virginia, February 7, 1834. At the age of twenty-one years he emigrated to Woodford County, Illinois, and engaged in agricultural pursuits. December 20, 1867, he and Miss Maria J. Gish were married. In the fall of 1879 they removed to Ocoya, and engaged in the mercantile business, dealing largely in grain and stock.

In 1867 he was elected treasurer of Woodford County, which

office he held for six years. In 1874 he was elected a member of the Legislature of Illinois. He served one term in the Legislature, and was then elected to the Senate. While in the Senate he introduced and had passed the Funding Bill, which made him famous throughout the state, and won for him a place in the hearts of the people.

Brother and Sister Frantz united with the German Baptist Church many years ago, but did not enjoy opportunities to attend services, there being no organization at or near Ocoya until after the great division in the fraternity. Sometime during the year 1886, Brother Bashor went there, and held a revival, resulting in the baptism of a number of persons and the organization of a Brethren Church, including the entire Frantz family, still under the parental roof. During the years 1887 and 1888, while residing at South Bend, I presided over the Ocoya church, and also baptized a number of applicants. I had greatly enjoyed my ministration to the church, as well as my visits to Brother Frantz' and the membership generally, all giving evidence of being in possession of the pure and undefiled religion.

On account of the disagreeable climate for health and comfort, Brother Frantz removed to Wellington, Kansas, some time during the year of 1899. Other members also left the place, and the few that remained found other church associations, until at this writing, there is not a member of the Brethren Church residing at Ocoya.

Brother Frantz and his wife remained faithful members. About the year 1894 Brother Frantz' health began to fail, and, although every reasonable remedy was applied, the stately form and majestic physique, inhabited by as noble a soul as ever occupied a human form divine, was compelled to submit to the inevitable.

He died at his home in Wellington, Kansas. (Portrait No. 236.)

S. B. FURRY.

S. B. Furry, youngest son of Elder Leonard Furry, was born near New Enterprise, Bedford County, Pennsylvania, February



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17, 1836. He was baptized and united with the German Baptist Church in the fall of 1858; elected deacon, December 25, 1872, and to the ministry in the Brethren Church in 1888, and ordained elder a year afterwards. At the age of eighteen years he commenced teaching school, and taught five terms in succession, when he married, and afterwards turned his attention to farming.

He wrote for the *Gospel Visitor* at an early age, and afterwards was a regular contributor to the *Christian Family Companion*, then edited and published by Elder H. R. Holsinger, in Tyrone, Pennsylvania. He was the first Sunday-school superintendent in the Yellow Creek congregation of the German Baptist Church, and he remained in that office through annual reelections until 1869, when he moved to Martinsburg, Blair County, Pennsylvania. In that vicinity he organized and superintended, at various times, three Sunday-schools. Two of these were union.

Finally, on account of defective hearing, he severed all connection with Sunday-school work. All his ministerial labors have been free of charge, as well as all his literary work, which, if compiled, would make a large volume. But this could not be done, as he kept no files of his manuscripts. He feels no regrets for sentiments advanced, because they were always given in good faith, and only after mature reflections.

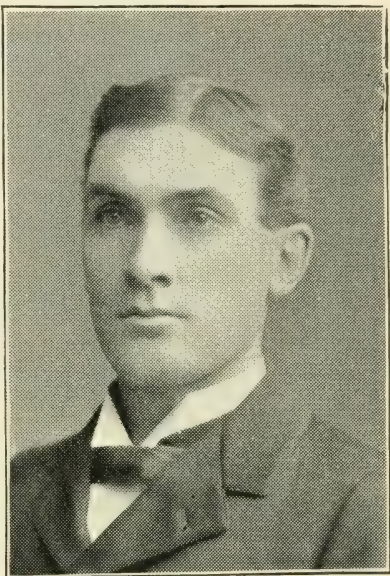
Many years ago he advocated unfermented wine for sacramental purposes, which called forth considerable criticism. At the present day it is almost entirely used. The division in the German Baptist Church pierced his heart deeply, for he saw that it meant the separation of dearest friends, and when he was compelled to take positive sides by not allowing him to salute the Brethren, he identified himself with the latter, trusting to meet with greater spirituality and less tradition and formality.

J. L. GILLIN.

John Lewis Gillin was born October 12, 1871, three miles north of Hudson, Iowa. He is the eldest son of Brother S. B. Gillin. He spent the first fourteen years of his life on the farm, attending country school as much as possible.

October 28, 1888, he united with the Brethren Church at Hudson, and a short time after he went to Fayette, Iowa, and spent a year preparing to enter a college. After the usual effort of young men of determination, and with more brains than gold, and by resorting to the ever-helpful stepping-stone,—teaching school,—he succeeded in graduating at Fayette, in the spring of 1894, and at the Iowa College, at Grinnell, where he took the degree of Bachelor of Arts, in June, 1895.

He was ordained to the ministry of the Brethren Church at Hudson, Iowa, on January 15, 1894. His first charge was at Brooklyn, Iowa, while attending college. Immediately after graduating, he took charge of the Enon church, where he still re-



J. L. GILLIN

mains. He has been very successful as pastor and evangelist. He was married to Miss Etta Shaffner, of Hudson, who has proven to be a helpmate indeed. (Portrait 26.)

S. B. GRISSE.

S. B. Grisso was born near Laketon, Indiana, November 26, 1865. The first twenty-four years of his life were spent on a farm. He united with the Brethren Church in April, 1891, in the Milford congregation, where he was chosen to and installed in the ministry March 4, 1893, G. W. Rench officiating. In the fall of 1894 he entered Ashland College, remaining two years. In the spring of 1896 he became pastor of the North Liberty and Ankenytown congregations, Ohio, and served two years, and was

ordained to the eldership, July 18, 1896, J. Allen Miller officiating. At the date of this sketch he is pastor of the Bryan and Bethesda congregations, Ohio. (Portraits 100, 154.)

M. HADY.

Michael Hady was born in the village of Erkshausen, in the province of Hesse, Germany, June 14, 1841. He received a good German education, standing at the head of his class. He emigrated to America in the spring of 1858, and took up his home at Meyers' Mills, Pennsylvania. He soon after apprenticed himself to Peter Meyers to learn the tanning trade. He was raised in the German Reformed faith, and had learned to read the Bible, in which he took great delight.

The Meyers family belonging to the Tunkers, Hady was brought under the ministration of the Word of God through Elder John Berkley, Peter Berkley, and C. G. Lint, and soon became convinced of the correctness of Tunker doctrine.

On January 6, 1861, he and Sister Annie Spicher were married by Elder Jacob Blough. In the fall of 1861 they moved to Shanksville, Somerset County, where Brother Hady conducted a tannery for Major E. M. Schrock. In the fall of 1862 he joined the German Baptist Church, of which his wife was a member, being baptized by Elder J. P. Cober.

Brother Hady may be said to have been an enthusiast, and read and talked and wrote almost continuously about some feature of his new religion, and declared that everybody ought to belong to the Tunkers. He was one of the best correspondents to the *Christian Family Companion*, and an active agent.

In the fall of 1872 he purchased the William Beachley Tannery, at Dale City, or Meyersdale, and removed to that place. There we became personally acquainted, belonging to the same congregation. During the progressive era Brother Hady fell in line, and took place in front rank, becoming an active contributor to the *Progressive Christian*. In January, 1881, he and Dr. Beachly, John M. Olinger, and Daniel Schultz started a mission Sunday-school on the north side of the town, for which they were expelled



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from the Meyersdale German Baptist Church. The school was first organized in a hall. There were twenty attendants at the first meeting, which increased to one hundred and fifty by the close of the year, Brother Hady being the superintendent. This Progressive Brethren Sunday-school was conducted over a year before the general division in the church, and was the nucleus of the large and prosperous Brethren Church, with its magnificent church edifice. Of the original four, Olinger and Hady alone are living. May they continue faithful a few more years, when we may all meet in that beautiful world of peace, where no human creed or mandatory law can separate us or disturb the harmony of God's chosen people.

E. E. HASKINS.

Edward Erastus Haskins was born at Mt. Gilead, Ohio, September 25, 1866. He is of Scotch-English lineage, and was the youngest of a family of eleven children. His parents were Presbyterians. He received only a common-school education. He was married to Miss Eliza King, of Soders, Michigan, when quite young.

He united with the Brethren Church at Millersburg, Iowa, under the ministration of John A. Myers, and was ordained to the ministry by William Palmer and John A. Myers, in 1889. He was pastor of the church at Aurelia, Iowa, during 1890 and 1891, and preached at Ashland, Ohio, for a short time. He is at present pastor of the church at Johnstown, Pennsylvania, which place he has occupied since August, 1894. He has been very successful both as pastor and evangelist.

Brother Haskins may be said to be a born preacher. He preaches because he likes it, and could not be happy if he could not preach. When for a time he had retired from the work, he wrote me inquiring in regard to taking a certain charge. I answered in these words, "Abide at Jerusalem." He took my advice kindly, and continued his preparation a year or more longer, then resumed the work, and has since been eminently successful. (Portraits 153, 331.)

STROTHER HANSEL.

Strother Hansel was born in 1844, in Monongalia County, West Virginia. In 1851 he was taken to Clayton County, Iowa, where he grew up and settled. He was twenty-six years of age when he united with the German Baptist Church. He went ninety miles to Waterloo, and was baptized, before he had heard any of their ministers preach. The same autumn, 1870, Elders Solomon Stamy, Peter Forney, and Dr. John Beeghley held a meeting in Brother Hansel's vicinity, and installed him as deacon. After serving as deacon for two years he was installed a minister.

When the church division came, several elders visited Brother Hansel and his church, and wanted them to submit to the minutes of annual meeting, but he and fifty of the members arose, declaring that they wanted to follow the gospel alone. All but eight stood with him.

A few years later he was ordained an elder, by John Nicholson and Benjamin Beeghley. He has sustained this relationship to the Clayton County church since his ordination. (Portrait No. 326.)

L. A. HAZLETT.

L. A. Hazlett was born near Mulberry, Indiana, February 16, 1868. He was reared on a farm, and attended country schools, graduating at sixteen. He attended two terms at the Central Normal College, at Danville, Indiana. He began teaching at the age of nineteen, in Clinton County, Indiana, and was assistant principal of the Mulberry schools for two years. After teaching nine years, he resigned the teacher's profession to engage in the ministry. He was received into the Brethren Church under Brother McFaden's preaching at the Mount Pleasant church in 1892, spent 1892 and 1893 at Ashland College, graduating in the English course. While there he had charge of the penmanship department.

While yet teaching, he preached some in Kansas, Iowa, and Illinois, holding short series of meetings in the former and latter states. He conducted the first communion service held by the brethren in Astoria, Illinois.

His first charge was at New Troy, Michigan, holding a series of meetings and receiving into the church fourteen members by baptism the first year. He then accepted a larger field of labor at Nappanee, Indiana. His first year's efforts at Nappanee resulted in some twenty additions to the church. The charge here, the first year, comprised Nappanee, Union, Salem, and Lapaz congregations; the second year, Nappanee, Union, and Salem. He had entered upon the third year as pastor at Union and Salem, but resigned, after serving six months, to accept a call at Salisbury, Pennsylvania, April 1, 1900. The work there is moving along very harmoniously, with evidences of spiritual growth. This congregation bids fair to become one of the strongest churches in the brotherhood. (Portrait No. 327.)

HANNAH HECKMAN.

Sister Heckman will be remembered by many of the students of Salem College at Bourbon, Indiana. Her maiden name was Teeter. She was the wife of Elder Keylon Heckman, to whom she was married October 8, 1857, and they united with the German Baptist Church about 1868. After the division in the fraternity she and her husband united with the Brethren Church at Norton County, Kansas, where she died January 21, 1901.

LAURA GROSSNICKLE HEDRICKS.

Laura E. N. Grossnickle was born at Mapleville, Maryland, March 30, 1858. Her parents were not members of any church during her childhood years, although she received good moral training.

At the age of ten years she attended a United Brethren revival meeting, and was deeply convicted of sin. She was attending school, and was passing by the lonely country church in the evening, on her way from school. She entered, and, kneeling by the altar, she asked God, for Christ's sake, to forgive her sin, and make her His child. Four years afterward, she publicly confessed Christ, and was baptized on the 6th of October, 1872. In writing of this occasion she says: "That was the happiest day I



GROUP II

had ever known. Never had the sun shone so brightly, never had the birds sung so sweetly, never had the sky seemed so blue as on that day."

Ten years afterwards, when Brother S. H. Bashor organized a Brethren Church in the same old church house in which years before she had offered her child heart to Christ, she became one of its charter members. This gave a new impulse to her religious life, and she longed to do something, to work for Christ.

When the Sisters' Society of Christian Endeavor was organized, it furnished an opportunity for work, which was at once accepted. She was very much interested in mission work, and her heart reached out longingly to the plenteous harvest fields, so sadly in need of reapers. She felt her lack of necessary qualifications, but so strongly did the need of earnest workers appeal to her heart that she offered herself to Christ to do whatsoever He would have her do. Just then there came to her the call through the Sisters' Society of Christian Endeavor, to preach the gospel. At first she felt that she could not accept it, but it seemed to come so directly in answer to prayer that she dared not refuse.

After several months' consideration, the matter was presented to the church, but the members were so divided on the question of woman's right to preach, that it was thought best for the church to assume no responsibility in the matter. Without the consent of the church, the bishop in charge would not ordain her. In November, 1889, she preached her first sermon. Text, Matt. 5:16. In August, 1890, she went west, and preached her first sermon away from home, at Independence, Ohio, spending about four months preaching in Ohio and Indiana. She also attended a Brethren camp-meeting at Independence.

In June, 1891, she received a call to take charge as pastor of the Fairview church, four miles west of South Bend, Indiana. On her way to this new charge she attended the Ohio State Conference, and was ordained there June 4, 1891. She took charge of the Fairview church soon afterward, and continued to minister to that congregation until November, 1894.

Sister Grossnickle solemnized her first marriage August 19,

1891, at South Bend, Indiana. The contracting parties were Francis E. Lambert and Sister Matie Moomaw.

Her first baptism was administered to Miss Nora Whitesell, November 13, 1892. In the afternoon of the same day she baptized three sisters in a stormy lake, in the presence of a large number of spectators.

In November, 1894, she entered the field as president and traveling organizer of the Sisters' Society of Christian Endeavor. In that capacity she visited nearly all the states in which there were Brethren Churches, and organized many new societies. After continuing in this work for three years, she resigned that position, and accepted another in which she presides over a home as wife, and mother, and housekeeper.

Sister Laura E. N. Grossnickle and Brother George W. Hedricks were married at Mapleville, Maryland, January 19, 1898, Joshua Long and E. B. Shaver solemnizing the marriage. Their home is in Dayton, Virginia. (Portraits 262, 48.)

WILLIAM H. HERRINGTON.

William H. Herrington was born in Somerset County, Pennsylvania, December 16, 1846, and died at St. Francis Hospital, Freeport, Illinois, July 22, 1895.

He was married to Sadie Miller, daughter of Elder D. M. Miller, December 10, 1872, by Elder Jacob Hauger. He was baptized by Elder Jacob Trostle, in the winter of 1875, and united with the German Baptist Church. In the fall of 1884 he united with the Brethren Church at Bethlehem,—the first Brethren Church in northern Illinois,—and from that day was a leading spirit in the Brethren Church at Bethlehem, Lanark, and Milledgeville. His strong characteristics were wise counsel and leading in song. His death was caused by the fracture of the right leg above the knee, from which he suffered intensely for about six months.

He was deacon for fifteen years,—eleven years in the Brethren, and four years in the German Baptist Church.

D. J. HETRIC.

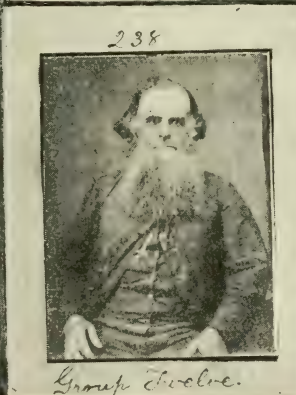
D. J. Hetric, first pastor of Oakland, Pennsylvania, Brethren Church, was born March 25, 1852, of humble parentage. He was raised on a farm. He joined the church in February, 1871, at a meeting conducted by John Nicholson. He has an ordinary education, feels that there is plenty of room for improvement, fears God, and hopes for salvation for all who obey God, through His Son, Jesus Christ. (Portrait No. 109.)

DANIEL A. HOPKINS.

Daniel A. Hopkins was born in Franklin County, Virginia, January 19, 1846. He was married to Josephine Boothe, October 12, 1865. They united with the German Baptist Church on August 13, 1866, and soon after they, with his parents and others, removed to Cass County, Indiana, arriving at Loganport, November 30, 1866. He was a member of the German Baptists twenty-three years, up to August 13, 1889, when he united with the Brethren Church, under the pastorate of S. H. Bashor. In February, 1890, he was installed a deacon by Brother Bashor, and served as such until June 26, same year, when he was ordained to the eldership. (Portrait No. 98.)

A. J. INGLERIGHT.

A. J. Ingleright was born in Berrien County, Michigan, January 18, 1842. He was married in 1867, and baptized in 1871, and called to the ministry the same year, and has continued to preach since that time to the best of his ability, working most of the time in the vicinity where he was born and raised. At the time of the division the Berrien church numbered about one hundred members, sixty-five of whom fell in line with the unison of the gospel trumpet, and united in forming a Brethren Church. Those members, with others since added, now constitute the New Troy Brethren Church. His address is South Bend, Indiana. (Portrait No. 384.)



E. M. JERROLD.

E. M. Jerrold joined the Brethren Church of Philadelphia, coming from the Free Methodists. After leaving them he preached in a hall for a small body of people, some of whom had been baptized with trine immersion by a minister from near Boston, though he had previously met our people. His baptism took place in the presence of his congregation. I left that night for Johnstown. He followed soon after, and entered upon his work in the church.

Brother Jerrold was a good preacher. He knew how to reach the hearts of the people. Elder Shaver speaks of him in Virginia: "His preaching drew crowds of people of all denominations, who would gather round the stand, and, while he would be preaching, give their approval, by saying, 'Amen.' When urged by our brethren to preach doctrine, and define our peculiar tenets, he undertook the work to a full house, beginning by saying: 'We believe in God, and that He is triune God; we must have faith in Him, repentance toward Him, be baptized into Him. *Bapto* means dip. We read of sprinkling in the Old Bible; but they sprinkled the door-posts. That would do for door-posts, but not for me. Peter refused to allow Jesus to wash his feet, and here's the Word, "If I wash thee not, thou hast no part with Me." Now, I am afraid should I act like Peter, Jesus would have no part with me. Last night you said, "Amen." Why don't you say, "Amen," now. These are only the words of Jesus—the same Author as the words of last night.'" When preaching in Cone-maugh, Pennsylvania, some one asked him if he believed in shouting. "Yes," he replied, "provided you live as high as you jump." Brother Johnson says of his last days, "The church cared tenderly for him, and he had every attention that he needed, medical and every other way."

He went from McComb, Illinois, to Harrison, Arkansas, where his health failed. The skeleton fingers of death could not be kept from his heart-strings. He met the last enemy "fully resigned to the will of the Lord," and entered that land where all burdens

are laid down, where those who win many to righteousness shall shine as those higher stars whose luster never grows dim.

J. R. KELLER.

J. R. Keller was born in Baltimore County, Maryland February 11, 1852. His parents moved to Harrisburg, Pennsylvania, in 1865, and lived near Mechanicsburg until 1870. In 1870 they moved to Nodaway County, Missouri. Brother Keller's educational privileges were very limited, being kept out of school to assist his father, who was a blacksmith.

What education he obtained he received by hard study, after being called to the ministry. His parents were members of the German Baptist Church. J. R. moved to Holt County, Missouri, November 5, 1872, and married Susan Virginia Andes, daughter of John Andes, September 9, 1875.

Her parents were German Baptists, formerly from Shenandoah Valley, Virginia. They united with the German Baptists May 14, 1876, being baptized by Elder John Forney. He was called to the ministry October 5, 1878, advanced to the second degree June 12, 1881.

They moved to Mound City, Missouri, in March, 1891, and engaged in the grocery business for a short time. He withdrew from the German Baptists on December 13, 1890, and united with the brethren at Falls City, Nebraska, August 7, 1892. He was received into the Silver Creek congregation by Elder John H. Burnsworth. His wife united at the same place October 20, 1892, when the Kanemorado district conference was in session. At this time and place Brother Keller was ordained as an elder, by E. L. Yoder and W. J. H. Bauman.

He was called to take charge of the first Brethren Church in Beatrice, Nebraska, November 28, 1892, and remained there about seven months. He then moved to Beaver City, Furnas County, and served them as pastor from October 1, 1893, to October, 1895. He received into the church during his ministry there fourteen members. He also held a meeting at Portis, Kansas, and received thirty-three members into fellowship. He

moved to Falls City, and spent the winter of 1895 in evangelistic work, holding meetings at Adrian, Missouri; Preston, Nebraska, and Portis, Kansas.

He had charge of the work at Silver Creek church from March 1, 1896, to March 1, 1898, and received into fellowship twenty-three members. He also began a work in Falls City, and in the second year the congregation built a house of worship valued at \$3,500; and at Nickerson, Kansas, he also dedicated a church and received ten persons into fellowship.

He served the Kanemorado district conference as clerk one year and moderator two years. He also began the publication of the *Berean Mission Witness*, an eight-page paper devoted exclusively to the full gospel.

During the winter of 1899 he was engaged in evangelistic work in northern Indiana, preaching at Warsaw, Dutchtown, Claypool, and Union Salem.

In May, 1900, he moved to Morrison's Cove, Pennsylvania, and took charge of the New Enterprise, Fredericksburg, Fairview, and Liberty congregations, and is now located at New Enterprise.

Brother Keller also gained some reputation as a magnetic healer. (Portrait No. 333.)

WILLIAM KEIFER.

William Keifer was born in Berks County, Pennsylvania, in 1836. In the same year he was taken to Lebanon County. When fifteen years old, his parents moved to Ohio. He joined the United Brethren Church when he was sixteen years of age, and remained in that denomination until 1861. Then he united with the German Baptist Church. He was baptized by Elder Jacob Garver, of the Mohican church, of which he remained a member until the division of that body. He was married to Sarah Martin in 1857.

Brother Keifer was called to the ministry in the German Baptist Church November 21, 1874, in the old Mohican church, and remained one of its members until the division, when he espoused



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the brethren's cause, and has preached for the Fair Haven church ever since its organization, in 1882, until February, 1899, when he declined to serve them any longer. The old Mohican church and the Fairhaven Brethren Church are in talking distance to each other; thus the above pastor has preached on nearly the same ground, in the same neighborhood, and to many of the same people for nearly twenty-five years, without any intermission. (Portraits Nos. 95, 180.)



ISAAC KILHEFFNER

ISAAC KILHEFFNER.

Isaac Kilheffner was born in Lancaster County, Pennsylvania, January 28, 1850. In 1854 his parents moved onto a small farm four miles east of Ashland, Ohio. In the winter of 1870 he married Miss Amanda Kahl. In 1872 he united with the Tunker Church, and in 1877 was elected and installed as a minister of the gospel.

Of him an Ashland City paper says, "Reverend Kilheffner was a man of good intentions and right practice, of generous disposition

and Christian character." His neighbors reposed confidence in him, and he was often called upon to render important service for them. For the last ten years he has been in active service as a minister of the Tunker Church, preaching at various points throughout Ohio and other states, with good success. His last charge was at Gretna, Ohio, where he was very popular; and his funeral was attended by a number of parishioners. He took an interest in education, and was a trustee of Ashland College almost

since its establishment. He died July 2, 1892, aged forty-two years five months and four days.

Elder J. P. Brown, who was intimately acquainted with Brother Kilheffner from his youth, wrote of him at the time of his death as follows:—

“Brother Isaac Kilheffner was the most active member of the Ohio Home Mission Board, where his absence will be greatly felt. When he heard of a place where an evangelist was wanted and none could be had, he went himself, and he always had good success. He planted churches at various places in Ohio, Indiana, and Michigan.” (Portraits 35, 370.)

J. L. KIMMEL.

J. L. Kimmel was born in Somerset County, Pennsylvania, February 18, 1856.

He united with the German Baptist Church in 1879, and was elected a deacon the same year. In the year 1880 he was elected to the ministry, and in 1881 was advanced to the second degree. When the Brethren Church was organized, Brother Kimmel became an ardent supporter of the cause.

In 1886 he entered Ashland College, and graduated from that institution in 1888.

He has held charges in Indiana, Pennsylvania, and Ohio, and is now located at Buckeye City, Ohio, and has charge of three congregations.

Brother Kimmel presided at the Ohio state conference in 1885 and in 1899, and was again elected for the year 1900.

He is president of the Ohio Home Mission Board and of the board of elders, a member of the ministerial examining board, and a trustee of Ashland College.

It is significant that he was baptized, ordained, and advanced to the second degree of the ministry by the author of this work. (Portrait No. 105.)

JOHN HENRY KNEPPER.

John Henry Knepper was born in Somerset County, Pennsylvania, October 25, 1849. His parents and grandparents on both

sides were Pennsylvania Dutch. His father, Elder Salomon Knepper, was a pioneer English preacher in the Tunker Church in Somerset County. He was a man of more than ordinary intelligence in his day. He died in 1854, when John was about five years old.

After finishing his education as far as he could in the public schools of the township, John Henry attended the normal schools of Berlin in the summers, and taught in the winters. By diligent application to his studies, he was enabled to teach several terms, to the entire satisfaction of parents and pupils, before he had reached his eighteenth year.

After following the several occupations of photographer, railroad conductor, and traveling salesman, he was called to the ministry, on the first day of January, 1881, under the old system in the Tunker Church, and was installed into the work whereunto he had been called. He was advanced to the second degree February 22, 1882, and was ordained to the eldership July 3, 1887. He accepted the call to the ministry with some reluctance, and entered upon his duties with many doubts and misgivings as to his capabilities for the high calling. But after he had once settled down to the work, he went about his Master's business with a will that at once assured success, and few men have grown in favor with God and man more rapidly than has Brother Knepper. After serving the Berlin charge for seven years, he accepted a call to the Somerset Street Brethren Church of Johnstown, Pennsylvania. And after a pleasant pastorate of three years he returned to Berlin. He accepted the pastorate of the Meyersdale church in April, 1899, and is yet pastor. Brother Knepper was moderator of the Pennsylvania state conference five times, and was vice-moderator of the national conference in 1887 and 1894, at Ashland, Ohio, and in 1899 was moderator of the national conference held at Winona Park, Indiana.

Brother Knepper is a self-made man in the full sense of the term. Having always been progressive, he naturally fell in with the work of the brethren in the division in 1881 with all his heart. Few men as young as Brother Knepper have risen as high in their denomination.



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He was married to Miss Emma J. Brubaker, daughter of Herman W. Brubaker, in 1869. She has been to him a loving wife and a noble helpmeet. (Portraits 17, 132.)

ISAAC LEEDY.

Isaac Leedy was born in Morrison's Cove, Bedford County, Pennsylvania, December 23, 1827. In September of 1829 his parents moved to Knox County, Ohio, and located in the vicinity of Ankenytown. Brother Leedy still occupies a part of the farm upon which his father settled when first coming to the community. He was married to Nancy Bostater, December 25, 1851, who died March 4, 1866, leaving him with five children, the youngest of whom was only four days old.

In the autumn of 1856 he joined the Tunkers. Shortly after he united with the church, at the council meeting preparatory to the communion, the question was submitted, Shall we continue the present order in observing feet-washing, or follow the example of Christ? There were only five votes in the affirmative; but through the influence of adjoining elders the double mode was continued. Then those who had voted against it were notified to appear before a committee of elders, on September 14, 1858. The decision of the committee was that all those who had contended for the single mode were disfellowshipped.

Brother Isaac Leedy and fifteen others were thus disfellowshipped. They continued to worship God and obey the ordinances of Christ as beforehand. Among them was Elder Samuel A. Leedy, a minister of influence and a man of unusual power in the gospel; and the entire body belonged to the most intelligent and best people of the community.

In the spring of 1859 Isaac Leedy was called to the ministry in the Leedy Brethren Church. Having but a very ordinary education, he at once set about to equip himself for his new duties. His preaching was characterized by an intense earnestness and strong faith in what he taught. In 1883 the Leedy brethren and the progressive brethren of the community consolidated, and formed a congregation of the Brethren Church, Brother Leedy retaining

his official standing, which he has continued to magnify to the present date.

October 23, 1867, he married Lovina Wolf, of Miami County, Indiana. Elder Isaac Leedy is in religion and morality and society a stalwart of the stalwarts. (Portrait No. 248.)

SAMUEL A. LEEDY.

Elder Samuel A. Leedy was born in Bedford County, Pennsylvania, May 19, 1816, and was married to Elizabeth Bosstater, February 22, 1838. He was baptized by Elder John Multzbaugh, at the age of twenty-two years, in the Owl Creek church, Knox County, Ohio. He was chosen to the ministry in the same church at the age of about thirty-eight years.



SAMUEL A. LEEDY AND WIFE

In 1858 a division occurred in the Owl Creek church, on account of some difference of opinion in regard to the manner of observing the ordinances. This resulted in the organization of the Leedy brethren, as they were called by way of distinction, Brother Samuel A. Leedy being one of the leading actors in the work. He afterwards moved to Missouri, where he organized a church, which still lives and serves the Lord and keeps the ordinances, although Brother Leedy has long since gone to his reward. The Brethren Church at Montevallo, Missouri, is presided over by his son, Samuel B. Leedy.

Z. T. LIVENGOOD.

Zachariah T. Livengood was born in Somerset County, Pennsylvania, December 13, 1849, and was raised on a farm near Milledgeville. Here he received a common-school education and six months in the Lanark High School. Afterward he taught five terms of country schools.

On good Friday, April 3, 1874, he was baptized by Elder D. M. Miller, of the German Baptist Church, in Otter Creek, at Dutchtown, and was elected deacon in the Tunker Church June 16, 1881. On September 11, 1881, he was elected to the ministry by an open count. Elder J. H. Moore, M. M. Eshelman, and William Moore held the election. This is the only case of an open count in the election of a minister in the Tunker Church, so far as known.

"I was expelled from the Tunker Church June 20, 1884, for recognizing Henry H. Meyers as a member of the church. Elders present at the time of my expulsion: S. Z. Sharp, Daniel Dear-dorff, J. J. Emmert, Enoch Eby, David Eby, George Zollars, David Price, and Edmond Forney, and other ministers. Daniel Dear-dorff was moderator.

"Elder Henry R. Holsinger organized a Brethren Church in the German Baptist Church at Dutchtown, July 14, 1884. At this time I united with the new organization. There were twenty-nine others. I was the only minister, and was then ordained to the full ministry, and began to preach at once for the thirty members of the Brethren Church. Under my ministry the Bethlehem, Milledgeville, and Lanark church buildings were erected. And under my pastorate the congregations were formed. I have had charge of the Lanark congregation for about fifteen years.

"I was married to Miss Belinda Hauger, November 26, 1872. We had one child, John Arthur, born July 29, 1876." (Portrait No. 96.)

W. M. LYON.

W. M. Lyon was born in Grant County, West Virginia, April 30, 1859; was baptized March 30, 1879; elected to the ministry



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October 29, 1882; began teaching public schools at the age of seventeen years; taught ten years. Although he did not graduate from any college, he had the highest grade of certificate in his profession. He was married November 2, 1886, to Miss Stoner, daughter of Elder E. W. Stoner, of Union Bridge, Maryland. He was sent to Washington City, District of Columbia, October 4, 1892, under the direction of the general mission board of the German Baptist Church, and served in that capacity until the organization of the Brethren Church in the same city. He was led to take this step by the attempt to enforce the annual meeting decisions and mandates concerning the "order." (Portrait No. 22.)

J. C. MACKEY.

John Crawford Mackey, first and only pastor to date (December, 1899) of the Salisbury church, Pennsylvania, was born September 24, 1854, in Philadelphia, Pennsylvania, where he received his education, finishing in the Reformed Presbyterian Theological Seminary of North America, graduating in 1880.

Brother Mackey was ordained to the ministry by the Northern Reformed Presbytery, and installed pastor of the First Reformed Presbyterian Church, Brooklyn, New York, February 20, 1881, and subsequently served as pastor of the Jane Street church, New York City.

Brother Mackey entered the Brethren Church under the ministry of Brother J. D. McFaden, in 1890, and began his pastoral work in Conemaugh, Pennsylvania, in 1891. His Brethren charges were Conemaugh, Pennsylvania; Hagerstown, Maryland, and Meyersdale, Pennsylvania. His present field is the Bear Creek church, Ohio. (Portrait No. 150.)

M. C. MEYERS.

Michael Conway Meyers was born in Westmoreland County, Pennsylvania, November 12, 1857; was educated at Ashland College and the Mount Pleasant Classical and Scientific Institute. He was married to Miss Lovina Ellen Young, January, 1881, called to the ministry June 17, 1894, and became secretary of the

Pennsylvania church and Sabbath-school conventions the same year, which office he held for three years. He accepted a call to the Berlin charge as pastor from April 1, 1898, to April 1, 1899, during which time the author of this book attended his ministrations, and received much kindness at his hands. (Portrait No. 20.)

MRS. M. C. MEYERS.

Miss Lovina Ellen Young was born in Westmoreland County, Pennsylvania, May 7, 1862. She received a common-school education only. She united with the German Baptist Church at the age of sixteen, and became Mrs. M. C. Meyers January, 1881, and was one of the charter members of the Brethren Church of Jones' Mill. In 1892 she was chosen a member of the national executive committee of the Sisters' Society of Christian Endeavor; was also elected national secretary, which office she held for several years. In 1896 she organized a state Sisters' Society of Christian Endeavor, and has been state president since that time, except one term. In 1899 she was chosen field secretary of the Pennsylvania Sisters' Society of Christian Endeavor, for the purpose of soliciting funds to erect a church in Washington City. She is a member of the Women's Christian Temperance Union, and an earnest advocate of the temperance cause. (Portrait No. 266.)

WALDERMER MEYER.

Waldermer Meyer was born in Gorlitz, Germany, October 18, 1849. When a young man of sixteen he left home to sail the sea, and after several years of ocean life, with its hardships and varied experiences, he landed in San Francisco. Not long after he made his home with Sister Kate Gamble and her husband, at Santa Rosa.

While living with them, he became interested in the doctrine of the Brethren Church, and at about the age of twenty-three he was baptized and received as a member. Soon after this he was elected to the ministry, and preached with acceptance and ability for about eight years. His sermons were very instructive and

full of life and hope. He was an earnest defender of the gospel-alone doctrine, and served one year as state evangelist. He was married to Miss Alice Meyer, November 28, 1880, and died December 30, 1890.

W. S. M'CLAIN.

W. S. McClain was born at Masontown, Pennsylvania, March 1, 1861; was baptized at Waterloo, Iowa, in March, 1877, by Elder Benjamin Bueghley; married to Miss Mary E. Gnagey, at Summit Mills, Pennsylvania, January 17, 1884, by Elder John A. Miller. He moved to Aurelia, Iowa, March, 1884. He was elected deacon March 2, 1886, and ordained to the eldership of the Mount Zion Brethren Church, Aurelia, Iowa, November 29, 1890, by Elder H. R. Holsinger. He moved to Glendale, Arizona, November 25, 1897, and to 131½ South Broadway, Los Angeles, California, January 1, 1900. (Portrait No. 97.)

D. C. MOOMAW.

Daniel C. Moomaw was born November 28, 1839, in Botetourt County, Virginia. He is a son of Benjamin F. Moomaw. During his minority he worked on his father's farm and attended the winter schools of the neighborhood, which afforded but meager opportunities for acquiring an education. His religious training was more favorable. His father being a minister of the gospel and a devoted Christian, Daniel had the benefit of evening readings, singing, and prayers, and opportunities of hearing Tunker preaching every Sunday morning. Hence it may be said that from his youth he feared the Lord and abstained from the gross vices common among southern boys,—swearing, drinking, and gaming.

In the spring of 1862 he was brought under serious convictions, through the death of a young brother and sister, and on September 20 of the same year he was received into the church at the Old Valley meeting-house.

October, 1864, he was married to Rebecca Ann, daughter of Elder Peter Crumpacker.

They lived at Cloverdale until 1870, when they moved to Mont-



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gomery County, where they remained until 1880. In the meantime Moomaw had been called to the ministry. He preached his first sermon at Dry River, from the text, "Search the Scriptures." During the first ten years of his ministry he attended to his secular affairs, as was the custom of Tunker ministers at that time, and at the same time traveling and preaching at his own expense.

He first came into contact with the powers of the church through a concerted effort of elders to deprive brethren of the privilege of wearing a full beard.

About the year 1875 he was requested by the brethren of Floyd County, Virginia, to conduct a religious discussion with the Lutherans, who had been preaching against Tunker peculiarities. He went; but instead of entering into a debate, he prevailed upon the brethren to hold a revival meeting. The meeting was held at Hylton's schoolhouse in January. The senior elder opposed the meeting, and would not attend. Each evening the house was packed, and soon the sectarian feeling which the controversy had engendered had entirely vanished, and instead a deep religious fervor had obtained. After six meetings had been held, an invitation was extended, and one young man left his seat and came forward weeping. Others followed, and among them a daughter of the opposing elder and a son of the associate elder, who was present and assisted in the work. By this time the large congregation was in a state of uncontrollable emotion. The result of the meeting was the baptism of twelve men and women, most of them the children of ministers and deacons. In referring to this circumstance, Brother Moomaw says: "This was the most thrilling experience of my ministerial career. It was the first meeting of the kind that had ever been held in Virginia, and the first public invitation to converts. From that day opposition to revivals practically ceased in Virginia."

Brother Moomaw has been a valuable contributor to the current literature of the church. His articles are in evidence in all the leading periodicals of the denomination.

He also took an active part in all the educational movements of the denomination, and was a leading factor in the establishment

of Bridgewater College, Virginia. His connection with that institution afterwards cost him his membership in the German Baptist Church. It all occurred through the unsavory Professor E. A. Miller case. On a certain occasion while Brother Moomaw was visiting a son and daughter, who were attending the school, he heard intimations of Professor Miller's misconduct. He at once proceeded to make minute investigation, which assured him that the moral and social welfare of the college required the removal of Professor Miller. He took his children home, and at once proceeded to carry out his convictions in regard to the president. The result was that Miller was not only removed from the school, but was expelled from the church for open and gross immorality. However, Miller had his side and his friends, and he was as cunning as deceitful. He stood in with the elders, put on the whole armor of church influence according to the established order, and took a seat among the prophets. An annual meeting committee was sent to the church to dispose of the trouble. The committee, instead of trying Professor Miller, recommended the expulsion from the church, within sixty days, unless suitable confession was made, of both D. C. Moomaw and his father, B. F. Moomaw, on a charge of railing and slander. The charge was founded on the reference to Professor Miller as a libertine and debauchee; Brother D. C. Moomaw could not make the required acknowledgment, and so remained outside; Elder Benjamin would not do so, and exhibited his superior generalship by compelling the succeeding annual meeting to revoke the decision and restore him to his place without the exposure of a trial.

A short time after Professor Miller's trouble at the Bridgewater College, he became the principal of Lordsburg College, California. He was also prominent in the councils of the church. About six months after his installation as president of the Lordsburg College, his Bridgewater career was repeated.

The intimacy was continued for about six years. In 1898 the partner of his crime, a member of the German Baptist Church, became conscience-smitten, and made an open confession before the church. The whole scandal was published in the daily papers

of Los Angeles and San Francisco, and illustrated with portraits of Miller and his victim. It was one of the most humiliating exposures of the Tunkers in the history of the denomination. There can be no doubt of his guilt.

Brother Moomaw regarded this last act in the drama such a complete vindication of himself and his cause that he presented an appeal to the annual meeting of 1899, held in his own city, Roanoke, Virginia, asking a revocation of his expulsion by the Bridgewater committee, on the ground of absolute proof of Miller's guilt, furnished by the disclosures at Lordsburg; but the standing committee replied that they did not have the power to remove the censure of expulsion. The annual meeting must have lost that power immediately after the restoration of Elder Benjamin F. Moomaw.

In December, 1892, Brother D. C. Moomaw and about twenty others joined in an organization of a Brethren Church in the city of Roanoke, Virginia, Elder E. B. Shaver officiating.

He at once entered upon an active ministerial career. There were at that time only about thirty members in southwestern Virginia. There are at this time about four hundred and fifty members, in eleven congregations, in charge of thirteen ministers, and a good district organization.

Elder Moomaw is a strong believer in the efficacy of prayer, and never undertakes any important work without first taking it to the Lord in prayer. In his estimation no domestic establishment can be prosperous or happy unless husband and wife fear the Lord.

When he found it desirable to enter into the intimate domestic relation, he especially sought divine direction, because he had learned that "a prudent wife is from the Lord." Proverbs 19:14. And his continued life of marital felicity is regarded by him an undoubted testimony to the faithfulness of God in giving to those who ask above all we can ask or think. (Portrait No. 144.)

DANIEL MILLER.

Daniel Miller was born December 13, 1819, at Paris, Stark County, Ohio. This was the place where Brother Henry Kurtz



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established his first printing office, and printed German spelling-books, and other small books and tracts; and Daniel used to visit the office when a boy. His father's name was Jacob Miller, who was born in Somerset County, Pennsylvania, and was a Tunker preacher. His grandfather's name was Michael Miller, who was also a minister of the same denomination, and was probably the first Tunker preacher in the state of Ohio, having located in the vicinity of Paris, Stark County, previous to 1808.

Daniel Miller joined the Tunkers about 1867, and was elected deacon in 1875. He was expelled from the church in the year 1883, and soon after he and eleven other members formed an organization of the Brethren Church, at Milford, Indiana. The following are the charter members of their church: John Dubbs and wife, George Dubbs and wife, Jacob Schrock and wife, Daniel Thom and wife, — Deeter and wife, Daniel Miller and wife. Brother John Nicholson presided at the organization. Brother Miller relates his own experience in the following lucid manner:—

“I was raised a Tunker in the strictest sense. My father was a preacher of that faith, and moved in the established order. I was brought up ‘in the nurture and admonition of the Lord.’ In my youth I could comprehend nothing of a religious nature except goodness and the holy garment. Goodness remains a prize of the high calling to the present time; but as I grew older, and could read and think for myself, the garment and order got old, too, and the longer the worse. Once a sister spoke to my father in my presence, saying, ‘Why are brethren allowed to preach who do not wear beards?’ He studied a while, and then said, ‘Well, there is no scripture for it.’ This assertion confounded my espoused belief somewhat. A man of himself knows nothing. If he learns an error, he must first learn the error before he knows what is not error.

“Eventually I became a member. The manner of receiving members is known to all of that persuasion; but those not familiar with their order must be told, so that their candidates are informed what the order is, and if the candidate will not agree to abide by the order, he is not baptized. In my own case I replied that I

thought there was nothing in the clothes regulation; and as I never was of a dressy nature, a deacon answered that he knew me, and I never wore clothes that they could not bear with. This gave satisfaction.

“Later I was elected a deacon. Now the work commenced. Our good old elder seemingly had an idea that I was his right-hand man, and several times told me so since my decapitation. He had me at work whenever there was work to do, and had the others pair off with me. I did not desire the office, but in that fraternity a person’s wish can do little for him if an office is imposed on him.

“I always was a politician, and those of the opposite party purposely, to all appearance, threw themselves in my way. I was once elected township trustee, and made a narrow escape of the ecclesiastical scalpel.

“While H. R. Holsinger was editing his first paper, I took occasion to write an article in opposition to annual meeting on the subject of a brother serving as a member of the legislature. This was, perhaps, the first article published in any paper edited in the interest of that church in opposition to annual meeting. I had but little faith of ever seeing my composition in print, not knowing Brother Holsinger then. But the article was published, and soon a reply came from some one, and next a counter reply. It seemed as though an interesting time was at hand; but in a week or two the office of Holsinger was bought. Just why this took place at this particular time can be explained only upon the theory that somebody thought he could stop an earthquake after hearing the rumbling thereof in the bowels of the earth, by the little transaction of buying out a printing press.

“In our home church from this time partisans and formalists united. Church meetings were the order of the day; and with bowed heads in sorrow we would trend our way to these council meetings, knowing that somebody had to be defended, which was not always pleasant to do. At the Milford annual meeting, in 1882, I prepared items for the daily *Northern Indianan*. The editor did not know what the trouble was in the brotherhood, but

seeing the work of the meeting, made inquiry, 'What is the matter with the Dunkard Church?' I then told him that I would write up an account in the near future. I wrote, as I thought, as impartially as it was possible to do justice all around. It came out in print on the 8th and 13th of July, 1882. At a council after the yearly visit, R. H. Miller, with others from different local churches, came with a complaint against me for writing the communication referred to above. To all appearance R. H. Miller came as the prosecutor at the request of those interested in my humiliation. Just what the special charge was is not well established, or the wrong pointed out. R. H. Miller said it was writing that communication. I took it to the complainant and asked him what he found in it out of the way. He replied that my statement, 'The clothes question was all there was,' was not correct, as there were other things besides the clothes question.

"One day's trial, and the verdict came to that servant who had done much service for the elect, 'You must make an acknowledgment.' Whatever this meant, the acknowledgment was not made. All these church meetings were put upon record in the church book, but I have no access to them so as to give dates; but at least five different church meetings were held in which this case was involved. Once a committee was called, and R. H. Miller presented the charge that I had exposed the brotherhood to the world. To this I plead guilty. The result of these church meetings is not accepted by the undersigned as a token of love, but rather of despotism. I was not expelled by a majority of the members present (my relatives were forbidden to vote), and the vote as counted was so close that a single member could have changed the result. A majority of two decided against me. It is doubtful whether the German Baptists would allow this to become a precedent.

DANIEL MILLER."

(Portrait No. 101.)

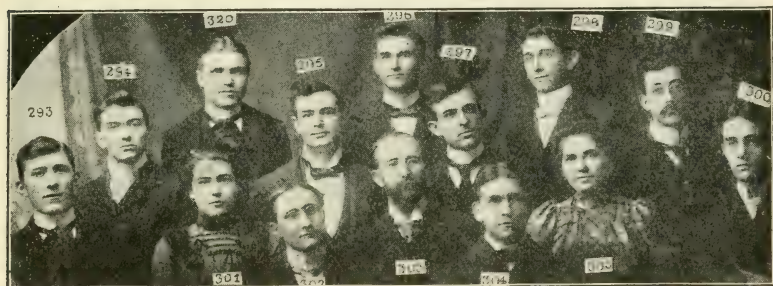
EDWARD S. MILLER.

Edward S. Miller was born in Somerset County, Pennsylvania, November 22, 1832. He was the oldest son of Elder Jacob D.

Miller. He was married February 23, 1859, to Mary Catharine Brewer, of Maryland.

Brother Edward was called to the ministry when quite young, and improved his first years in that calling in Somerset County, among the companions of his youth, and his father's as well, and we loved to hear him relate his early experience among the old brethren, who then appeared to delight in their young helper.

About the first six years of their married life they resided at Somerset, Pennsylvania. Then they moved to Hagerstown, Maryland, where he lived twenty years, and spent the strength of



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his life preaching for nothing and selling sewing machines and musical instruments for a livelihood. In November, 1884, he removed to Dayton, Ohio, where he resided at the time of his death, and was pastor of the Bear Creek church during the first year. He attended the Dayton convention. His photograph is in the group of ministers taken at that place, and he was the first to break the circle by death.

Brother Miller was an earnest, intelligent, conscientious Christian gentleman, a devoted husband and father, an interesting and entertaining companion, and a good neighbor. As a minister he was plain and practical, aiming to teach rather than to entertain, but he appeared timid and reserved. He was a good writer, and a zealous advocate of progression in the Christian life and expe-

rience. He was chaste in his language, and especially neat in all his personal habits; was opposed to the use of tobacco and intoxicants, war, intemperance, and secret societies.

Brother Miller died June 1, 1887, aged fifty-four years six months and twelve days. (Portrait No. 197.)

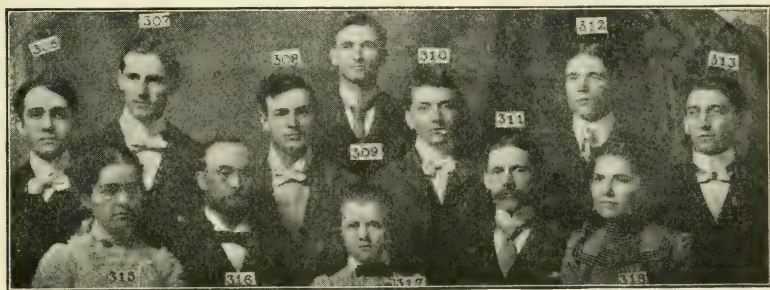
WILLIAM HENRY MILLER.

William Henry Miller was born near Rossville, Indiana, August 13, 1870. He is of Pennsylvania Dutch descent, his father and mother both coming to Indiana from Pennsylvania. He attended district school during winter, and his summers were spent working on a farm. At the age of fifteen he graduated from district schools, then spent three years in a graded school and part of the following year in state normal, at Terre Haute, Indiana, and afterward taught four years in district schools. In the fall of 1894 he went to Ashland, and spent two years in Ashland College. He spent the school year of 1896-97 in schools at North Manchester, Indiana, and Hillsdale, Michigan. He was received into the Mount Pleasant Brethren Church by baptism, September 9, 1892, during a meeting held by J. D. McFaden. He was elected to the ministry February 4, 1893, by the same congregation, and was ordained by Elder J. H. Swihart, February 19, 1893. His first church work was to supply, and preach as opportunity afforded. In this way he visited a number of places, and supplied a month in Pittsburg, Pennsylvania.

In the fall of 1896 he supplied Brighton, Indiana, and served as pastor in 1897. The years 1898 and 1899 were devoted to Corinth, New Troy, and Campbell, Michigan. He served the Corinth and Chapel churches, Indiana, and New Troy, Michigan, during the year 1900. He is secretary of Indiana state conference, being elected three successive times, and is also secretary of Indiana mission board. He does not report a great number of accessions, as he has always had churches which were in trouble or spiritually at a low tide. So his work has been more in the line of setting things in order, straightening difficulties, overcoming previous errors and blunders, than in evangelizing. (Portraits 94, 135.)

HENRY MURR.

Henry Murr was born February 17, 1859, in Dayton, Ohio. He was brought up by old-fashioned Tunkers, but not baptized into the church until after the Dayton convention, 1883. In November, 1883, the church at Bear Creek, near Dayton, called him to the ministry. Business affairs have kept him from taking an active part in the high office to which the church called him. He



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is an ardent advocate of the Bible-alone doctrine, and opposed to any and all innovations tending to weaken the cause. (Portrait No. 245.)

JOHN A. MYERS.

John A. Myers was born in Augusta County, Virginia, November 7, 1850. His parents were Christian and Catharine Myers. In 1855 they moved to Iowa, and settled in the vicinity of Millersburg. His parents were faithful members of the German Baptist Church, and John grew up in the same faith, and united with the church at the age of twenty-one years. The troubles in his home congregation caused him to study carefully her method of church government.

He spent the years 1873 and 1874 in traveling, during which he met I. P. Gibson, of the Congregational Brethren, and fell in with their views.

He spent the following winter in the mountains of Colorado, where he secured a copy of the history of the Great Reformation in Europe, by D'Aubigne, and made it his study, and adopted its principles of reformation. He spent the winter of 1875 in Virginia, carrying his favored book with him. His outspoken manner of expressing his opinion caused him many times to be misunderstood.

After spending five years in the German Baptist Church, and attending numerous council meetings, Myers became fully convinced that the Lord's work could be best accomplished through a reform movement. Accordingly Brother J. H. Swihart was sent for, who came in October, 1880, and held a protracted meeting. An organization of the Congregational Brethren was effected November 8, 1880, in which Myers and all his former brethren and sisters in the immediate neighborhood, except one family, united, in all sixteen members. On the same day Myers was elected to the ministry, and from that time has had charge of the church, with the exception of a few months, when he was pastor in Appanoose County, Iowa.

On May 27, 1880, he and Annie V. Stoner, daughter of Emanuel Stoner, of Westminster, Maryland, were married.

In his church work Myers is lenient and forbearing, striving to restore in the spirit of meekness, and this administration has developed a peaceable church. (Portraits 51, 329.)

JONATHAN MYERS, SR., FRANKLIN MEYERS, JONATHAN MYERS, JR.

Jonathan Myers moved from Maryland to Kentucky in 1795, and settled near Lexington. Afterward he lived at Frankfort, Danville, and Lebanon. He was in the ministry when he left Maryland, was soon advanced, and in due time ordained an elder, which office he held until he died, in 1861.

Some of his associates in the ministry in Kentucky were the Bowmans, Horners, and others of that day. He often spoke of the trouble they had in the church, when some of the Bowmans and others left and joined in with Alexander Campbell; also of that trouble with the Horners and others who left the



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church and afterwards were called "Hornerites." Elder Myers remained firm with the old church, but owing to troubles became discouraged, and in 1824 moved to Putnam County, Indiana, and settled five miles north of Greencastle. Here he met quite a number of brethren, who had just come to this new country from Roanoke, Bonsacks, and other places in Virginia. Among them were the Guilliams, Smiths, Millers, and others. They soon organized a church near Forsher's Mill, on Kamp Creek. They also organized a church at Cornstock, four miles south of Ladoga, Montgomery County. Among the prominent families of this church were the Harshbergers, Brits, Stivers, and others, who came from Bonsacks, Virginia. Elder Myers five or six years later moved to Boon County, and later in life to the White River country, south of Indianapolis, where he died.

His son, Francis Myers, was born near Lebanon, Kentucky, in 1806. In his fourteenth year he joined the church. In his eighteenth year he was called to the ministry, and soon afterward went with his parents to Putnam County, Indiana. Here he took an active part with his father in establishing the church in Putnam, Park, and Montgomery Counties. Elder Jacob Garber, from Pennsylvania, and Elder Daniel Miller, from Virginia, moved into the church at an early date.

Francis Myers was pastor of the church at Ladoga from 1842 to 1846. During this time Robert Miller, then a young man, came out from Kentucky and taught school in the school district at Cornstalk, and married Samuel Harshberger's oldest daughter, Sarah. They joined the church, and Robert was called to the ministry.

Brethren Miller and Myers worked together in the ministry until the latter moved to Iowa, in 1851. He settled three miles south of Eddyville, and for a time was alone in the ministry. He soon organized the Monroe County church, and in the course of two years baptized more than one hundred persons, and received quite a number by letter from Indiana. In 1853 and 1854 quite a number of brethren moved from Ohio, and joined the church by

letter. Among these were two ministers,—Daniel Miller and John Hansel. This was the beginning of trouble. Many sincerely wish that the history of the Monroe County church from 1854 to 1859 were a blank; that the memory of things seen, felt, and known to be true, might be forever blotted out. Old men bowed their heads low, and young men and women, who were robust and strong, wept like children when they felt the iron hand of tyrannical committees and elders crushing their fondest hopes of serving the Lord as free men and women.

Francis Myers was in early life advanced to the second degree in the ministry, and in due time ordained an elder. He traveled and preached for many years in western Illinois and Iowa.

In 1863 he crossed the plains to California, and did much of the preaching at the camp-meeting in Shepard's Grove, below the bridge, north side of the river. At the close of this meeting he baptized sixteen persons. He continued to preach for Elder George Wolfe until December. Then he returned to his home in Iowa, where he continued in the ministry until he died, in 1866.

Jonathan Myers, Jr., was born January 10, 1833, in Putnam County, Indiana, and with his parents moved to Iowa, in 1851. He was married in 1856. In 1857 his wife and he joined the church, and were baptized in the Des Moines River by his father.

April 3, 1859, they, with many friends, started across the plains to make their home in California. They had a pleasant trip, and arrived at Sacramento October 3, being five months on the road.

In November he went to Gilroy, to visit Elder George Wolfe, who had come to the coast two years earlier and settled there. He returned and located near Lathrop. Two years later Elder George Wolfe moved and settled two miles south of Lathrop. They soon arranged to hold meetings, and the next year organized what is now called the Lathrop Church. At the camp-meeting in 1863 he was called to the ministry, and two years later was advanced to the second degree. In 1869 he was ordained to the eldership, and served the church jointly with Elder George Wolfe.

Elder Myers labored in the ministry at almost every point in

California in which the Tunkers have preached. At various places and times he baptized and took into the church more than one hundred members, many of whom are now in the spirit world.

Brother John Noe, whom Francis Myers baptized near Eddyville, Iowa, moved to California in 1865, and settled near Salmon Creek, Humboldt County. In 1879 he wrote for some one to come and hold a protracted meeting. Brother Jonathan and his wife started from their home in Oakland, October 22, 1879, and soon began a protracted meeting at Salmon Creek, near where Brother Noe lived. He preached steadily at this place and Port Keynon for five weeks. During this time he baptized sixteen persons, and found two members, J. W. Croley and wife. This gave them nineteen members. He organized them into a church and held communion with them before they returned. Twenty-one partook at this blessed feast.

On August 15, 1880, he, with S. H. Bashor, went to Humboldt to attend a camp-meeting. Brother Bashor did most of the preaching for eight days. At the close of this meeting Brother Myers baptized twelve. From here Bashor went to Springville, and preached a week and baptized four. Brother Myers went to Salmon Creek, and held a week's meeting and baptized seven. Brethren John W. Crowley and John Carney were called to the ministry. They preached for two years, and also baptized several converts.

Brother Myers went a third trip to Humboldt County, accompanied by Elder Stephen Broadhurst. The object of this trip was to adjust trouble among members there. The mission was successful, but soon the Sister Carney trouble came up, which was the cause of the final breaking up of the church in Humboldt.

Brother Myers went a fourth time, and remained nearly two years. Sicknes in his family caused him to leave and go to San Diego. The church then became discouraged; some members moved to Oregon, others to Red Bluff, California, some to southern California, some to Calaveras County; quite a number died; a few went back to the world, and there are some members yet in Humboldt. Brother Jonathan baptized in Humboldt County thirty-six persons.



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Elder Jonathan Myers is now located in Pasadena, and engaged in business. His son Charles was also called to the ministry, but is pursuing a course of secular and scientific research. Brother Jonathan's wife was an invalid for many years, and died in 1898. His mother's maiden name was Guillian, and she belonged to the early family of Tunkers of Virginia. (Portrait No. 323.)

JOHN NICHOLSON.

John Nicholson was born in Fayette County, Pennsylvania, May 15, 1824. His father was an elder in the German Baptist Church for thirty-five years. It may, therefore, be said that John was born a Tunker, and brought up at the feet of a Tunker bishop. He was married to Miss C. L. Pullen, of New York, April 1, 1849. He was installed in the ministry in October, 1853, by Elder Jacob Hauger. His first charge was a congregation in Westmoreland and Fayette Counties, Pennsylvania, in which he continued until 1864. He then became pastor of a church located in Columbiana and Stark Counties, Ohio, where he remained six years. He next served in Tuscarawas and Holmes Counties four years. Then he moved to Knox County, and engaged in a saw-milling business with Isaac Ross at Rossville, and traveled in the home mission work. His next charge was Bristolville, Trumbull County. While laboring there, he was called to Amwell Church, New Jersey, as a home missionary, where he served about two years; thence to Black Hawk County, Iowa, in 1883. During his services at that place the general division in the fraternity occurred, and Brother Nicholson fell in as a progressive, and became one of the charter members of the Brethren Church of forty-eight members, organized in 1884. During the same year he presided at the organization of Brethren Churches at Aurelia, Brooklyn, Rinebeck, Elkport, and Dallas Center, Iowa; Milford and North Manchester, Indiana; Beatrice, Holmesville, and Pickrell, Nebraska. He preached one year (1888) at Pony Creek, Kansas, and afterward served the mission board along the Missouri River.

In October, 1893, he moved to Rosena, California, and joined

in the organization of a Brethren Church in December of the same year, of which he is still pastor.

Brother Nicholson has probably preached as many sermons, and was instrumental in as many conversions, as any man of his age in the fraternity. He had as many as forty-two converts at one meeting. (Portrait No. 40.)

A. P. REED.

Albert Price Reed was born March 20, 1862, in Highland County, Ohio. His father was a well-to-do farmer, and was known the country round as a man of upright character and strict integrity. The mother was hard working, and much devoted to her children. Both parents were consistent members of the German Baptist Church. Albert Price attended the district school from the age of six till he was seventeen, from six months to eight or nine each year. Between terms he helped on the farm. The year he was seventeen his father sent him to Hillsboro, to the high school, for three months. He attended the same school the following school year of ten months. During the winter of 1880-81, he taught a six-months school near Bainbridge, Ross County, Ohio. During the next school year, 1881-82, for seven months he attended Ashland College. This was the amount of his schooling. Returning home he taught in the country schools of Highland and Adams Counties for twelve years.

At Ashland College he met Miss Susan A. C. Miller, author of "The Doctrine of the Brethren Defended." She became his wife August 29, 1882. His father gave him a small place of fifty-one acres near the old homestead. Here they began housekeeping. He farmed in the summer and taught school in the winter. They were contented and happy, but sickness and sorrow came. The wife and mother went home to heaven February 7, 1889. Brother Reed's mother and two sisters helped to care for the three children left to his care. On June 25, 1890, he was married to Miss Arra May Taylor.

His parents were always faithful attendants at all the services at the Ridge church. Here the family attended church and Sun-

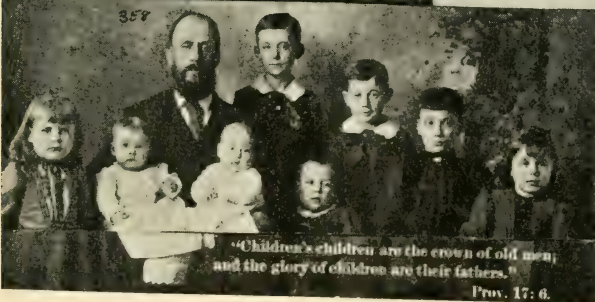
day-school, the prayer-meeting, and the old-time singing-school. The ministers of his boyhood were Mills Calvert, John H. Garman, Landon West, Thomas Major, his wife Sarah Major, A. J. Hixson, and others. In the autumn of 1876, during a series of meetings held by Landon West and J. H. Garman, he united with the church, and his uncle, J. H. Garman, baptized him. A weekly prayer-meeting was started and kept up regularly for several years. Brother Reed was one of its most earnest supporters.

In the autumn of 1886, he was selected to the ministry, Jesse Calvert officiating at the installation service. He preached occasionally at the Ridge church, May Hill, Strait Creek, and Marble Furnace for several years. In April, 1893, he was advanced to the second degree of the ministry. In 1896 he sold his farm to his brother-in-law, and removed to the Dos Palos Colony, Merced County, California. In April, 1898, he attended the conference of the Brethren Church, at Lathrop, California, and soon after transferred his membership to the Lathrop Brethren Church. He soon after engaged in ministerial work at Vernalis. On September 2, 1898, near the close of the annual camp-meeting at San Joaquin Bridge, he was ordained as an elder, by Martin Shively and J. W. Beer. Soon after this he took up the work at March Creek.

He preaches regularly at the two places named above, and occasionally at other points as opportunity offers. He is always willing to do anything in his power to advance the cause of Christ, and to propagate the doctrines and practices of the Brethren Church. (Portrait No. 25.)

V. MILTON REICHARD.

V. Milton Reichard was born October 17, 1858; attended an ungraded country school until he was eighteen, when he began teaching school. He taught during three winters, attending the Pennsylvania State Normal School, at Millersville, during the summers of 1878 and 1879. He graduated in medicine at Jefferson Medical College, Philadelphia, in 1882; located at Fairplay, Maryland, in June of that year, where he has remained since.



He was converted under the preaching of E. M. Jerrold, and was baptized by I. D. Bowman, March 4, 1888. The following month he was ordained deacon, together with T. J. Fahrney and J. F. Mullen. Within the year he began to talk in public, and though he has always disclaimed being a preacher, his friends insist on calling him one. His home congregation has frequently requested that he accept ordination, but for reasons sufficient to himself he has always declined.

He has, however, done some public speaking, having sustained appointments at two or three mission points, besides supplying for the pastor during necessary absence.

His chosen field, and the one in which he feels most at home, is the Sunday-school. He has been a teacher since a week after his conversion, and has had the management of the same school for over ten years, and has been superintendent of two schools part of the time.

At present he is president of the county Sunday-school association. He takes great interest in the annual Sunday-school convention for the county, and feels that his special field of work is with young men, with whom he has special influence. (Portrait No. 108.)

R. Z. REPLOGLE.

R. Z. Replogle was born at New Enterprise, Pennsylvania, April 24, 1846. His father, David L. Replogle, was a son of Rinehart Replogle. Rinehart was one of the early settlers in Morrison's Cove. He lived at the head of Three Spring Run from earliest recollections to his death, which occurred April, 1862. His wife was Elizabeth Long. Hence, David L. Replogle, father of R. Z., means David Long Replogle. David L., father of R. Z., was married to Rosannah Zook, daughter of Daniel Zook, hence we have Rinehart Zook Replogle. The custom of uniting family names was almost universally practiced in earlier day throughout Morrison's Cove.

There were eleven sisters in the Zook family, three of whom were married to Replogles.

R. Z. Replogle was reared on the farm at New Enterprise, in whose barn was held the annual meeting of 1877, when the famous standing coat collar became prominent, for the lack of which a noted minister in the German Baptist Church was told he was not in the order, and hence not entitled to speak. He attended the public schools until the age of twenty-one. He never attended any but public schools. He was married October 15, 1868, to Mary A. Furry, daughter of Jacob Furry, of New Enterprise, and granddaughter of Elder Leonard Furry. (See biography.)

He was baptized June 13, 1876, by his grandfather Furry; elected to the ministry in the New Enterprise church, in 1880. In 1882 he held his first protracted meeting at the Walker church, in Somerset County, Pennsylvania. He attended Arnold's Grove annual meeting, in 1882, for the purpose of helping prevent the confirmation of Berlin committee report. His feelings upon the subject were expressed as follows: "If confirmed, it will rend the church from the Atlantic to the Pacific." Failing to accomplish his purpose, he was one of the movers to present a memorial petition to annual meeting for a compromise, and was one of the committee to draft the memorial. He manifested his zeal for the cause of the progressive movement by walking a few miles to attend the first called meeting. He attended the Ashland convention, in 1882, and the Dayton convention, in 1883. He and eleven others were expelled from the German Baptist Church by a committee, and a Brethren Church was organized at New Enterprise. He ministered to these in part until W. L. Spanogle became pastor. He was pastor of the Johnstown church from February 1, 1885, to August 1, 1886, a period of eighteen months. After severing his relation as pastor of said charge, he held protracted meetings at Summit Mills, Berlin, and Stony Creek, and in the Valley of Virginia.

Brother Replogle lived in Johnstown at the time of the great flood, and had a thrilling experience during that memorable occasion, an account of which was published in the *Brethren Evangelist*, under the title of "Johnstown Flood Reminiscences."

His house was overturned by the flood. There were thirteen persons in the house at the time, namely, the two parents and seven children, two neighbor's children, Mrs. Replogle's sister (Mrs. Aaron) and daughter, who were visitors at the time. Mrs. Aaron and her child were drowned, but all the rest of the family were rescued.

Although secularly engaged, Brother Replogle has done a great amount of preaching at various places in the brotherhood to general acceptance. (Portraits 138, 195, 99.)

DR. J. E. ROOP.

Jonas Engle Roop was born September 25, 1828, in Carrol County, Maryland. His parents were Pennsylvania Dutch. They removed to Richland County, Ohio, in 1837, where Jonas grew to manhood. He and Miss Margaret Allen, of Lucas County, Ohio, were joined in marriage May 31, 1854.

He entered the medical profession early in life, and graduated at the Physio-Medical Institution of Cincinnati, Ohio, February, 1866. In 1867 he was elected to the chair of chemistry, chemico legal analysis, toxicology, and botany, in the Physio-Medical Institute. Two years after, he was called to the chair of obstetrics and diseases of women. In 1877 he located at Ashland, and practiced medicine. In 1887 he accepted the chair of medical and operative obstetrics in the Chicago Physio-Medical College, which he occupied until the spring of 1900, when he retired from the college on account of defective hearing. He was elected president of the college in 1888.

Brother Roop was received into the Tunker Church by baptism in the year 1856, at the hands of Elder Peter Lutz, in Keokuk County, Iowa, and has ever been a zealous defender of the cause, taking an active part in the deliberations of her council meetings. He also participated in the organization of the Brethren Church, being present at the meeting in schoolhouse No. 7, in 1882. (Portrait No. 162.)



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B. F. SCHISLER.

Benjamin F. Schisler was born October, 1862. He was baptized in 1891, by Elder Conrad Fitz, of Astoria, Illinois. He united with the Brethren Church in 1892, by Elder Z. T. Liven-good. He was educated at the Western Normal College, Bushnell, Illinois. He served eighteen years as a teacher in the public and high schools of Illinois. He was ordained to the ministry in May, 1899, by Elder J. O. Talley, at Astoria, Illinois. (Portrait No. 104.)

LYDIA SCHULER.

It is the impression of many elderly Tunker people that this lady was a member of the Tunker Church, and a contributor to its literature. It will appear, however, from the following extract of a letter from her own hand, dated La Crescent, Minnesota, September 1, 1899, that she was neither. We are happy to be able to present this explanation, with a portrait of the author, to our readers:—

"I was born in Macungie, Lehigh County, Pennsylvania, January 4, 1828. My parents, Jacob and Elizabeth Schuler, were for a long time the only members of the Tunker Church in that county. When my oldest sister was twenty-two years old, she spent a winter with a Tunker family in Montgomery County, Pennsylvania. There she was baptized and joined the Tunker Church. A few years later another sister spent a winter in Chester County, Pennsylvania, with Elder Isaac Price's family. There she joined the Tunker Church, and was baptized by Elder John H. Umstad, in 1847. My brother Moses was baptized at our home in Macungie, by Elder Samuel Harley, and taken into the Tunker Church in 1880. My youngest sister joined the same church. One sister died young. Four of the Schuler family followed their parents.

"I never was a member of the Tunker Church. I associated myself with other Christian people. In 1848 I went to Philadelphia, November 3, 1851. With some friends, I embarked on board the barque *Emily*, at Philadelphia, for the Holy Land.

After sixty-four days' voyage we arrived in the port of Marseilles. After a stay of ten days, we took passage on a French sailing vessel going to Jaffa, *Virginia Beirout*. We arrived in Jaffa



LYDIA SCHULER ALLEN

March 6, 1852. That being the rainy season—"the latter rain"—we were obliged to remain two weeks in a convent, as there were no hotels there. When the weather and roads were favorable, we proceeded up the mountain to our destination, Bethlehem, on horseback. It took nearly two days of about thirty miles from Jaffa to Bethlehem. Then we rented some rooms to

store our large amount of goods we took with us. Remaining in Bethlehem a few days, we went out about a mile in the Valley of Artas (Solomon's Garden), where we pitched our tents to begin our mission work.

"Our object was to establish an agricultural mission to ameliorate the condition of the poor, destitute Jews in Jerusalem, to teach them manual labor, and get them away from rabbinical power, under Christian influence. After two years in Artas, we found the place of Sharon a better place, so we established our mission there. I never wrote for the *Gospel Visitor*. My father used to send my letters to have them published in that paper. That was before my return to America, being absent four years. I did lecture in different churches and schoolhouses, but never in any of the Tunker Churches. I never preached.

"On September 22, 1860, I was married, in my father's house, to Thomas K. Allen, of Philadelphia, Jones Price, a Tunker elder, performing the ceremony.

"In 1861 I came to Minnesota with my husband, and have lived most of the time in this state, in a retired life, having family cares and duties, though no children now. The only one we had we laid away in deep sadness, awaiting the resurrection, when we shall meet all our loved ones." (Portrait No. 27, German Baptist list.)

MARTIN SHIVELY.

Martin Shively was born near Rossville, Indiana, July 20, 1863. Parents, David B. and Elizabeth (Neher) Shively. He was married October 14, 1885, to Miss Katie Ehresman, of Edna Mills, Indiana. He was baptized by Elder J. H. Swihart, June 27, 1885, and united with the Brethren Church at Edna Mills. In November of the same year he was elected to the ministry in the same congregation, and ordained to eldership at West Independence, Ohio, in February, 1888, Brother Swihart officiating on both occasions.

In February, 1886, he began work as a student at Ashland College, under the instruction of Brother and Sister Perry, finishing the English course in June, 1887.

On July 1, 1887, he became pastor of the church at West Independence, Ohio, dividing the time between preaching and teaching. He served that church almost four years, when he resigned to take charge of the work in Williams County, Ohio, with Bryan as a place of residence. He preached regularly at Bryan, Prattville, Hickory Grove, Mt. Pleasant, and Center. After continuing the work two years, he accepted a call to southern Ohio, where he had regular appointments at Gratis, West Alexandria, and Farmersville, for three and one-half years, when he accepted an invitation, and took charge of the work in California, preaching regularly at Lathrop, East Union, Ripon, Turlock, and Atwater, and doing much other service.



MARTIN SHIVELY

Up to January 1, 1901, he had preached two thousand two hundred sermons, baptized two hundred and forty-five persons, organized two churches, ordained seven ministers, preached eighty-two funerals, and solemnized twenty-nine marriages. (Portrait 321.)

EUGENE H. SMITH.

Eugene H. Smith was born in Venango County, Pennsylvania, April 6, 1858, of German and Welsh descent. His father has a deserved reputation of being a historian and Bible student. His mother was such in the fullest sense. Her education was limited, and her coveted literary companion was the old family Bible. He

learned the carpenter trade from his father, which he regards as an accomplishment as well as an advantage to the work in which the Lord has called him.

While building the Fairview church, in Bedford County, Pennsylvania, he worked all the week. On Saturday evening he drove home, some eighteen miles over the hills, and retired near midnight, without supper; the next morning he went twelve miles to Enterprise, and preached at 10:30 A. M., then drove six miles and preached at 3 P. M., then back home and preached at 8 P. M. On Monday morning he drove back to where the new church was being erected, to take the oversight of everything connected with the building.

Besides the common schools he attended the Greenville Academy and the Greenoak Normal, and taught in Michigan and Pennsylvania.

While on his way from Greenoak, he was convinced of the necessity of uniting with the Brethren. He was converted at a Methodist Episcopal revival, and had never been much impressed with Brethren doctrine, except by his parents and in occasional meetings. He received early religious impressions from the ministry of J. W. Beer, John Wise, and James Quinter, in the old Cowanshannoc church, the birthplace of at least a half-score of preachers.

On May 11, 1878, he was baptized, S. W. Wilt officiating. That same year he went to Michigan. There he was tendered the nomination of the superintendency of the common schools. After a residence of six months as a teacher, during vacation and shortly before election, his mother was stricken with typhoid fever, and he returned home. In a short time he was taken with the same disease. This was the crisis in his life, changing all his plans for the future, and brought him into contact with the work of the church. Again he went to the academy, where he met Miss Mary M. Fry, daughter of Elder Levi Fry, of Indiana, Pennsylvania. They were married on April 6, 1881.

He was called to the office of deacon December 3, 1881, and installed as a minister October 23, 1884, Elders P. J. Brown and



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J. B. Wampler officiating. He was among the first progressive ministers ordained. This meant work, and, after about sixteen years of varied experience in different places in Pennsylvania and Maryland, he writes that he lacks only a few of having received one thousand members into fellowship with the Brethren Church.

In the spring of 1898 he received a call from the church in New Jersey, and removed to Sergeantsville, where he is still in charge of the congregation. He has also assisted in building a house of worship in his new charge, and keeps working in the same self-denying manner as of old. (Portrait No. 240.)

JOHN STERLING.

John Sterling was born near Masontown, Fayette County, Pennsylvania, August 12, 1822. His father, also named John Sterling, was born in the same county. February 6, 1842, he and Elizabeth De Bolt, daughter of John and Charity Walters De Bolt, were married. He was at the time of marriage nineteen years, and his wife fifteen years of age. They lived together on the same farm where they set up housekeeping for over fifty years, and celebrated their golden wedding February 6, 1892. I am indebted to a newspaper account of the occasion for data of this sketch.

Brother Sterling was one of the substantial citizens of Fayette County. He was a farmer and a nurseryman, and owned a large tract of land, much of which is underlaid with coal.

Brother and Sister Sterling joined the German Baptist Church in their youth, and were devoted Christians. Being of progressive inclination and intelligent in mind, they naturally inclined to the Brethren movement in the early stage of our work, and became the pillars of the Masontown Brethren Church. Brother Sterling died, after a brief illness, at his home, April 29, 1892, and is buried close by the Masontown Brethren Church, in the construction of which he was largely instrumental. He served in the office of deacon for many years in the German Baptist Church, and contributed liberally to every good work. (Portrait No. 335.)

MARY M. STERLING.

Mary Malinda Sterling was born June 18, 1859, on the Sterling homestead, near Masontown, Pennsylvania. She was converted during a revival held by Jesse P. Hetric at the Fairview church, and was baptized December 30, 1871, by Joseph I. Cover, in a specially-prepared pool, being the last and youngest of seventeen converts baptized by trine immersion on the occasion.

In the fall of 1878 Sister Sterling commenced teaching in the public school, and continued in that profession until 1891. In the meantime she diligently pursued a course of study. In July, 1882, she graduated from Monongahela College, Pennsylvania, taking the degree of A. B. She became a member of the Brethren Church in the construction of the Masontown congregation in 1882. In 1883 and 1884 she served in the faculty of Ashland College, and was honored by her *alma mater* with the diploma bearing title of A. M., dated June 29, 1887.

On April 11, 1889, the trustees of the S. S. C. E. of the Brethren Church appointed Sister Sterling to preach the gospel, and the Masontown church, of which Sister Sterling has been a member since its organization, unanimously confirmed the appointment, May 5, 1889. She preached her first sermon at Masontown, May 19, 1889, from 1 Tim. 1:7. She was regularly ordained to the Christian ministry by the home church, August 10, 1890. She served as state evangelist by appointment of the Pennsylvania Conference for the conference year of 1895, to general acceptance.

Local troubles which Sister Sterling could not control, and for which she was in nowise responsible, have greatly hindered the success of her work in the home church.

During her ministry, dating from 1889 to 1900, Sister Sterling preached one thousand one hundred and fifty-seven sermons, and was instrumental in bringing into the Brethren Church seventy-eight persons, forty-eight of whom she baptized. (Portrait No. 264.)

ELDER S. C. STUMP.

Samuel C. Stump was born in York County, Pennsylvania, August 15, 1825. In 1835 he moved with his father to near Eaton, Preble County, Ohio, where he grew to manhood. Here he married Miss Sarah McFadden, April, 1847. Shortly after his marriage he moved to Wells County, Indiana, at a time when that country was yet a wilderness, and where hewing a home out of the primeval forest meant much hard labor and perseverance, and the endurance of many privations and hardships. He was a man well qualified for such a task, as he was by nature endowed with an iron constitution and indomitable energy. But his time here was not wholly absorbed in building an earthly home and laying up earthly treasures. He bethought himself of his duty towards God, and, embracing faith in Christ, he and his wife journeyed back to Ohio to receive baptism of Elder Minnich, of the Brethren Church. This event took place before the name German Baptist was recognized as the legal name of the church.

Brother Stump never swerved in his faith in Christ and His gospel as the perfect plan of salvation. In a few years after this event a Brethren Church was organized in Wells County, and Brother Stump was chosen to the ministry.

David M. Truby was chosen at the same time, and they remained colaborers together for a number of years. Brother Stump applied himself as diligently to the work of the ministry as his opportunities would permit. The church in that day considered it contrary to the teaching of the gospel for ministers to accept pay for preaching. The minister's usefulness was circumscribed by the time and labor he necessarily had to devote to secular interests. Without the advantages of a good education, and with a family to support, he bestowed such time as he could spare to study and the cause, and as a minister he attained to a position of considerable usefulness in his day. He traveled much, carrying the gospel to isolated places, and participated in the organization of numerous churches, especially in the western states. In 1878 he came to Richardson County, Nebraska, where



Group 25.

he lived until his death, which took place Friday, September 14, 1888.

His relation to the church was that of a devoted father, ready at all times and upon all occasions to perform his whole duty. In the trial of faith which the church was called upon to undergo, Elder Stump stood true to the principles of the early brethren, and maintained his integrity and consistency as a champion of the doctrine that the gospel of Christ is a perfect law, and that human creeds are subversive of the gospel of Christ. A large majority of his church stood with him in loyalty to gospel Christianity, and a factious minority withdrew in favor of annual meeting laws.

Brother Stump was the ideal of manhood,—tender as a lamb, yet brave as a lion. When sympathy was needed, none was more forward to bestow it than he. When justice was endangered, none was more brave. He was decidedly a man of principle. To encourage the weak, to relieve the distressed, to dare the cruel and unjust, was the business of his life. As a preacher, but few excelled him in earnestness, devotion, zeal, and Biblical lore. As a neighbor, he was spoken of in the highest terms. (Portrait No. 238.)

WILLIAM W. SUMMERS.

William W. Summers was born in Rush County, Indiana, December 14, 1846. His father died when he was one year old, and his mother when he was three years, thus leaving him an orphan at a tender age. He was bound out to his grandfather Summers, who gave him a good common-school education, and brought him up in the faith of the Campbellite Church. When he arrived at maturity he joined the German Baptists, but taking exceptions to their form of government, he withdrew from them after three years, and associated with the Congregational Brethren, who called him to the ministry.

When the Brethren Church was organized, Brother Summers united in the reconstruction and consolidation of the Congregational Brethren, and became one of its staunch supporters in the ministry, and even other departments of the work. He has been

instrumental, through his ministration, in bringing hundreds into the church. He is one of the pioneers of the Brethren cause of the state of Indiana, being very successful as a revivalist, especially where he is well known, as his life bears testimony to his ministry. (Portraits Nos. 68, 372.)

J. O. TALLEY.

J. O. Talley was born in Monroe County, Iowa, August 17, 1862. He is a son of Mark and Jane Talley. The family moved to Montgomery, Iowa, in 1866, where he resided with his parents until 1879, when he went west, and made his home with the family of an elder sister and her husband, Mr. and Mrs. T. A. Turner, near Longmont, Colorado; who were members of the German Baptist Church. It was here that he first met with the Tunker people. In 1882 he united with the German Baptists. In the autumn of the same year he married Miss Sarah J. Flora, daughter of Elder J. S. Flora, a pioneer preacher in the German Baptist Church in that part of the west. In 1884 he was called to the ministry, and a year later was advanced to the full ministry in that church. He labored successfully in this relation until the autumn of 1888, when the matter of making the decisions of annual meeting mandatory, and nonconformity in matters of dress, began to be discussed, and attempts made to enforce them, which resulted in a special meeting of the church, at which Elder Enoch Eby was called to preside. When he saw that to remain in that relation in peace meant to adopt man-made doctrines, he and nine others withdrew from fellowship, and organized a class, holding services in a schoolhouse. These were Jane Talley, T. A. Turner and wife, W. L. Bashor and wife, E. E. Hutchison, Mrs. Minnie Baumert, and J. R. Mason and wife.

A year later they called Elder W. J. H. Bauman, of the Brethren Church, from Kansas to hold some special meetings, at which time Brother Talley was ordained to the ministry in the Brethren Church.

In October, 1892, he was called to Milledgeville, Illinois, where he labored successfully for six years, about one hundred and

thirty members being added to the church during his pastorate. At the general conference of 1893 he was elected president of the King's Children Society, which office he held for five years, and was editor of the *King's Children* paper four years. He was chairman of the session of the King's Children conference of 1896, at which time the first offerings were taken to start a mission in the city of Chicago. At the Illiokota conference of 1897 he was elected evangelist for the district, and at the general conference of the church held at Johnstown, Pennsylvania, the same year, he was elected president of the general missionary board. Feeling the importance of the missionary work, he resigned pastoral work November, 1898, and moved to Chicago, and has since devoted his entire time to the missionary work. He called the first missionary convention in the Brethren Church, which met at Milledgeville, in 1897. (Portraits 52, 226.)

ELIAS TEETER.

Elias Teeter, an old charter member and superannuated minister of the Brethren Church at Pleasant Hill, Miami County, Ohio, was born in Bedford County, Pennsylvania, in 1828. He was reared on a farm, and at the age of twenty he taught in one of the common schools, and from that time on he continued teaching during the winter seasons and working at farming in the summer seasons, excepting two summers, when a student in an academy.

In 1857 he emigrated to Iowa, where he taught and farmed alternately as before. In 1860 he united with the German Baptist Church, and in 1865 he moved to near Pleasant Hill, Ohio, on a farm, and was received into full fellowship in the church by letter, and worshiped in peace and union until 1874. At that time he withdrew his membership from that church, became a charter member of the Brethren Church, and was ordained to preach, as above stated. (Portrait No. 114.)

R. R. TEETER.

R. R. Teeter was born in Miami County, Ohio, March 8, 1870. His parents, Elder E. K. Teeter and wife, are pioneer progress-

Group 26.



Penn'a. State Conference 1897.
New Enterprise.

ives, having been active parties in the division which took place in about 1875, resulting in the Congregational Brethren. He was baptized by Isaac Kilhefner, March 20, 1890. His first education was received in the village and high school of Pleasant Hill, Ohio. He then taught school, and afterward attended the normal university at Ada, Ohio, later going to Ashland College, where he graduated in 1893, receiving the B. L. degree. In 1897 and 1898 he attended the Manchester Bible School, at North Manchester, Indiana. He was ordained to the ministry by William W. Summers and E. K. Teeter, January 1, 1893. His first pastorate was at Mount Pleasant, Indiana, where he remained three and one-half years. During his first year at Mount Pleasant he married Miss Della Hale, of Ohio, who has proved a valuable help in his ministerial work. He is now located at Milledgeville, Illinois. In connection with his pastoral efforts he has done successful evangelistic work through Indiana, Illinois, and Iowa. He is also secretary of the National Ministerial Association of the Brethren Church, and is now serving his seventh year in that office. (Portraits 92, 146.)

MICHAEL J. THOMAS.

Michael J. Thomas was born in Preston County, West Virginia, January 1, 1832. When two years of age his parents moved to Fayette County, Pennsylvania, and Michael was educated in the common schools and at Mount Pleasant College, in Westmoreland County. He was converted and joined the Tunker Church at the age of sixteen years. He and Miss Sarah A. Zimmerman were married May 10, 1863. He was called to the ministry in 1864, and ordained to the eldership in 1885, and served in the ministry thirty-three years, his first twelve years' service having been performed in Pennsylvania, Maryland, and West Virginia. In 1876 he removed to New Virginia, Iowa, where he lived and labored to the time of his death, which occurred August 23, 1897. The local paper says of Elder Thomas:—

“The pulpit from which deceased had so often spoken was draped in mourning, and the house was appropriately decorated,

mutely telling of the deep regard in which the congregation and the community held the dear old man, whose many deeds of kindness and gentle ways had most thoroughly endeared him to all our people. Few men living in a community for twenty-one years can go out of it leaving behind them so much regret and heartfelt sorrow as has our townsman, Elder Michael J. Thomas.

I was personally acquainted with Brother Thomas, and believe the paper voiced the sentiment of the entire community.

JAMES M. TOMBAUGH.

James M. Tombaugh was born in Washington County, Pennsylvania, November 10, 1857. At about the age of twenty-one he united with the German Baptist Church, being baptized by A. J. Sterling. He was elected to the ministry in the Pigeon Creek congregation, in his native county, and was installed in the second degree of the ministry by Elder P. J. Brown.

When the division of the church occurred, he espoused the brethren cause, and in April, 1885, he became pastor of the Fairview congregation, at Washington C. H., Ohio. This, his first pastorate, extended over a period of thirteen years, terminating in April, 1898, when he became pastor of the congregation in Hagerstown, Maryland.

The Bear Creek and Miamisburg congregations became a part of the Fairview pastorate in about 1890, and the three congregations constituted a circuit till 1898.



M. J. THOMAS

Brother Tombaugh was graduated from Waynesburg College, Pennsylvania, in June, 1884, with the degree of A. B. He was for several years president of Ashland College, and he combined his pastoral work with teaching. He is a member of the Brethren publication board at present, A. D. 1900. (Portraits Nos. 63, 91, 152.)

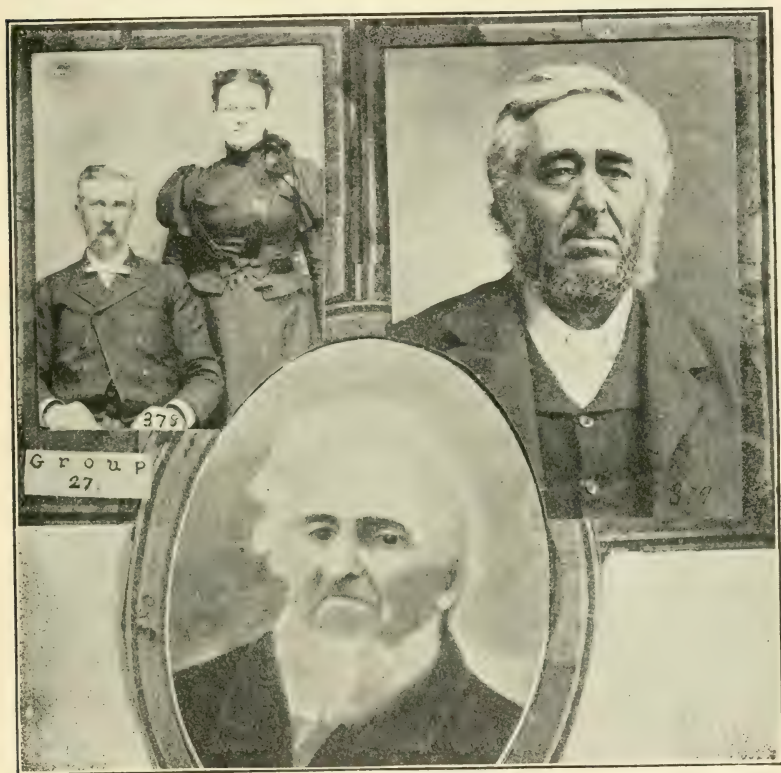
J. B. WAMPLER.

Elder J. B. Wampler was born in Armstrong County, Pennsylvania, January 8, 1837. He is of German and Scotch nationality. He united with the German Baptist Church June 20, 1858. He married Eliza Beer March 3, 1864, who had united with the same church June 26, 1858. In September, 1868, he was elected deacon, and was called to the ministry June 20, 1874. On June 22, 1875, he was advanced to the second degree of the ministry. On March 15, 1884, he was ordained to the office of elder, Elders P. J. Brown and J. W. Beer officiating. He served the church as evangelist before and after the division of 1882. He is the author of several maps and charts entitled "Biblical, Typical, and Analytical Maps." From these he teaches the Bible in type and antitype. His illustrated sermons are based on these maps and charts. Brother Wampler is also the author of a tract entitled the "Law of Baptism." He was reelected Pennsylvania state evangelist at the state conference of 1899, and has served as evangelist for a number of years. He is thoroughly versed in the Bible, and is using his knowledge to the advancement of God's cause. He was a member of the committee on reconstruction, and is now a member of the committee of appeals in his own state. (Portraits 23, 82, 168, 204, 228.)

J. W. WENGERT, M. D.

John Weaver Wengert was born May 26, 1836, on a farm near Mechanicsburg, Cumberland County, Pennsylvania. During his boyhood and youth he assisted in the farm work, at the same time endeavoring to obtain an education in the common schools. While yet a mere youth, he secured a situation with a merchant

at Mechanicsburg. This afforded him an excellent opportunity to pursue his favorite study, that of medicine. His brother, Daniel Wengert, being engaged in that profession in the same



vicinity, he took preparatory instructions from him. After completing the course at college, he entered into partnership with his brother Daniel in the spring of 1858. He and Miss Mary Barrick were married previous to his entering upon his professional duties, which proved a happy consummation. Some time afterward both joined the German Baptist Church.

Doctor Wengert practiced medicine at Markleysburg, Pennsylv-

vania, and in the state of Missouri at different times, but finally settled at Fredericksburg (Clover Creek Post-office), where he closed his professional and business career in the spring of 1900, and retired to the town of Martinsburg, same county, where he died in June following.

Brother Wengert was a true Christian gentleman, and a very successful doctor. The local papers said of him: "For more than thirty years Doctor Wengert went in and out among the homes of the people along Clover Creek, a ceaseless, untiring worker. Studious and painstaking in every feature of his professional work, loyal to his patients, regardless of the season or remuneration."

I was well acquainted with Brother Wengert, and shared his hospitality on several occasions. But for his faithfulness and devotion to the cause, it is doubtful whether a congregation of the Brethren Church could have been sustained; certainly no house of worship could have been secured and paid for without his liberality. He was, to the day, three years my junior.

ROBERT WHITACRE.

Elder Robert Whitacre, of the Cowenshannoc congregation Brethren Church, in Armstrong County, Pennsylvania, was born in Lycoming County, Pennsylvania, on the 24th of January, 1821. He is of English, German, and Scotch extraction. His father moved to Armstrong County in 1823. From that time Robert has been a resident of the same county to the present writing. In 1843, November 16, he married Sarah Stauffer.

Brother and Sister Whitacre were both baptized by Elder James Quinter, in June, 1850. In 1852 he was elected and installed into the office of deacon; was called to the ministry and installed to the second degree in 1856. At the time of the church division Brother and Sister Whitacre and their two daughters, Mary and Catherine, stood firm in the Gospel-Alone Church, organized by the "Anointed of God," and perpetuated by our forefathers.

Sister Sarah Whitacre departed this life on the 17th of November, 1893, having lived happily with her husband for fifty years and one day.

M. S. WHITE.

M. S. White was born in Ross County, Ohio, November 7, 1856. He was raised on a farm, and received a fair common-school education. He united with the German Baptist Church August, 1875, at Fairview, Ohio, being baptized by A. J. Hixson, and was called to the ministry by that congregation, April, 1890. He, with the congregation, united with the Brethren Church. He was ordained to the ministry at West Alexander, Ohio, June, 1892, by S. J. Harrison and W. W. Summers. His first charge was the West Independence church, Hancock County, commencing September 16, 1894. He served that church four and one-half years; next, the Gretna, in Logan County; and at present he is located at Pleasant Hill, Miami County, and is pastor of both Gretna and Pleasant Hill churches. (Portrait No. 93.)

S. W. WILT.

S. W. Wilt was born at Rural Valley, Armstrong County, Pennsylvania, July 20, 1843. He was baptized by Elder Joseph Shumaker in 1857, and elected to the office of deacon September, 1874; chosen to the ministry June 25, 1875, and advanced to second degree March 4, 1876. He was ordained to the full ministry October 1, 1887.

He attended Rural Village Academy under the care of Professor Lewis Kimmel. He has only been out of active work in the ministry five months since June, 1875, and is now pastor of the Brethren Church at West Independence, Ohio. (Portrait No. 247.)

J. G. WINEY.

Josiah G. Winey was born near Richfield, Union County (now Snyder), Pennsylvania, December 4, 1839, on the farm first cleared in the valley known as Graybill's Valley. His father, Amos Winey, was born in Lebanon County, same state, February 27, 1796. He removed with his parents to Union County about eighty-five years ago, and died February 24, 1880.

His parents were consistent members of the Mennonite Church,

which was the prevailing religion of that section of country. On the 22d day of March, 1860, when Josiah was twenty years old, he emigrated to Miami County, Ohio, where he worked at the carpenter trade.

December 12, 1861, J. G. Winey and Miss Mary H. Mohler, daughter of John Mohler, were married. They moved to Union City, Indiana, immediately after marriage, and emigrated to Campbell, Ionia County, Michigan, April 3, 1868, and went into the wild woods to carve out for themselves a home.

In July, 1862, Brother and Sister Winey were baptized and received into the German Baptist Church, Elder Joseph Reeser being the administrator. This was in the Harris Creek congregation, a body of about four hundred members.

After his removal to Ionia County, Michigan, November 17, 1869, Brother Winey was elected to the ministry in the Thornapple church, Elders Jacob Berkey and Doctor D. B. Sturgis officiating. The church then was small and scattered over five counties.

Brother Winey is credited with preaching the first Tunker sermon in Gratiot County. The Word was eagerly sought for and amply digested by the few faithful ones, and blessed with an occasional harvest of souls. The church was in perfect harmony, with scarcely a ripple to mar the good feelings of the members. Brother Winey's labors seemed to meet the general approval of both members and outsiders, judging from the number of funerals he served and the scores of marriages he solemnized.

Soon after his election to the first degree in the ministry he was advanced to the second. The church increased by accessions and immigrations from Ohio and Indiana. With the immigrations came also "the order." Trouble came into the church, and council meeting after council meeting was called, and committees were had to adjust matters. One of the committees was sent from annual conference. Brethren Jesse Calvert and John P. Ebersole were the committee sent, which seemed to ease the trouble for a short time. George Long being the elder of the Thornapple church and Isaac Miller of the Woodland church, the fraternal

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Nathaniel
Church
after the
Baltimore
fire
1856

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First
Baptist
Church
Washington

337

feeling was not always as warm as it should have been between brethren.

About the year 1875 the old-order faction withdrew from the church and organized a separate body. The elder and one of the deacons, with some fifteen lay members, left the body. Matters were still unsettled. There were still others continually harping on the order question, the cut of the coat, the wearing of the hair and beard, with other non-essentials.

Finally, in the year 1887, another division occurred, in which Brother Winey and others were excommunicated from the church. Brother Winey, however, ceased preaching but a short time. He continued preaching and superintending Sunday-schools. His school was the largest in the history of this church. The average attendance for five years was more than one hundred; and his congregations were unusually large after his expulsion.

In the fall of 1887 they called to their assistance Elder Isaac Kilhefner, of Ashland, Ohio, to hold a protracted meeting, and God blessed the labors. The visible result was twenty-one conversions. Never before was this locality so aroused to a sense of duty. At the beginning of the meeting they organized a class with seven charter members, and named it the Campbell Brethren Church. In January, 1888, Brother Winey was ordained to the eldership, Brethren Kilhefner and C. A. Price officiating. On January 19, 1888, eighteen persons were baptized and received into the church.

J. G. Winey served the church as elder and pastor consecutively until 1894. In the winter of 1888 and 1889 the Campbell Brethren Church held another series of meetings, Elder Kilhefner assisting. Twenty-six persons were received into the church. This increased the number to seventy-eight members. The labors of Brother and Sister Winey were incessant and arduous for nearly one-third of a century, serving the church. No stranger or beggar was turned away unfed. Visiting the sick and administering to their wants was another characteristic of their philanthropy.

They are now living on the homestead they hewed out of "the

wilds of Michigan" thirty-three years ago, and hope to remain there until the Lord says, "It is enough." (Portrait No. 325.)

MARCUS A. WITTER.

Marcus Alton Witter was born June 24, 1877, in St. Joseph County, Indiana.

Marcus attended the district school near his birthplace until twelve years old. He then entered the high school at South Bend, Indiana, from which he graduated in June, 1893. His vacations were all spent with his father on the farm, as were also the two years following his graduation at the high school. In the fall of 1895 he began teaching the school where he had spent his first six years of his school life. He taught two winters here, and during the second he became a Christian.

The associates of his childhood and youth had made him skeptical. He was anxious to know the truth, and did some hard study before he succeeded in ridding himself of all the doubts that infidel associates had instilled into his mind. A prayerful reading of the Bible itself resulted in his seeing the truth as it is in Christ Jesus.

On November 1, 1896, he confessed Christ as his Saviour and Master, and six days later was baptized by Elder William D. Furry, who was pastor of the Fairview (Indiana) congregation, and who had been a faithful guide in leading him to Christ.

Marcus at once decided that his life should be given to the work of spreading the gospel, and to that end began a more systematic study of the Bible. He was much encouraged and overjoyed by seeing first his brother and then his mother and father accept Christ, all in the same winter in which he had given himself to Christ.

On Easter Sunday, 1898, he preached his first sermon. About this time Elder W. D. Furry, in his report of the church work to the *Evangelist*, mentioned the name of Marcus A. Witter as one who was preparing to serve the church as pastor of some flock. In a very short time a letter came from Jones' Mills, Pennsylvania, calling him to that church as pastor. After some hesitancy and

much prayer, the call was accepted. He was accordingly ordained June 12, 1898, and on June 17 he started to Jones' Mills, Pennsylvania, to take charge of the church there, together with the charges at Mount Pleasant and Laurel Run.

He served these charges until April 1, 1900, when he closed his pastorate at Mount Pleasant and Laurel Run, to take charge of the congregation at Listie, retaining the charge of Jones' Mills.

At Jones' Mills he made the acquaintance of Miss Margaret Kuhlman. The acquaintance grew into friendship, and finally resulted in their being united in marriage, August 16, 1900.

From the time he entered the work of the ministry (June, 1898) till the present date (September, 1900), he has been blessed with the privilege of baptizing fourteen souls, and has received in all eighteen into the church. He now has charge of the congregation at Jones' Mills and Listie, Pennsylvania. (Portrait No. 316.)

GEORGE WOLFE.

Elder George Wolfe was born in Union County, Illinois, on the 25th day of June, in the year 1809. Here he grew to manhood, and in his youth was married to Rua Faggart, whom he loved through a long and adventurous life, with all the devotion of a faithful husband. She was born in Cabaris County, North Carolina, May 28, 1812, and died May 13, 1880.

While yet living in Illinois, he joined the branch of the Tunker Church then known in our literature as the "Far Western Brethren." Just think of it, Illinois in the "far west"! His uncle, Elder George Wolfe, Elder Isham Gibson, Daniel B. Sturges, and others, were leading ministers in that church. Here, too, he was called to the ministry, and ordained in the office, and became an active worker. By action of the annual meeting of 1859, this body of people was associated with the general brotherhood of the Tunker Church, but retained some of its peculiar views and practices. In the meantime, however, Elder George Wolfe, Jr., removed to California, whither he emigrated in the year 1856, remaining several years in Montgomery County, but locating permanently in San Joaquin County, in the fall of 1860,



and took a home near what is now called Lathrop. Here, with others, he soon joined in the organization of a church, in which he labored faithfully, to the best of his ability, to the time of his death. Said an outsider to me, "We never considered him much of a preacher, but we know him to be a good man; and so when he comes to preach, we always go to hear him, and try to give him a full house." And that is about what everybody said, except those who had some religious bias, which was more potent than their admiration of Christian nobility. He was fond of reading the Bible, and was acquainted with its teachings, and loved to quote its promises. He was kind and generous toward all. Brother Walter Myers, one of his colaborers, said of him as a preacher: "He was well liked; his plain way of telling the story of the cross drew the congregation toward him, and they never tired of hearing him speak. He loved to tell the story of Jesus and His love. As an exhorter he had few equals, and it has been our privilege more than once, while traveling and preaching with him, to see the whole congregation in tears."

The annual meeting of 1874 sent a committee to California to adjust some difficulties. They visited the San Joaquin Valley church in the latter part of October of the same year, only two elders, however, serving, namely, B. F. Moomaw and H. D. Davy. Of the action of the committee he had much to say, the saddest part of it being that they divided the church in order to get their pet theory, the double mode of feet-washing, a foothold in California. But it did not succeed; that part of the church has entirely died out. "Every plant which My heavenly Father hath not planted, shall be rooted up." Elder Wolfe was censured by the committee for several items of digression from the established usages, but they reported that their decisions and requirements had been complied with, and their report was adopted by conference. All went well from that time until during the progressive reformation, when the California brethren joined with progressives, and, after the Dayton convention, decided to go with the Brethren Church. All of which was in full accord with the wishes of Elder Wolfe.

In a letter to a friend, written in March, 1883, after describing the state of the church in California, he says: "I am of the same opinion as when you were here, only I think I see the promises of God more clearly. We are now in a probationary, temporary, preparatory state for a higher station. And when the time comes that we can bid farewell to all things here below, we can then exclaim, 'O death, where is thy sting?'"

He died July 23, 1887, at the age of seventy-eight years and twenty-eight days. (Portrait No. 234.)

JOHN P. WOLFE.

John P. Wolfe was a son of Elder George Wolfe. He was born in Lee County, Iowa, May 30, 1844. He came to California in 1856, a lad of twelve years, by way of the Isthmus of Panama, with his father's family and others, making a party of thirteen. The Wolfe family settled at Watsonville, and later at Gilroy, coming to San Joaquin Valley in 1861. They settled near Lathrop, and have remained in the vicinity.

He was united in marriage with Anna Overholtzer in 1874. He joined the Brethren Church during the annual camp-meeting of 1864, receiving baptism at the hand of Elder Frank Myers, of Iowa, who was the leading preacher at the meeting that year. He with his brother Joseph was called to the ministry in 1874. His brother died soon afterward, and John was left as his father's only assistant. He was ordained to the eldership in 1879, by his father and Elder Jonathan Myers. He was for years the leader in all religious and moral work over a large territory, preaching almost two hundred funerals, and solemnizing well-nigh one hundred marriages in sparsely-settled California. His presence at these functions was considered indispensable by very many people, who, being thus served in their joys and sorrows, were drawn more and more closely to him.

He was conservative and good from childhood. As a Christian he was a true example of 1 Corinthians 13. As a minister it was not his learning nor eloquence which won men's hearts, but his love for God and man. It was a dominant element of his soul.

It was impossible not to love him, for his love leaped over obstacles, and was not to be resisted.

He died at 1:20 P. M., Sunday, April 17, 1898. His prayers were for his family and the church, which was very dear to him. His benediction rests upon us. God help us to be blessed by it. (Portrait No. 235.)

L. G. WOOD.

L. G. Wood was born in Johnson County, Indiana, November 24, 1867. His parents emigrated to Bourbon County, Kansas, September, 1872, where he was reared. His parents were both devoted Christians. The mother found a home in the Drywood Brethren Church, of Bourbon County, Kansas.

L. G. Wood was converted to Christ under the ministry of Brother A. J. Hixson, and was baptized by H. S. Enslow, September 8, 1889; was ordained to the ministry April 4, 1890, A. J. Hixson officiating. His first attempt to preach at the Drywood Baptist Church was August 3, 1890. Text, Hebrews 4:3. He was married to Miss Anna Preston October 11, 1892, and entered his first charge on May 1, 1898.

E. L. YODER.

Eli Lorenzo Yoder was born in Mifflin County, Pennsylvania, August 11, 1842. His parents were members of the Amish Mennonite Church. They were of German and Swiss ancestors, who emigrated to this country prior to the Revolutionary War. His father was an Amishman of the liberal sort, a schoolteacher, and an advocate of reform. His mother died when her only child was but eight years of age. His father remarried, and moved to Ohio, where his son, at the age of fifteen, joined him, and lived with him until he was twenty-one. He then returned to Pennsylvania, and shortly after enlisted as a soldier in the war for the Union, at Harrisburg, Pennsylvania, in the 101st P. V. I., and served until the close of the war. He then returned to Ohio, and in March, 1866, united with the German Baptist Church, being baptized by Elder John Shoemaker, of Smithville, Ohio. In August of the same year he married Nannie Seicrist, in Mifflin County, Pennsylvania,

bought a small home, and lived there until October, 1867, when he moved to Ohio. In 1869 he was elected to the ministry, and installed by Henry Davy. He immediately took his turn with the other ministers of the congregation, who were Jacob Kurtz, George Irvin, John Shoemaker, and Cyrus Hoover, in filling the several different appointments of the Chippewa congregation. He was instrumental in introducing Sunday-school, song books, the *Christian Family Companion*, and with P. J. Brown planned and introduced the first Sunday-school convention held by the church in the state of Ohio. He faithfully stood by H. R. Holsinger and the *Progressive Christian*, strenuously opposed the enforcement of the doctrine of avoidance, which was then yet in vogue, and succeeded in consigning it into innocuous desuetude in the first year of his ministry. For all this the young minister was considered somewhat "fast" and "progressive," and his promotion to the second degree was postponed for many years, but was finally agreed to in 1874.

When the subject of higher education for the church was agitated, Brother Yoder took an active part. He and Brother P. J. Brown were the first to solicit funds for that purpose in Ohio, and assisted in locating and establishing Ashland College. He was elected a trustee of that institution from the beginning, and promoted to the presidency of the board.

In January, 1885, he became one of the purchasers of the *Brethren Evangelist*, and, moving to Ashland, Ohio, assumed the duties of managing editor. He was compelled to quit the paper on account of the loss of his health, and moved to Lockwood, Missouri, in the fall of 1885, where his wife died the following August, leaving him with seven children. From here he moved to Falls City, Nebraska, in October, 1886, where he served as pastor of the Brethren Church at that place for two years. In the fall of 1888 he moved to near Morrill, Brown County, Kansas, serving the church at that place. January 5, 1888, he was married to Annie Forney, of Berlin, Somerset County, Pennsylvania. (Portraits 172, 178, 183, 50.)

C. F. YODER.

C. F. Yoder, son of Elder E. L. Yoder, was born March 26, 1873, in Wayne County, Ohio. His parents moved to Ashland in 1885, and to southwestern Missouri in 1886, where his mother



C. F. YODER

died; to Falls City, Nebraska, in 1887; and to Morrill, Kansas, in 1889. He taught several terms in the common schools of Kansas. He graduated at the Hiawatha (Kansas) Academy in 1894, winning the class scholarship. He received the degree of A. B. from the University of Chicago, in 1899, being the class orator, and won several valuable scholarships. He is at present doing post-graduate work at the same in-

stitution. He is president of the Young Men's Christian Association of Chicago, and in charge of the intercollegiate debates.

In church relations he is pastor of Fairview and Warsaw churches, Indiana, and elder at Goshen, Auburn Junction, and Dutchtown.

He is also author of "Notes on Christian Endeavor Topics," in the *Brethren Evangelist*, "The Gospel of Giving," a small book of poems, and several tracts. (Portrait 383.)

CHAPTER XVII

KINDRED FRATERNITIES

THE MORAVIANS.

Herrnhut is a small town in the Saxon province of Upper Lusatia, the original and principal seat of the Moravian brethren. It was founded in 1722, by Count Zinzendorf. Herrnhut is a neat, modern-looking town, of about one thousand one hundred inhabitants. It is, like most German towns, built with streets crossing at right angles, and of white houses. In a spacious square stands the little inn, the meeting-house, the Single Brethren's House, and other buildings belonging to the community. The Single Sisters' House stands also near, facing the lower end, or rather front, of the church. Many private families live in their own separate houses. All is extremely neat, clean, and profoundly quiet. Few people are, at any time, seen going to or fro, and such a thing as a child playing in the street is not to be seen. In respect to their education, they are very strict in their notions; and children, like John Wesley, are probably "taught to fear the rod, and cry softly." At all events, they are not allowed to play in the street, and you hear so little of them playing anywhere that you would be inclined, if you did not meet some under the care of nurses in the walks and gardens, to believe that there were none, or, as has actually been the case here once, only one child born in the year. A profound silence hovers over the whole place, and it is amazing that so many active persons should go forth to all parts of the world from a center which seems the very center of the realms of sleep. They call it themselves life in stillness. We went through the Brethren's and Sisters' House, and were much pleased with the quietude and neatness of everything. It was interesting to see, in both houses, persons who had been into distant and very different parts of the world, into the hottest and coldest regions, in the missionary cause, and the children of missionaries, who had been born among the Kaffirs or the Esqui-

maux. Each community had its common dining-room, where they all dined, but at three different tables, each at a different rate of charge, so as to accommodate all persons. Poverty among them is no disgrace, except as the result of indolence or imprudence. Each community has its prayer-room. Music is much cultivated among them, and we observed in every room appropriated to public or private worship an organ or a piano; and in every sitting-room that we entered was a violin, a guitar, or a flute.

It was amazing to see the sleeping-room of the women, which, like the dining-room, was for general use, and stocked with a host of little German beds, each for one person. The women, in their little white muslin caps, had a certain resemblance to Friends, but were distinguished into married and unmarried by the ribbons which tied their caps being of different colors. The young girls had deep red; the unmarried women, pink; the married women, blue; and the widows, white or gray. In the Brethren's House is a very excellent collection of stuffed birds, and other objects of natural history, which missionaries from different countries have enriched. Their church very much resembles a Friends' meeting-house; there are no pews, but plain benches, the men and women, like the Friends, sitting apart. They had a chair and desk for the preacher, and an organ, distinguishing the place from a meeting-house of Friends. Indeed, very different to the Friends, they have an intense love of music; and preach, pray, and sing, at stated times. The person who presided gave out the hymn sitting, and the whole company singing in the same position. They have, too, their love-feasts, in imitation of the Agapæ of the early Christians, at which tea and buns are handed around. Those who entertain any enmity against each other are earnestly warned to absent themselves from these meetings till they have rooted the offense from their hearts. At the close of the communion, each brother renews his pledge of faithfulness to the Lord, and gives his hand upon it to his fellow; the brethren kiss one another, and the sisters also do the same among themselves. They may contract marriage by mutual agreement, under the approbation of the elders, but they also frequently resort to the

lot to determine them; and nothing is more common than for a missionary to send home requesting them to choose him a wife, who is thus selected. The damsel on whom the lot falls has the liberty to decline the match, if she pleases, but, as it is regarded as a clear indication of the will of Providence, it is generally cheerfully acquiesced in; and a young woman will at once prepare herself, on being chosen, to go north or south—to the snowy fields of Labrador, or the burning deserts of Africa.

The Herrnhuters declare that scarcely an instance has been known in which these marriages have not been completely happy ones.

THE JOHN A. BOWMAN BRETHREN.

I am not sure as to the exact time, but believe it was about 1858, I was present at the meeting at Knob Creek church, when John A. Bowman was expelled from the church. He was charged with suing at law a member of the church who refused to pay a debt he owed an estate of which Bowman was executor, and had to wind up the estate according to law.

Brother Bowman claimed that he was dealt with unjustly, went on preaching, and soon gathered around him a church of about one hundred and thirty members, holding love-feasts, baptizing many, and ordaining a number to the ministry. He was an able, influential preacher. During the rebellion a rebel soldier shot Bowman and killed him instantly in his own stable. The shepherd being smitten, many of the members desired to unite with the mother church. This plea was embodied in a request to annual meeting, which sent a committee of elders to East Tennessee to investigate the case. After spending several days among their members and those of the old church, the said committee of elders decided that all the Bowman members could be received into full fellowship in the old church without rebaptism, if they would return by the first of the following October. No confession required. There were sub-committees sent to visit each and every member of the Bowman fraternity to inform them of the decision. I was on one of the committees. It had a salutary

effect, as nearly all the Bowman members united with the old church without rebaptism. The love of the great cause of Christ permeated and influenced the whole transaction, and many faces were bathed in tears and hearts leaped for joy.

Written by request, and facts stated according to my best recollections.

P. R. WRIGHTSMAN.

THE CONGREGATIONAL BRETHREN.

The Congregational Brethren were mainly the offspring of the Far Western Brethren. After the compromise, there was a lack of compliance with its spirit and intent in some of the churches, which kept up friction on the question of feet-washing, and also on having the supper on the table before feet-washing. Feet-washing, however, continued to be the principal "bone of contention." This spread over the whole country, but caused trouble mostly in the west, where annual meeting influences came in contact with the former Far Western Brethren, and insisted on a compliance with the general practice of the church. This caused the sending out of many committees, and consequent confusion and discord. Many members and some elders were disowned. Among these were Elder Isham Gibson and his son, Andrew P. Gibson. In 1872 Franklin Hendricks and Daniel Hendricks were expelled in Jasper County, Missouri.

In Cedar County James Hendricks was silenced. These proceedings were repeated in many instances. Those expelled or silenced of course had followers. These finally organized themselves into Congregational Churches, mainly on account of the contention over the question of the mode of feet-washing.

FAR WESTERN BRETHREN.

About the year 1760, Elder Daniel Letterman and Casper Rowland, from Germantown, emigrated to the Carolinas, and there met with some members. Among them were John Hendricks, David Martin, Giles Chapman, and Joseph Rodgers. They pressed northward into Kentucky. Joseph Rodgers was the first man that preached the gospel in the wilds of Kentucky.

They were joined by others from Ohio, Virginia, and Pennsylvania. Prominent among them were George Wolfe, Sr., Adam Hochstetler, Benjamin Hoffman, and Francis Stump. The latter was a descendant of Elder Peter Becker, of Germantown, Pennsylvania. Kentucky held out great inducements, so that there was a great influx of Brethren. These, together with the zealous early settlers, established churches in various parts of the state, especially in Simpson, Muhlenberg, and Shelby Counties. As these pioneers had originally come from Germantown, Pennsylvania, they naturally established, in their own churches, the practice of the Germantown church, where feet-washing was always observed by the single mode. Being disconnected from the eastern Brethren, they were for years ignorant of the deviations of the church upon this point. For many years they prospered and grew without let or hindrance. Later on many emigrated from the eastern states, who had been taught the double mode of feet-washing, which had, by this time, been adopted by the annual meeting, and was thus the rule of the church. This state of affairs occasioned confusion and discord in the western churches. In 1820 the annual meeting sent the first committee to Hoffman's in Muhlenberg County, Kentucky. At this council seven propositions were discussed, principal among them time and mode of feet-washing, and slavery. The first committee did not accomplish much. A year or two later another committee of twelve members was sent out.

Among the charges by the second committee was non-conformity in dress, and too much excitement in worship, which the eastern brethren regarded as "strange fire."

This second council was attended by Elders Wolfe, Hendricks, Rowland, in fact, nearly all the Far Western ministering brethren. From 1820 to 1826 there were several councils held, which finally resulted in the expulsion of some fifteen hundred members. This left the church weak in Kentucky then, and she has never recovered to this day.

These disowned brethren dispersed to different parts of the country, some to Tennessee, some to Missouri, and to the terri-

tory of Illinois, and to the Black Hawk country, now Iowa. They planted churches in all these different parts, which were still known as the Far Western Brethren. Among them were some able and renowned ministers and evangelists, such as Isham Gibson, Dr. D. B. Sturgis, Jacob Wolfe, the two George Wolfes, C. Shank, A. McClintock.

Annual meeting influences also spread over the west, and soon the two parties again came into conflict. In 1850, or possibly earlier, there were efforts made to effect a union between the two parties, but as annual meeting insisted upon a strict compliance with the order, the first effort was ineffectual. Repeated efforts were made to effect a union. In 1855 annual meeting again appointed a committee of eleven elders to investigate the difference in doctrine and practice between the two parties. At this meeting both parties agreed to compromise as follows:—

When the western brethren communed with the annual meeting party the double mode of feet-washing should be observed, but when the western brethren were among themselves, they could continue to observe the ordinance by the single mode.

Four of the committee refused to sign the compromise, so that there was no perfect union until, in 1859, annual meeting granted a full and complete recognition of the Far Western Brethren. This, of course, was only a declaration of principles, not the consummation of the object, as subsequent history shows.

The following additional information in regard to the history of the Far Western Brethren was compiled by Elder H. W. Strickler, from the diary of Elder John Klingingsmith, from which the author says many additional items of interest might be gleaned:—

“In 1787 Elder George Wolfe, father of Elder George Wolfe of Liberty, moved from Lancaster County, Pennsylvania, to Fayette County, same state. In the year 1800 he moved to Logan County, Kentucky. In the year 1809, on his return home from a preaching tour in southeast Missouri and Illinois, he took sick and died, at the old town of Kaska, Illinois. This was the first death of a Tunker known in the state. His sons, Jacob and George

Wolfe, were then living in Union County, Illinois. In 1821 George Wolfe, his wife, and twelve others were baptized in Clear Creek, Union County, Illinois, by Elder John Hendricks. These were the first baptized in Illinois, and in the same year George Wolfe was called to the ministry, and Jacob Wolfe and George Davis to the deacon's office, under the supervision of Elder Hendricks.

"In the spring of 1813, Elder Hendricks died. In the same year Elders Adam Hostetler and Hawn, of Kentucky, came and ordained George Wolfe to the eldership in Union County, Illinois. This was the first Tunker ordination known in the state. Soon after this Hostetler and Hawn began to preach strange doctrine, and were afterward expelled.

"The first Brethren found in Missouri were Peter Baker, John Miller, and Joseph Niswinger, who came from North Carolina, and Daniel Clingingsmith, from Pennsylvania, all of whom moved there in 1795. Daniel Clingingsmith, father of Elder John Clingingsmith, got a Spanish land grant, as the Spaniards then owned the country.

"Elder John Hendricks was the first Tunker minister that ever preached in Missouri, and Elder Peter Baker was the first brother buried in the state, who died in 1810, and Brother Isaac the first one baptized there.

"The first communion in Missouri was held at the house of Brother Joseph Niswinger, in 1810, superintended by Elder John Hendricks.

"James Hendricks, son of Elder John Hendricks, was ordained to the eldership on Whitewater Creek, Cape Girardeau County, Missouri, October 18, 1818, by Elder George Wolfe, of Union County, Illinois. This was the first ordination in Missouri by the brethren. In 1824 there were fifty communicants in this county. This was about forty miles from the brethren in Union County, Illinois. These brethren washed feet after supper and before the communion. The sisters broke the bread and passed the cup of communion the same as the brethren. They omitted the reading of a chapter between the supper and the communion, and

passed the salutation after the communion as a farewell token of love.

"In the year 1820 there was a council called in Kentucky, on the subject of feet-washing, at which some elders from eastern Pennsylvania were present, and Elder George Wolfe, of Illinois, and Elder James Hendricks, of Missouri, were also there. At said council meeting it was agreed that the Far Western Brethren should go on in their way until they could see different. Soon after this these Kentucky brethren went off with Hostetler and Hawn.

"This was the last conference between the Far Western Brethren and the eastern brethren until 1855, when a committee was appointed to visit the western brethren, May 8, 1856. Said committee met the western brethren in their meeting-house near Liberty, Adams County, Illinois, in which was another compromise with them. (See revised minutes, pages 341-345.)

"In the year 1827 a number of brethren moved from Union County to Adams County, Illinois. Among them were the Hunsakers and William Lierle, father of William R. Lierle. In 1831 Elder George Wolfe came from Union County, Illinois. In the fall of 1831, they had their first love-feast in the county at the house of John Wigles. While on his rounds of preaching, Elder Wolfe found Elder Isham Gibson, in Morgan County, Illinois. About this time Elder George Wolfe, Jr. (nephew of Elder George Wolfe, of Liberty), came from Iowa, and in 1849 he moved to California, where he died July 23, 1887.

"On April 20, 1850, Brother Wm. R. Lierle was chosen to the ministry.

"In the year 1861 David Wolfe, son of Elder George Wolfe, of Liberty, Illinois, was called to the ministry, and was ordained to the eldership in 1864, by Elders Ishim Gibson and John Fitz. This Ishim Gibson was ordained on Stanes River, Rutherford County, Tennessee, May 28, 1826, by Joseph Rolland.* Elder Rolland was ordained April 1, 1800, in South Carolina, by Elder David Martin, who was ordained by Daniel Leatherman, of Penn-

* Attest: Abraham Welty.

sylvania, and he was ordained by Alexander Mack, of Europe.

"In 1834 Daniel Clingsmith moved from Cape Girardeau County, Missouri, to Hadley Creek Township, Pike County, Illinois, and died in 1835.

"About this time other brethren moved in. This was the beginning of the Hadly Creek church.

"In 1842 John Clingsmith was baptized in Pike County, Illinois. In 1844 he was chosen to the office of deacon. On the 24th of October, 1874, he was forwarded to the ministry, and on the 6th of December, 1882, he was ordained to the eldership by Elders Daniel Vaniman and H. W. Strickler, of Illinois, and he died June 13, 1887."

THE LEEDY BRETHERN.

No discredit was intended, nor could any be attached to the people for being called after individuals, in the case now under consideration. In the first place the people themselves were a credit to their name, and secondly the organization was almost exclusively made up of families bearing the title. This was mainly accidental, and partly circumstantial. Persons belonging to the same families are more likely to associate with each other and to converse upon social and religious questions, and therefore more likely to fall in with the same idea, especially where the religious subject is the chief topic of discussion. Besides this there is a bond of sympathy and sociability in consanguinity, which forms very strong attachments.

The Owl Creek congregation of the Tunker Church is one among the oldest in the state of Ohio. I am unable to give the exact date of its organization, but it is an established fact that a Tunker settlement existed in Knox County as early as 1811, and that the Leedys were among the first settlers. They removed from Morrison's Cove and other parts of Bedford County, Pennsylvania. They had either inherited the progressive idea, or developed it by diligent study of the Word of God, for as early as 1856 they began to agitate a reform movement in the church in favor of the

single mode of feet-washing, and a few other points in which it appeared to them reformation was required.

In the autumn of 1858 a trouble began to take form, and was brought to a focus at a church business meeting, which had been called to prepare for the annual communion meeting. At this meeting the following question was submitted to the church: "Shall we continue the old order in the observance of the ordinance of feet-washing, or follow the example of Christ?" Only five members voted in favor of the order. However, through the influence of adjoining elders, the decision of the church was ignored, and the double mode continued. Those who had voted for the gospel mode were cited to appear before a committee of elders on September 14, 1858.

At this meeting the reform movement was advocated by Abraham Holsinger Leedy, Samuel A. Leedy, and Isaac Leedy; but we are not told who or how many championed the side of the old order. The decision rendered by the committee was to the effect that all those who had voted in favor of the single mode of feet-washing, could not be held in full communion with the church, and the expulsion direct of Samuel A. Leedy, and silencing of A. H. Leedy until he should recant. Brother A. H. Leedy weakened at the thought of expulsion, and soon after recanted, and was restored to his official capacity.

The matter was then referred to annual meeting, which sent the following committee to the Owl Creek church:—

Elias Dicky, Jacob Gerber, Peter Nead, Daniel Miller, John Metzger, and Henry D. Davy.

The committee convened on September 14, 1858. This solemn occasion had increased solemnity from the fact that during that day Elder John Multzbaugh, who had been one of the principal parties in bringing the charge against the members, had died.

The question presented to the membership was put in the following language: "Are you satisfied with the order of the brethren, and with the decision of the committee?" This question was put to each member in a private room, before the committee only, without a discussion of the subject, or the defendants hav-

ing had the privilege of hearing the testimony of witnesses. This was in direct violation of one of their own rules, to which Elder Isaac Leedy called their attention, all to no effect, however. All who did not give an affirmative answer to the question were requested to withdraw. In their absence their case was decided. They were called in, and the verdict read, "You are disowned for refusing to hear the church." When they inquired when and where they had refused to hear the church, the committee was speechless, until Elder H. D. Davy whispered to the foreman, "The standing committee of annual meeting is the church."

Following is a list of those who were disowned: Daniel Leedy, Abraham Leedy and wife, Samuel A. Leedy and wife, David Leedy and wife, Abraham Long and wife, David Garber and wife, Isaac Leedy and wife, Mrs. Samuel Whistler and daughter. Among the members were one minister, three deacons, and the treasurer, with the contents of the treasury. The church funds were appropriated to the relief of the famine-stricken people of Kansas.

In response to the report of the committee the annual meeting of 1859 replied: "We consider it best that the brethren, in meekness and patience, wait for the further manifestation of the will of God upon the matter." And it was recommended that the case be remembered by the brethren in general in prayer.

Samuel Whistler, a member of the River Brethren, united with them soon after, and was chosen to the ministry at the same time when Isaac Leedy was ordained to the eldership.

Owing to the fact that this church division was of a local character, the Leedy Brethren found it difficult to make much progress, although they were diligent in their duties. However, they had several small congregations at different places,—one in Hancock County, and one in Logan County, Ohio, and one in Whitley County, Indiana, as well as one or two organizations in Missouri. The ministers not named above were, Jacob A. Leedy, Simon B. Leedy, and Peter Deetrick. The Leedy Brethren were the stronger element at North Liberty and Ankenytown, and were fully organized when the consolidation was effected and a Breth-

ren Church established. Circumstances, however, appeared to demand an entire reorganization. Accordingly, a joint council was held to investigate the difference between the two elements, on Wednesday, October 4, 1882. At this meeting the following paper was presented:—

“On opening the meeting for the business of the day, it was found that the Leedy Brethren differ from the Brethren in three points:—

“1. The Leedy Brethren omit the use of the Lord’s prayer, holding that its use in all our meetings is not essential to Christian worship, that its use is not binding, neither is it objectional.

“2. That the Lord’s Supper should be composed in part of lamb’s flesh, to the prohibition of all other meats.

“3. That no questions should be asked of believers while kneeling in the baptismal waters. All questions should be asked before.

“On the first difference the Leedy Brethren consented to a more extended use of the Lord’s prayer in worship. They had used it occasionally, and when worshiping with us would adopt its more general repetition. The brethren, too, think its use twice in every service not essential. They recommend its repetition once at each service, however.

“Of the second difference, the brethren do not make the use of lamb’s flesh at the Lord’s Supper a condition. They teach that the holding of the supper is more essential than the material of which it is composed. They have no objections to the use of lamb’s flesh at the Lord’s Supper, and could allow the Leedy Brethren the privilege of choice. They, on the other hand, are willing, when they visit other congregations, and other food than lamb’s flesh is used, to forego their preference, and allow our practice.

“The last difference was considered that the only essential element involved in the question was that the faith of the believer be examined into. It could be done either in or out of the water.”

Thereupon the consolidation was completed, and the Leedy

Brethren and the Progressive Brethren ceased to exist, and the Brethren Church of North Liberty and Ankenytown was organized.

OIMANITES.

In the history of the brethren we observe that, at different times and in various places, there have been withdrawals from the body, and the effecting of separate organizations. Among these we find the Oimanites, or New Tunkers.

About 1845 Peter Oiman began to express dissatisfaction with some of the teachings and practices of the church. He lived in Carroll County, Indiana, and is said to have been a man of considerable talent and influence, and was an elder in the church.

At first he took exceptions to the asking of the candidate for baptism questions when in the water, and he advocated the single mode of feet-washing. He held that the Lord's Supper should be on the table at the time of feet-washing, and he also opposed the restrictions in the order in dress.

Elder Oiman was not alone in the holding of these views. Among those who stood with him, was George Patten, a young minister of notable talent, who lived in another district.

As is usual under such circumstances, there was some trouble, and there were efforts made to harmonize and adjust, but the efforts were futile, and the result was the organization of the body known as Oimanites.

In a few years after their organization, Elder Oiman died, and their condition seemed somewhat discouraging, but there was a revival. After some time they adopted single backward immersion. At the time of communion they retain the table, but have no meal. They observe feet-washing and the salutation of the kiss at that time. They have open communion. They do not oppose the legal oath, and they allow members to belong to any or all secret societies. They have no restrictions in dress.

In 1887 they claimed a membership of five or six hundred in Carroll, Clinton, and White Counties, Indiana. It is said that they and the church known as Winebrennarians have effected a

union, and that, of late years, they are increasing in numbers more rapidly than at first.

HONITES.

For data for the following brief history of a brief sect, we are indebted to Elder Landon West, of Lanier, Ohio.

About the beginning of the nineteenth century a number of brethren came from Virginia to Kentucky, and there formed a settlement, and for a time were in an organized church.

Among their ministry was Peter Hon, who was regarded as an able man among them, and whose appeals to the sympathy of his hearers aroused great interest wherever he went.

He came over to Ohio as early as 1820, and preached in Adams and Highland Counties, and soon there was quite a feeling for him there.

During one of his visits, he preached that the supper partaken of by the brethren at the love-feast was the Jewish Passover, and that Jesus ate the Jewish Passover on the night of His betrayal. At the close of his sermon on this subject he extended an invitation to all who regarded the matter as he had preached it, and felt to unite with him, to arise and come forward, and give him the right hand of fellowship. John Countryman, a speaker, arose and gave Hon the right hand, but when it was seen that no more of the congregation were united with Hon's preaching, Countryman recanted, and refused to go any farther in Hon's movement.

This severed Hon's connection with the churches of southern Ohio, but he still continued to come one or more times each year, and whenever an opening was seen there he worked, until a separate body called the Honites was organized, about 1830. The only difference at first betwixt them and the main body was, one ate a supper at the time of communion, and the other did not, believing it to commemorate the Jewish Passover. Hon preached the doctrines of the brethren as strongly as before, with the one exception above named, and for some time, but with little success. Soon, however, he laid aside trine immersion and adopted single

immersion, which gave a new move to the work, and soon a large body was formed, and meetings were held in different places.

Two young members were chosen to the ministry, in the time of the church's glory, in order that preaching might be done while Hon was at his home in Kentucky, or at other points in Ohio, and these young men soon threatened to sweep the world. But jealousy began, and then division, then strife, and at last ruin.

THE RIVER BRETHREN.

The River Brethren are a denomination the exact date of whose organization could not be learned. It must have occurred early in the nineteenth century, and certainly existed as early as 1817. Brother Jacob Stehman, a reputable Tunker of Lancaster County, Pennsylvania, wrote to the author of this work in 1866, saying that he had frequently heard Hans and Jacob Engle preach as early as 1817, and was personally acquainted with both of them. The Engles were among the founders of the church, hence they could not have been organized long before the year 1800.

The founders of the sect had previously belonged to the Mennonites. Living in the community of Tunkers, they were, no doubt, influenced by them, since in doctrine and practice they are very similar. They observe baptism by triune, face-forward immersion, which entitles them to the name of Tunker Brethren, but differ from the other Tunkers in that they do not baptize for the remission of sins. It is claimed by them that the cause of their not uniting with the Germantown Tunkers was because they lacked in spirituality, and that the Germantown brethren had refused to baptize the Engles and other founders of the River Brethren because they would not promise to unite with their church. They are very enthusiastic in their devotions, and some congregations use the mourners-bench system of conversion. They discard the Lord's Supper, but eat a common meal immediately preceding the service of feet-washing and the communion.

They adopted the name Brethren in Christ, and were also called the New Brethren, in contradistinction of the Old Brethren; and as the founders lived near the Susquehanna River, they were frequently referred to as the Brethren at the River, and from that to the River Brethren. They are divided into several different sects, differing in minor points only, and are found in Pennsylvania, Maryland, Ohio, Indiana, Iowa, Kansas, Nebraska, and probably in other western states.

CHAPTER XVIII

EPISTOLARY HISTORY

We have learned something of the history and character of our old brethren from a number of letters which they wrote to each other, in which they relate their troubles and trials, copies of which I had the pleasure of perusing.

ALEXANDER MACK, JR., TO VALENTINE MACK.

In a letter from Alexander Mack, Jr., to his brother Valentine, dated August 29, 1748, it is intimated that Valentine had invited Alexander to make his home with him. In reply the writer freely admits his poverty, and recognizes his brother's generosity, but still declines to accept his proffered home. In declining he indulges in a bit of irony, or, possibly, a play of words, understood best by themselves. We translate the following: "When a poor man enters a game of chance with a rich man, it will be well for the rich man to be on his guard, lest the poor man should be the winner." We presume the moral lies in the fact that the poor has nothing to lose. Then he acknowledges that if he should commence to learn wisdom from his bitter experience in the loss of his property, it could, verily, not be a day too soon.

In referring to a misrepresentation of a certain matter by a person named in the letter, he says he is not at all astonished at the statement, coming from the source it does. The person had before spoken of the matter in words so far above that which it deserved, that he thought he must now speak of it in corresponding disparagement. And if he should ever get the story to correspond with the facts in the case, it should be attributed to the interposition of a merciful providence, and not to the good sense of the slanderous reporter. "For," he continues, "people are disposed to err, either by praising or censuring. When, however, we learn to know ourselves, we will be disposed to take things as they are, knowing that we can make them neither better nor worse."

Then we learn by implication that Valentine had written him that he (Alexander) need not be afraid of the brethren of Ephratah, as they were daily growing in godly simplicity and humility. To this Alexander replied that he was glad to hear it, and satirically remarks that then he certainly need not be afraid of them at Germantown, which is at a still safer distance than if he would live with his brother at Ephratah. He concludes his letter with the quotation, "Perfect love casteth out fear."

From another letter we learn that one of the brethren was considered blameworthy for having taken out naturalization papers. We suppose it was upon the presumption that he would thereby contaminate himself with the kingdoms of this world.

JOHN HILDEBRAND TO C. SAUR AND A. MACK.

John Hildebrand wrote a letter at Ephratah, date, December 20, 1759, to Christopher Saur and Alexander Mack. In this letter he speaks in very complimentary terms of a manuscript book written by Valentine Mack. It was entitled "*Geistlicher Tagweiser der Sieben Tage, des Meuschlichen Baumes,*" or "A Mystical Time Reckoning, with Other Explanatory Titles." Hildebrand was very anxious to have the work published, and suggests a plan by which it might be accomplished. From his description of the work it is evident that the author was considerably tinctured with Milleriteism. According to his reckoning, the present dispensation would have closed with the year 1777, but the year with the three sevens, as well as its centennial counterpart of three eights, has long since passed, and the end is not yet, and the world still wags on in the even tenor of its way.

MICHAEL PFAUTZ TO M. URNER AND A. MACK.

Brother Michael Pfautz writes from Pipe Creek, Maryland, December 9, 1794, addressed to Martin Urner and Alexander Mack. In this letter he refers to the deep interest that was being felt in the big meeting of that year. It was held in Virginia in the month of October. It appears that a Brother Sturtzman, of Carolina, had sent a letter with Brethren John Garber and Jehu

Burgert to the conference, setting forth certain troubles in the church in the south. Some brethren had conceived heterodox views, which the majority of the church could not fellowship. These errors appear in the following statements:—

1. That there is no other heaven than that in man.
2. That there is no other hell but that in man.
3. That God has no form or shape, and that if a person should worship God, with the idea of form in His mind, such person would be guilty of idolatry.
4. That God has no anger, and will punish no person on account of his sins.
5. That the dead rise not; out of the grave nothing will come forth.
6. That they will have nothing to do with the ban.

In reply the conference gave the following decisions, in substance:—

1. In regard to heaven, Moses says, "In the beginning God created the heaven and the earth; and the earth was without form and void." That was before the creation of man. Moses therefore called something heaven that is not in man. Again, "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Here we learn that there is a heaven up on high.

2. About hell. In Luke 16:22 we read that the rich man died and was buried. It is without contradiction that after he was dead his soul and spirit had departed from the body, and according to the Word, had gone to hell, in which he suffered torments. It is also written that there is a "lake which burneth with fire." **Rev. 21:8.** All of this must be outside of man. Again, Christ says, "Depart from Me, ye cursed, into everlasting fire, prepared

for the devil and his angels." Matt. 25:41. This lake of fire can not be in man, but men are cast into the lake.

3. God in form. The Scriptures inform us that God is a Spirit, and the true worshipers worship Him in spirit and in truth. And St. John tells us, "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh and dwelt among us, and we beheld His glory." John 1:1, 14. Here God evidently had taken upon Himself a visible form. However, man in the worship of God should not have before his mind any form or likeness; nevertheless, if he should happen to think of the person of Christ, in sincerity of devotion, we would not regard him as guilty of idolatry.

4. God's anger. "God is love," and can not be said to be angry as unconverted men are angry. Penal judgments from God to the human family are prompted through love and not through anger, although the Scriptures refer to God's judgments as being the wrath of God. "Who knoweth the power of Thine anger, even according to Thy fear, so is Thy wrath." Ps. 90:11. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

That the Lord will punish no man for his sins we regard as an error. Christ says, "Except ye repent, ye shall all likewise perish." Luke 13:2, 3.

5. Resurrection. On this subject we believe, as the Scriptures teach, "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28. "The earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after His resurrection." Matt. 27:51-53.

6. The ban. (See Glossary.) Upon this subject they made the following remarkable declaration: "We would very readily deny ourselves so much for our brethren's sake as to drop the Jewish word 'ban;' but the ordinance of the Lord Jesus and His holy apostles, we can not give up, even for our brethren's sake, namely, 'If any man that is called a brother be a fornicator, or

covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one not to eat.' 1 Cor. 5:11. Here we see clearly that Paul does not mean eating the Lord's Supper only, but all eating in His company. This is shown very plainly in the preceding verse, which says, 'Yet not altogether with the fornicators of this world, . . . for then must ye needs go out of the world.' Otherwise, we might eat the bread of communion with the fornicators of this world, which he certainly could not have meant at all."*

Subscribed by the following brethren: J. Danner, Jacob Neff, P. Eisenberg, H. Danner, M. Garber, A. Arnold, B. Bowman, S. Garver, M. Krause, Philip Engle, John Glick, J. Bowman, Daniel Meyer, C. Haser, Martin Bower.

We have given a full account of the decisions of the conference referred to, because they dealt with subjects closely connected with, if not a part of, the tenets of the church, involving as they do such subjects as God, heaven, hell, the proper relation of church members to each other, the judgments of God, and the resurrection of the dead, the very essence of the Christian religion. Also because of the dignity of its antiquity.

While Brother Pfautz was making a copy of these minutes for himself, it occurred to him that it would be in accordance with the principle of love and faithfulness to make a copy for Brother Martin (Urner) and Alexander (Mack) also. And then he adds, "Especially, as he would have a good opportunity of sending such copies by the hands of John Reinhard, of Germantown, who expected to make a visit to Pipe Creek that autumn." The reader will remember that they had no mails in those days, and it was important that they should avail themselves of every opportunity of sending important documents.

Think a moment, young people of America, at the dawning of the twentieth century, of your splendid postal facilities! Letters are taken from your very doors and delivered to any part of the United States, Canada, and British America, at the rate of two cents an ounce.

* Minutes of Annual Meetings, page 20.

It is remarkable how tenderly and affectionately these old fathers addressed each other in their letters. This fact was especially impressed on our mind by reading an epistle written by Daniel Leatherman, dated at San Bergen, Frederick County, Maryland, May 23, 1794, and addressed to Alexander Mack. The writer states that he was not aware of a single instance in his family worship when he did not remember Brother Mack, and entreat the throne of mercy in his behalf. Almost every letter, friendship or business, closes with the most endearing salutations. They invariably sent their greetings to each member of the family, wife and children, and where an intimacy existed between the families, each member was named.

The same letter states that two persons had lately been baptized in Baltimore.

ABOUT CATHARINE HUMMER.

About the year 1763 the brethren had a case which was very perplexing to them. It was that of a young sister by the name of Catharine Hummer.

At the time of this writing, she would be called a spiritual medium. She was evidently a pure-minded, devoted, and consecrated Christian lady. She had, or claimed to have had, frequent visions and spiritual revelations, or trances. Her father believed in his daughter and her revelations. So also did many of the members of the church. Others doubted and discredited her visions. This state of affairs created trouble in the church, and a number of council meetings ensued. On one occasion, at least, in which she was concerned, the largest committee of elders ever assembled, up to that time, convened together to deliberate upon the case. To give our readers some idea of the capabilities of Miss Hummer, we offer a translation of a few sentences from a letter she wrote to Alexander Mack, dated White Oakland, November 6, 1763:—

“It appears to me sometimes as if peace had been taken from the earth, and even from those who profess to believe in His name, and each one chose his own pleasure. I heartily thank you, dear

brother, for your loving admonition and Christian salutation. I, Catharine Hummer, the very least of your sisters, wish you the grace of God and His richest blessings upon your soul and body. I will endeavor to be patient in my tribulations, for the dear Saviour has declared that through great tribulation we must enter the kingdom of God. My persecutions are numerous, but I will place my confidence in my Saviour."

"I am not only persecuted and hated by the world, but also by those who profess to be believers. They say it is idolatry which is performed through me. They speak evil of what they do not understand. The Lord have mercy on them."

"Dear Brother Alexander, you wrote me in your letter that the heaviest will weigh less than nothing when they shall be weighed in the right balances. I know I am imperfect; may the Lord mercifully infuse His good Spirit into my heart, so that, when I am weighed in the balances, I may not be found wanting. I verily believe that the day of the Lord is much nearer than men can realize."

She concludes with a quotation from a poet which we give verbatim, and without attempting a translation:—

"Lass sie spotten, lass sie lachen,
Gott mein Heil wird in eil,
Sie zu schande machen."

A. MACK, JR., TO JOHN PRICE.

An idea of the intensity of feeling on the part of Alexander Mack, Jr., may be obtained from the following extract of a letter to John Price, dated July 1, 1798:—

"I frankly confess that there is no dogma so repugnant to my mind as the doctrine of the Sadducees. Should the question arise in your mind why I so despise that teaching, I respectfully refer you to Acts 4: 1, 2, and 5: 17, 18: 'And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people and preached through Jesus the resurrection from the dead.' 'Then the high priest rose up, and all they that were

with him, which is the sect of the Sadducees, and were filled with indignation, and laid their hands on the apostles, and put them in the common prison.'

"From these passages you may learn my reasons for having such a loathing for the doctrine of the Sadducees. Wherever such an error finds the smallest lodgment in the mind of the believer, the last glimmer of the light of truth will speedily die out, and the person will be transformed into a swine. O Lord, mercifully deliver, for the sake of Thine own purity, every soul that may yet retain the slightest spark of the love of Christ, from such contemptible, hoggish doctrine. In the epistle of Jude, 21, I find the following words: 'Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.'"

In a letter dated October 23, 1798, also addressed to John Price, occur the following beautiful sentences:—

"The flowers in the garden are quiet and peaceable, although one is dressed in blue, another in red, and the third in white. They all unite joyfully in praising their Maker, and in sweet concord magnify the diversified wisdom of the Author of all being."

"We pray Thee, O Lord, in the stillness of Zion."

He then announces the death of one of his grandsons, which had occurred the night previous, and makes the following comment on the occasion:—

"This little child completed its course through life in thirteen short weeks, while I have already journeyed eighty-six years and seven months, and have not yet crossed the Jordan. However, what God does is well done. It does not depend on man's haste or repose, but on the mercy of the Lord."

ELDER MICHAEL FRANTZ—ANCIENT QUERIES.

From a letter written by Elder Michael Frantz, dated Conestoga, December 9, 1747, in reply to an inquiry, we may learn something of the custom of the early churches in regard to the regulation of the ministry, and the administration of the ordinances. One of the questions asked him was whether the com-

munion services could be held without an ordained elder being present. His answer is that if the absence of an ordained elder was unavoidable, it might be suffered to be done. He advises that in such an emergency the preference should be given to the trial (*Versuch*) elder. From this advise it appears that they placed their preachers under probation. As authority for such a procedure, they quoted 1 Tim. 3: 10, "And let these also first be proved; then let them use the office of a deacon, being found blameless." This trial was expected to test the officers whether they could lead a blameless life. It is more than likely that from this custom the order of three degrees in the ministry obtained. There was the exhorter, or assistant minister, the trial or proof (*Versuch*) elder, and the ordained elder.

In case there should be no such officer present on a communion occasion, he farther recommends that the members of the church present could be safely trusted to administer the ordinances for the time being, but that their procedure must not be accepted as a rule on future occasions.

ELDER JOHN PRICE TO A LADY UNDER CONVICTION.

Elder John Price, under date of September 27, 1793, wrote to a lady who was under conviction:—

"Would you have the approbation of your Redeemer, who loved you before you loved Him, you must do so through obedience to His Word. So He teaches us: 'He that hath My commandments and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father, and I will love him and manifest Myself to him.' John 14: 21. And again, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven.' Matt. 7: 21. It is therefore necessary, if we would be saved from our sins, that we should heartily repent of all our sins, so that the blood of our Saviour, which cleanses from all sin, may be applied to our souls. When Saul had repented, and fasted, and prayed for three days and three nights, Ananias said to him, 'Brother Saul, why tarriest thou? Arise and be bap-

tized, and wash away thy sins.' Even Christ Himself, who was without sin, yet in order to do His Father's will, was baptized in the Jordan, in testimony of which the heavens were opened, and a voice was heard saying, 'This is My beloved Son, in whom I am well pleased.'

"But, you may ask, 'What better will I be if I am baptized?' I would answer, It is the command of Christ our Redeemer, to obey which should be our greatest pleasure. He will not be our Saviour unless we keep His Word. Disobedience is as the sin of witchcraft, but obedience is better than burnt-offering, and to harken better than the fat of rams. Therefore, 'Blessed are they that do His commandments, that they may have right to the tree of life, and enter in through the gates into the city.' Rev. 22: 14.

"By baptism I do not mean sprinkling or pouring, as the clergy almost universally explain. If a handful of water were sufficient to administer baptism according to the Scriptures, it would not have been necessary for Christ to go into the Jordan to be baptized. Baptism means immersion (*Eintauchen*). Philip and the eunuch would not have found it necessary for both to leave the chariot and go down into the water, if sprinkling had been intended. The inhabitants of Jerusalem would not have been required to go out into the Jordan to be sprinkled. A little water might have been brought into the temple. These facts should indicate which is the true baptism, and also which best typifies the death and burial of the old man."

Then, in conclusion, he offers the following cure for lonesomeness: "Every morning promise yourself this one day only of this life, and humbly ask the Lord for His protection and guidance, that you may spend it in such a manner as will be pleasing in His sight. Should you live to the close of the day, then reckon the night to be your last; and so each day and night as they pass. Thus time may be divided up into short periods, and can never appear long. If we should promise ourselves a long life, time might weary on our hands."

A. MACK, JR., TO JOHN PRICE.

Alexander Mack, in a somewhat confidential manner, wrote to John Price under date of February 14, 1776. In this letter he refers to some of his domestic troubles, we presume, to unburden his soul. He states that his daughter Hannah sent her greetings to Brother Price, that she always regarded him with special brotherly affection, because she believed that he feared the Lord. She requests him to pray for her that the Lord might have mercy on her in her penitent condition, that she did not wish to stay back entirely.

He also refers to his daughter Sarah, who had married Jacob Zeigler, son of Michael Zeigler. It appears she had been set back from the salutation and the breaking of bread for three reasons: First, because she had married out of the church; second, that she had been married by a civil officer; and third, because her husband was not yet free, and had not notified his master. We presume the young man had been sold for a term of service for transportation across the ocean, and had not yet fully served his time. Christ says, "A man can not serve two masters," which is the only violation of Scripture that could be laid to his charge, in my humble opinion. Then he remarks: "So far as I am personally concerned, I asked the brethren publicly, whether they had any charges against me; and they declared themselves satisfied with me, and did not wish to add anything to the burdens which were already laid upon me. However, I can not say that I am entirely faultless, although I thought, at the time, I was using great care, and certainly was much concerned for the welfare of my poor children. It was, however, through the mercy of God alone that we are not entirely forsaken, and that I may still hope that everything may tend to the best."

SAUR'S LETTERS TO THE GOVERNOR OF PENNSYLVANIA.

Brother Saur wrote several letters to the governor of Pennsylvania in behalf of the German immigrants, who had been robbed or defrauded by the transportation companies who had conveyed

them from the fatherland to this country. They are so interesting and so full of pathetic pleadings for the poor that we have translated them. The first is dated Germantown, Pennsylvania, March 15, 1755. In this letter, after a courteous introduction, he proceeds :—

“It is now thirty years since I came to this province from a country where there was no liberty of conscience, and no humanity reigned in the house of the country lord. When I came to this country, and found everything so much more agreeable, I wrote to my friends and acquaintances, telling them of the civil and religious liberty, and the privileges and opportunities which I have seen and enjoyed. My letters were printed and reprinted, and induced thousands of people to come to this province. Many thanked the Lord for it, and, in turn, wrote to their friends to come also.

“Some years the price was five pistoles (a coin worth from three to five dollars) per head, and the merchants and captains were crowded with passengers, finding more profit on passengers than on goods.”

Then he proceeds to set forth the greed of the transportation companies, shown in crowding the passengers like herrings into small space unfit for human beings. He names one of the leading agents as Steadman, saying that he kept many of them on deck while sailing out of their climate, who, for want of water and room, suffered greatly, and many died; that in one year not less than two thousand were buried in the sea and at Philadelphia. Steadman had secured an exclusive license in Holland that no other ship could load until he had two thousand passengers. Then Saur continues :—

“This murdering trade made my heart ache, and especially when I learned that there was more profit by the death of passengers than by carrying them alive. I thought of the persuasive letters I had written as being, at least partly, the cause of so many people’s deaths, and so I wrote a letter to the magistrate at Rotterdam; and immediately the monopoly was taken from John Steadman.

“Our Legislature was also petitioned, and a law was enacted good enough as it is, but it was never enforced. Mr. Spaffort, a poor old captain, was made overseer of the vessels which came loaded with passengers. His salary amounted to \$200 to \$300 a year, for concealing the fact that the poor people had but twelve inches of space, and not more than half sufficient bread and water. Spaffort died, and the assembly appointed Mr. Trotter, who allowed every ship to pass, although he saw that many people had no room, except in the long boat, where every man perished. There were so many complaints that many in Philadelphia, and almost all Germantown, signed a petition to the Assembly to give the office to Thomas Say, an English merchant in Philadelphia, in whom we had confidence that he would take no bribe for concealing the sufferings of the poor people; or if they would not remove Trotter, they should give him an assistant in the person of Daniel Macinett, who speaks German and English, and who might intercede for the people in their own language. All this was in vain, to the best of my knowledge, at least.

“It arouses one’s indignation, even after the lapse of one hundred and fifty years, to read of the outrages imposed on the German immigrants. The few who survived became stalwart pioneers of our free nation. No matter what agreement they had entered into with the navigation agents, the poor people were defrauded during the voyage. They were prisoners on board. They dared not go ashore until they paid what was demanded of them, or gave a bond to do so. They could show their agreements, wherein it was plainly mentioned that they were to pay seven pistoles and a half to Isaac and Zachariah Hoke, at Rotterdam, or their order at Philadelphia. In this way the country was made to lose from two thousand to three thousand pounds a year. It was greatly to be desired that wholesome laws might be enacted, so that when such vessels arrived a commissioner might be appointed to inspect the agreements, and judge whether seven and a half pistoles do not make so many pistoles. Some of the assemblymen were inquired of whether there was no remedy. They replied, ‘The law is such that what is above forty shillings

must be decided at court, and every man must make his own cause appear good and stand his trial.' That was poor comfort for three thousand injured people. They were all so anxious to go ashore and satisfy their hunger that they would submit to almost anything that was demanded of them. Some were sighing and crying, others were cursing, and all seemed to believe that they had fallen into the hands of highwaymen, who would present pistols to the breast and demand anything that they pleased. And, indeed, their conclusions seemed to be just. I myself had thought that a commissioner might be ordained in such cases; but it appears to me now that the Assembly is more concerned to prevent the importation of such passengers than to do justice to them. To assist your honor in so amending the bill that justice may be done, I felt it my duty to inform your honor of the intended deception and dishonesty.

"I was surprised to see the title of the bill, which, in my opinion, is not the desire of the crown; neither is it the will of the Lord, who gives an open way to the poor and distressed, that they may come to a place where there is room for them. And if there should be no more room here, there is land enough in the neighborhood. There are eight or nine counties of German people in Virginia, where many of our Pennsylvania people have already removed to. It appears to me to be proper to allow the German emigrants to come, and see that justice is done to them.

"The command of the Lord is: 'Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid *them* out of the hand of the wicked.' Ps. 82: 3, 4.

"Dear sir, you are a servant of the Lord our God, and I believe you are still willing to do what lies in your power; but I am also forced to conclude, since you have left the bill in the hands of your counselors, that you will not be fully informed of the worst, as one of them is an interested party. The principal grievances complained of are that the captains often hurry them away without an agreement, or the agreement is not signed, or if a fair agreement is written, signed, and sealed, it will not be complied with, and the passenger must pay whatever is demanded;

but when the people's chests are put in store until the passengers can go and borrow money from their friends and return and demand their chests, they find them broken open and plundered; or the chest is not to be found at all, for which they have paid double claims. And for all this there is no redress, because they can not speak English, and have no money with which to go to law, and because there is no officer to speak for the people and assist them in securing justice; but the officers at hand would rather take pay for concealing their grievances."

Then he proceeds to relate the troubles encountered by whole families, "who were able to liberate only one or two members, while the others were obliged to remain on board; and some of them famished for want; and in some cases widows were bound for the debts of others."

We quote again: "Our Assembly bought a house on an island in the Delaware River, where healthy people must soon take sick. This place might do very well for people with contagious diseases; but if the place were located on dry, healthy ground, where the Germans might build a house with conveniences and stoves for winter, it would be better for the people in ordinary sickness, and their friends could take care of them. This would be much preferable to perishing under the merciless hands of their masters. Life is sweet.

"Dear sir, I am old and infirm, leaning heavily on my staff toward the grave. I will soon be gone, and I hope your honor will not take it amiss when I commend to you the cause of the helpless. We ask of the Lord in our prayers to protect us from all evil, and from all encroachments of evil; and if we impose on the poor we may expect the Lord to do to us accordingly, for He promises to measure to us as we measure to others."

Then, after a dignified, suitable conclusion of the first letter, and an honorable introduction of the second, he refers to the fact that the late Assembly had adjourned without passing the German bill, and partly because the governor was too much occupied with other business; that the governor had approved of all the points in the bill, except that the chests of the German passengers

must not necessarily accompany them on the same vessel; for all of which Elder Saur expresses a deep regret; in fact, it was the important part of the bill. Then we quote again:—

“Therefore I hope you will not take it amiss when I endeavor to inform you of the case and some of the consequences. The crown of England found it profitable to people the American colonies, and for the encouragement thereof transportation of German Protestants was indulged, and orders were issued to the officers of the custom-houses in the ports of England not to be severe with vessels carrying German passengers. They evidently believed that populating English colonies would, in time to come, be more profitable to the country than the trifles of duty at the custom-houses. This the merchants and importers also realized. They filled vessels with passengers and as much merchandise as they saw fit, and left the passengers’ baggage behind; and sometimes they loaded vessels with palatines’ chests alone; but the poor people depended on their chests, wherein were their provisions, such as they were accustomed to, as dried fruit, mustard, medicines, gammous, butter, vinegar, and clothing, necessary linens, money, and whatever they brought with them. When their chests were left behind, or shipped on other vessels, they had want of nourishment; and when not sufficient provision was shipped for the passengers, and they had nothing themselves, they famished and died. Or when they arrived alive, they had no money to buy bread, nor had they anything to sell. If they sold their spare clothes, they had not change for themselves, nor could they cleanse themselves of lice and filth. If they were taken into houses, trusting on their effects and money when they came, they were either left or were plundered by the sailors in the vessels; or if such vessels arrived before them, they were searched by the merchant boys, and their best effects, or all, taken out; and there was no remedy. This last-mentioned practice is the common custom and daily complaint. Last week the chest of a pious man living with me was broken open, and three fine shirts and a flute were taken. The lock was broken to pieces, and the lid of the chest was split with a chisel. Such, my dear sir,

is the case; and if your honor will countenance these doings, the consequence will be that vessels filled with passengers will be filled with merchandise, wine, etc., and at the king's custom-house they will call passengers' drink and necessities for the people household goods, etc., and all will be passed free of duty. Or if they choose to load the vessels with chests and baggage of passengers alone, that will also be called free of duty at the custom-houses; and as the owners of the baggage were not with it, and as no bills of lading are given, the chests will be freely opened and plundered by the sailors and others, and what is left will be found in the stores by the merchants' boys and their friends. Thus the king will be defrauded, and the smugglers and store boys will be encouraged by your upholding of the act by which they obtain their unholy gain; and the poor sufferers will mourn, or harbor revenge in their bosoms, according as they are godly or ungodly, for the thievery thus maintained.

"If a merchant should lose thirty or forty pounds, or even ten thousand pounds, he will have something to spare for himself and his friends; but if a poor man's chest is left behind or plundered, at sea or in the stores, he has lost all he had. If a rich man's store, or house, or chest is broken open or plundered, there is an abundance of noise about it; but if a thousand poor men's property is taken from them, not a word is said about it.

"If I were ordered to print advertisements notifying people who had lost their chests by leaving them behind against their will, or had been opened or plundered at sea, that they should come and receive recompense for the same, not fourfold, nor even full value, but only half value, your honor would be astonished at the crowd of several thousand people. But as such simple justice can not even be expected at this time, justice will have to be deferred to that great, great, long, long judgment day, when impartial justice will be dealt out to rich and poor alike, and the uttermost be paid. At the present time about all the satisfaction these poor sufferers can get is, 'Can you prove who has opened and plundered your chest?' or, 'Have you a bill of lading?' This has been the practice of some of the merchants

at Philadelphia, and if it must continue much longer, the Lord our God will say to the city as He did to her sister Sodom, 'Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of the poor and needy; but rather weakened the hands of the poor and needy.' Eze. 16: 49; 18: 12.

"We have special need at this time to call upon the Lord for His protection, and in the meantime we ought to cleanse our hands, or He will not answer our prayers, but will declare: 'And when ye spread forth your hands, I will hide Mine eyes from you. Yea, when ye make many prayers, I will not hear; because your hands are full of blood.'"

Then, under date of June 12, he adds a brief postscript, in which he appeals to the governor for an honorable and merciful administration. Again, referring to the eighty-second psalm, and invoking the blessing of heaven upon the magistrate and his counselors, he assures his honor that with his honorable treatment of the Germans, they would prove loyal to the colonies. He also offers a warning against farther injustice to his people, and suggests that it would not be prudent to call on them for assistance, as there were also some wicked people among the Germans, for whose acts he would not be responsible if they should find themselves overpowered by the French. They might make reprisals on those who had picked their chests and forced them to pay that which they did not owe; and, indeed, if they had been Englishmen who had suffered so much, he would be still less willing to be bound for their good behavior.

Then he appeals to the governor not to regard his cause as a trifling matter, as it involved the welfare of many influential Germans, who had lost from fifty to one thousand pounds, by having their baggage left behind, or being robbed of their belongings in the stores, and who are now obliged to live in poverty, and consequent grief. Then he concludes with the following words:—

"If you doubt the truth of this assertion, let the injured people be notified in the newspapers in the hopes of redress, and your

honor will believe me. But if the German nation should learn that this government has no respect for them, and that no justice can be obtained, it would be utterly in vain to offer them free schools, especially if they are to be regulated and inspected by one who is neither respected nor regarded in all the province.

"I hope your honor will pardon my scribbling. I have no object in view except the needful redress for the multitude of grievances of the poor people and the preservation of their lives and property, and that the friendship of the Germans towards the English nation may be retained, and for the honor and integrity of your excellency, and not a farthing for your humble servant.

"CHRISTOPHER SAUR."

LETTERS FROM ELDER GRABILL MYERS.

Brother Myers was my elder. Under him I was elected to the ministry, and by him advanced to the second degree in the office. We were warm personal friends. I know of no other aged man in the brotherhood whom I held in higher esteem for his Christian virtues than I did Elder Grabill Myers. And it is a source of great satisfaction to me to know that our admiration for each other was mutual. The following letters from his hand will indicate his regard for me, as well as express his views upon several important subjects of church polity.

In a letter dated El Dorado, June 12, 1882, Brother Myers said: "Your report of annual meeting and the progressive mass meeting has come to hand. I suppose it is the best you could do under the circumstances. For my part I will call you my brother until it is proved that you have violated some law. And any member that contends for the whole law, and makes an effort to live it out, is my brother and my sister in the Lord. That is my mind on the subject. You know I always was a little more progressive than most of the brethren of my age. To hang a man without judge or jury is contrary to all law. I have read your platform again and again. I can find no fault with it if carried out. If I were to add anything to it, it would be this: In connection with the eighteenth of Matthew, as usually read to appli-

cants for baptism, if you will also read the first chapter of James, it will make a perfect platform.

"I have retired from active service in the church, not willingly, but from necessity. On account of bodily debility I am not able to attend to the duties of an elder. I do not desire a position that I am not able to fill; but my heart's desire and prayer to God for Israel is that they might be saved.

"My faith in Christ is the same as it was years ago. My health is good, but the walking part has about given out. I must use a crutch and a cane in walking through the house; but I try to content myself with my lot. I find that happiness in this life does not consist in wealth so much as in contentment. I am well cared for, and do not know that I have an enemy in the world. I have plenty of time to read and meditate. I never doubted my faith nor my motives; but when I compare my actions with the gospel, I come far short.

"I read the gospel more now than when I was engaged in business. I occasionally find a passage of Scripture which I had not noticed before. One of them is found in the ninth chapter of Mark. When Christ sent out His disciples, and they returned again, John said, 'Master, we saw one casting out devils in Thy name, and he followed not us; and we forbade him, because he followed not us.' The Saviour said they should not forbid him, "for there is no man which shall do a miracle in My name, that can lightly speak evil of Me.' Acting in the name of Christ always implies by His direction; and faith in Him is a substance of all true religion. My life is rapidly drawing to a close, and I do not want to die with animosity in my heart against any person. I take the Saviour's language for my guide, 'For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother,' exclusive of names. In this way I expect to meet the approbation of Him who has power to save.

GRABILL MYERS."

LETTER FROM ELDER ISAAC PRICE.

"To the Brethren in State Sunday-School Convention at Huntingdon, Pennsylvania—

"Greeting: May the blessing of the Lord be with you.

"In view of providential hindrances which prevent me from being with you, I will communicate a few thoughts.

"It is our first state convention. The action of this meeting will do much to accelerate or retard the blessed work. The rise and progress of Sunday-schools with us have been slow. Its advocates have not always watched its progress with patience. But now we may thank God and take courage, that a state convention is being held.

"My dear brethren, you are in a responsible position, looked upon from above, and by the church, and will be watched with care by those whose closest prayers are now being answered. Try to lose self in the interest of the cause. Consider your work accessory to the church, a nursery from which the garden of the Lord is to be replenished.

"The vacancies made by death in the church, and the ravages of the enemy, make needful all available means for recruit. You have met to compare ideas. Allow yourselves free expression to all thoughts which have culminated in the closet; but watchfully guard and quickly suppress anything during debate which may have a root of bitterness. Impulsive thoughts will arise during discussion. Such as have been weighed in the balance of conscience, and ripened into conviction of soul, may properly find utterance, as though having lain long dormant.

"There is great power in the mind, if kept under the quickening of the spirit, which enables the speaker to accept or reject such uprising thoughts instantly. The painful remembrance of unwise and unprofitable utterances has been the lot of us all. To err is human. God is merciful, yet wisdom dictates the use of all available aids to avoid error as far as possible. That power alluded to above is only attained by fasting, prayer, and watchfulness; but the blessed boon is worthy of the effort.

"Dear brethren, we have aggregated from various previous surroundings, some from other folds, and all more or less affected in our earlier years by associations, attending of services among other persuasions, school influences, reading books beside the Bible, and there is need to be very cautious not to jar the feelings of any one unnecessarily.

"Love is the precious charm that unites hearts and covers real or apparent defects. 'Let love be without dissimulation.' We need each other's aid. We can not walk alone; much less can we work alone in the Master's cause.

"How sweet is Christian love! What a glow it sends into the dark chambers of the heart! How important to watch the embers when the light begins to flicker!

"Poor human nature, how prone to envy, jealousy, and secret dislike! What dire efforts they produce, and under the guise of zeal destroy the tender vines!

"You have appointed three days to a good work. Consecrate those three days to God and humanity. My heart yearns for precious results from your deliberations. In many closets God will behold humble suppliants upon His mercy on your behalf. And when you feel the sweet influence of love receding from the heart, think that for that very emergency precious souls are praying in your behalf.

"Again I say, may the blessing of the Lord be with you all.
Amen. ISAAC PRICE."

ELDER MOOMAW TO H. R. HOLSINGER.

"BONSAKS, Va., Nov. 13, 1899.

"H. R. HOLSINGER—*Dear Brother:* Your letter of the 5th is received and carefully read.

"You address me as a brother, and I can do the same in one sense. We were once brethren in the fullest sense of the term, but are now limited by our church relation being dissolved. And while the church of which I am a member is progressing, or we may say is drifting, into the current of modern Christianity, with its liberal ideas, I remain steadfast, unmovable in the doctrine

and practice of the church, as handed down to us by the fathers of Israel,—a reflection of the apostolic pattern. And seeing it as it is, we repeat the question, ‘When the Son of man cometh, shall He find faith on the earth?’ And the time is coming, as is clearly seen by history to-day, of the prophecy fulfilled and fulfilling.

“You, of course, have some knowledge of my biography, of my work for and with the church. You say you have two of my books. I know that my debate with Doctor Jackson on baptism, with other subjects connected, has a wide circulation. I have two other books now in the hands of the printers; one is ‘The Divinity of Christ,’ and the other a history of the church during the Civil War, which is in part largely a biographical sketch of my history of that period.

“And I suppose that you know something of my history in connection with the E. A. Miller case in the hands of the committee at the Bridgewater school, in all of which, with the blessing of God’s providence, I was victorious; and it proved creditable to me in the church and out of it, especially since the development of the Lordsburg scandal.

“I could have given the history of a number of our leading brethren at an earlier period, when my mind and memory were more active and retentive; but now, in my advanced age, in my eighty-sixth year, they have failed considerably. And as to sending you photographs, as you know, the taking of pictures was advised against by the church, and, in my mind, is inordinate in its practice, and becomes in many cases idolatrous, therefore I have never had my picture taken, nor in any way encouraged others. I therefore decline your request. Please excuse me, and believe me as ever, in one sense, fraternally yours.

“B. F. MOOMAW.”

CHAPTER XIX

MISCELLANY

THE FIRST AMERICAN BIBLE.

In 1748, Christopher Saur, at Germantown, Pennsylvania, published the first German edition of the Bible, after having been three years in press. But it was not until about one hundred and seventy years after the first English colony had been planted in America (at Jamestown, Virginia, 1607) that the Bible in the English language was printed. During this long period the colonists were dependent upon the press of the old country for their supply of the Sacred Scriptures. After independence had been declared, however, such was the scarcity of Bibles that Doctor Allison, pastor of the First Presbyterian Church in Philadelphia, and others, memorialized Congress upon the subject, and that body, in 1777, appointed a committee to confer with printers, with the view of having published thirty thousand copies at the expense of Congress, to be reimbursed by the sale of the books. Journal, September 11, 1777. The difficulty of obtaining type and paper induced the committee to recommend to Congress to direct the committee on commerce to import, at the national expense, twenty thousand English Bibles from Holland, Scotland, or elsewhere, and Congress ordered the importation. But afterward, when the unsettled state of the country and its commerce prevented the execution of this order, Congress resumed the subject of printing, which was referred to a committee of three, in which George Duffield, of the Presbyterian Church, and William White, of the Episcopal, chaplains of Congress, assisted. And the first American edition of the Bible in the English language was printed in 1771-72, in small duodecimo form, and brevier type. Christopher Saur, who by his private means and enterprise published the first American edition of the Bible in the German language, was one of the first preachers in the Tunker Church in

America. And this he accomplished twenty-four years before the Bible was published in the English language by national aid.

The cost and labor to publish the Bible in the German language certainly is equal to that of publishing one in the English; yet to accomplish the latter the *nation* was solicited to aid, while one old brother, unnoticed, unappreciated by a scoffing world, which called him *tunker*, *dipper*, meekly lays his hand to his press and prints and publishes one himself.

FORMING PUBLIC SENTIMENT.

About the year 1870 I conceived the idea of reporting the proceedings of the annual meeting in full, giving all the speeches. With this view, I engaged the services of a competent reporter from the office of the *National Intelligencer*, at Washington City. I was to pay him four dollars per day, including going and coming. The conference was held that year near Roanoke, Virginia. To assure the success of the enterprise, I wrote to Elder B. F. Moomaw, chairman of committee of arrangements, telling him of my prospect, and soliciting his assistance in securing accommodations for writing and entertainment. However, I had mistaken my man, who, instead of helping me, took advantage of his foreknowledge of my intentions. Instead of complying with my requests, he took steps to forestall the work, in so far as to have the standing committee take action on the case. That action embraced a resolution to forbid the taking of such a contemplated report. I was informed of this action on entering the grounds. I strenuously insisted upon having the report taken down at all events, even if I dare not publish it, as it would cost me no more, having engaged the reporter, who was also on the ground ready to go to work. Hence I was called before the standing committee. In debating the case with them, I was told that I should have known that the sentiment of the brethren would not be favorable to such a new movement. To this I made reply that I regarded it as my privilege, as editor of a paper, to mould public sentiment. To this remark I received the answer, from some old brother, I think it was Henry Davy: "You may find it

a pretty hard matter to lead the sentiment of the annual meeting. The brethren generally do their own thinking."

In connection with the above statements I recall another similar declaration. In conversation with Hon. C. C. Musselman, then a member of the church in good standing, on some subjects relating to the development of the church, he remarked, "Holsinger, you can never get the Tunker Church out of its old ruts; you may as well give it up."

Brother Musselman has now been dead about twelve years, but the annual meeting is still alive and serves the Tunker Church; and the report of annual meeting has become a standard in literature in the Tunker Church; and I, thank God, am still living to see the fruits of the labor in endeavoring to form public sentiment. It is the privilege and opportunity of a vigorous and persistent editorial career.

These scraps are not being written in a spirit of prophecy nor vainglory, but simply from observing the signs of the times as they used to be and are now. The Tunker Church does move, but, like "the mills of the gods," she grinds slowly, but surely—not so exceedingly slowly, either. It has only been about thirty years since the above incident occurred in Roanoke County, Virginia.

In 1879 annual meeting was again held in the same county, where the reporter was regarded as an important factor of the conference.

ENCOURAGEMENT.

"BROTHER HENRY: I send you a list of names, hoping to aid you in your great work for the good of the brotherhood. I do not believe there ever was a paper published that has done so much good, and brought joy to as many households, as the *Christian Family Companion*. It has become a welcome messenger to many; it has caused light to shine in dark places; it has made many souls glad in the far west, who have left their brethren and relatives, and it makes them rejoice to hear from those whom they left back. . . . Many persons read, but do not reflect

what labor, patience, vexation, and anxiety the editor has to endure before they can read the paper. I was in the printing business once myself, and I can sympathize with you in your labors.

DOCTOR F. C. RENNER.

"New Midway, Maryland, October, 1873."

On the 11th of February, 1873, Elder Isaac Price, of Schuylkill, Pennsylvania, remained home on account of the inclemency of the weather. He reread several copies of the *Christian Family Companion*, and made the following comments: "It is wonderful how much they improved on a second reading, on a leisure day. I now remember that on a similar occasion I did likewise, and then, as now, found deeper interest and higher appreciation on the second reading." This reflection followed: "That the *Christian Family Companion* is not a paper to be read as a common newspaper, and then thrown by, but ought to be read as we read the Bible, prayerfully and at seasons set apart for that purpose. And where there is a family who will listen attentively, marked selections should be read to them. —Page 154, 1873.

A TUNKER WAR EPISODE.

At a communion meeting held near Plattsburg, Missouri, in 1873, Brother Addison Harper, formerly a rebel general, and Franklin Holsinger, a major in the Union Army, met, saluted each other, and then in conversation wandered off to a grove, where the following colloquy occurred:—

"You spake of my being a rebel officer. Now, brother, I will tell you the most remarkable story of my life. I participated in many battles, including first Manassas, where I captured, with my command, some seventy non-combatants,—Congressman Ely, of New York, and others. I was ordered to Romney to reconnoiter a Federal force advancing. While near there, I stopped at a farmhouse, where I found they were Tunkers. In conversation with the old brother, I told him my wife was a Tunker. He looked at me, and asked, 'Did she counsel thee to go to war and fight?' I remembered her pleadings with me to stay by the fireside, and it smote me to the heart. I at once resolved to resign

and go home. As I was returning to camp, a young man was taken, on whose person a letter was found indicted by a Brother Leatherman, giving full intelligence of our forces to the enemy. The colonel commanding the expedition approached me, and ordered: 'Captain, go over to that house and take that man, and bring him along. There he is; bring him.' I knew him to be a Tunker, and his crime punishable with death. I had no alternative but to obey; so, taking a lieutenant and sergeant, we rode up to the house, when I accosted him with, 'Mr. Leatherman, I am sent to arrest you.' 'Arrest me! What for?' 'For that foolish letter of yours,' I said. He turned pale, but answered, 'May I go into the house and get some articles of clothing?' 'Certainly,' I answered. I waited outside, and inwardly prayed to be relieved of the responsibility of this arrest, as I was more than half a Tunker at heart. He remained in the house some time, and I noticed that he came to the window and looked out upon the road several times. Then he came down and went to the stable for his horse, which he saddled and mounted. Hearing a clatter of horses' feet approaching, I looked behind me, and not fifty yards distant came the Federal force. Brother Leatherman rode around the house, and the Union men fired a volley at me before I could leave the yard. Having a good horse, I put spurs, and got away safely. Arriving at camp, I at once resigned, and went home.

"The war ended. The brethren commenced their meetings again, preaching peace on earth, good-will toward men. I was baptized into the brotherhood.

"Some time after, two men came along by our house, and asked the road to the Tunker meeting-house. I answered that if they stayed overnight, I would be their escort to the meeting. They stopped. We took care of the horses. One of the brethren now came forward, holding out his hand, with, 'Brother Harper, this is a different meeting from our last,' laughing. 'I do not know to what you refer,' I answered. 'Why, Brother Harper,' he said, 'don't you know when you took me a prisoner, when the Union men came in just the right time to save me from going with you,

while you were forced to fly for your life, with the Union men pouring a volley after you? 'Yes,' said the good brother, 'blessed be God, this is a far different meeting,' and we sealed it with the salute of the brethren; and, believe me, Brother Franklin, it will ever be looked upon as one of the most interesting epochs of my whole life."

Truly, "truth is stranger than fiction."

FRANKLIN'S TESTIMONY—PROGRESSION.

Benjamin Franklin in his autobiography says: "Michael Wohlfahrt (an Ephratah Tunker) complained to me that they were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices, to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief and the rules of their discipline. He said it had been proposed among them, but not agreed to, for this reason: 'When we were first drawn together as a society,' said he, 'it had pleased God to enlighten our minds so far as to see that some doctrines which were esteemed truths were errors, and that others which we had esteemed errors were real truths. From time to time He has been pleased to afford us further light, and our principles have been improving and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual or theological knowledge, and we fear that if we should once print our confession of faith, we should feel ourselves bound and confined by it, and perhaps unwilling to receive further improvement, and our successors still more so, as conceiving what their elders and founders had done to be something—never to be departed from.'

"This modesty in a sect is perhaps a single instance in the history of mankind. Every other sect, supposing itself in possession of all truth, and that those who differ are so far in the wrong, like a man traveling in foggy weather, those at some distance before him on the road he sees wrapped up in the fog, as well as

those behind him, and also the people in the fields on each side, but near him all appears clear, though in truth he is as much in the fog as any of them."

A MOTHER IN ISRAEL, INDEED.

Esther Swigart Vandyke was born in Mifflin County, Pennsylvania, May 20, 1831. She was married to Elder Archibald Vandyke, December 18, 1851, and united with the German Baptist Church in 1853. She raised fifteen children, and all are members of the same church, with the sons and sons-in-law of those who are married, and the grandchildren. Two of the sons and three of the sons-in-law are ministers of the gospel. She died near Rockford, Nebraska, October 2, 1899, aged sixty-eight years four months and twelve days.

NEW ARGUMENT IN FAVOR OF FORWARD ACTION IN BAPTISM.

We find the following in the *Gospel Visitor* for May, 1854. It is from the pen of Brother James H. Tracy:—

"Those who are in favor of a backward action, and rely so much in support of it on Paul's comparing baptism to a burial, in Romans 6, we would humbly beg to consider that passage more carefully, and especially take notice that Paul does not say that we have been planted together in the likeness of His burial, but 'that we have been planted together in the likeness of His death.' All will admit that Jesus died before He was buried; and we read that His death was on this wise, when He had finished His work, He bowed His head, and gave up the ghost, and then died. Hence we conclude that, inasmuch as Christ died by bowing His head, not backward, but forward, we have been planted together in the likeness of His death by a forward action, and that a backward action would not be in the likeness of His death."

A REMARKABLE FAMILY.

George and Rebecca Myers were the parents of fifteen children, fourteen of whom they raised. There were ten sons and five

daughters. They were raised near Bearville, Lancaster County, Pennsylvania, where they were married and started in life about 1807, and there all their children were born. About the year 1834 they moved to Brown Township, Mifflin County, near the place where Kishacoquillas Seminary was subsequently located. There they resided about fifteen years, when they retired from active life, and removed to the vicinity of Shirleysburg, Huntingdon County, where they resided until the death of the husband, in August, 1862.

All their children save one became members of the Tunker church, of which their parents were honored adherents. Six of the sons were ministers of the same denomination. Grabill, George, and Christian were called to the ministry in the German Valley congregation, at the old stone meeting-house. George was elected about the year 1852, and Christian in 1861. Reuben was called to the ministry in Lewiston church, Mifflin County, in 1849; Abram in the Spring Run church, near McVeyton; Isaac in the Yellow Creek church, Illinois.

Grabill Myers probably preached more sermons than any one minister of his denomination in the state. He was actively engaged in his calling for over fifty years. He preached in every congregation in his church in the state, and made several tours through the western states.

Reuben, the second son, died in Ferguson's Valley, Pennsylvania, in 1863. At the present time (November, 1899) the following are still living: Abram, at Adel, Iowa; Christian, at Warble, Pennsylvania; and John, in Boone County, Iowa.

The mother of this remarkable family, whose maiden name was Rebecca Grabill, was born in Lancaster County, Pennsylvania. She died at the house of her son Christian, June 24, 1882, at the age of ninety years, eight months, and ten days. She retained the faculties of her mind and all the senses to a remarkable extent to the very last. She was a consistent member of the Tunker Church for about sixty-two years.

THE REPUTATION OF THE EARLY TUNKERS.

Elhanan Winchester, in his "Dialogues on Universal Restoration," page 179, published in 1787, describes the character of the Tunkers of his time, which might be said to embrace the latter half of the eighteenth century, in the following unmistakable language:—

"Such Christians as they are I have never seen. So averse are they to all sin, and to many things that other Christians esteem lawful, that they do not only refuse to swear or to go to war, but they are so afraid of doing anything contrary to the commands of Christ that no temptation would prevail upon them even to sue a person at law, for either name, character, estate, or debt, be it ever so just. They are industrious, sober, temperate, kind, charitable people, envying not the great nor despising the mean; they read much, they sing and pray much, and are constant attendants upon the public worship of God. Their dwelling-houses are all houses of prayer. They walk in the commandments and ordinances of the Lord blameless, both in public and in private. They bring up their children in the nurture and admonition of the Lord. No noise of rudeness, shameless mirth, loud, vain laughter we heard within their doors. The law of kindness is in their mouths; no sourness or moroseness disgraces their religion; and whatever they believe their Saviour has commanded, they practice, without inquiring or regarding what others do. I remember the Rev. Morgan Edwards, formerly minister of the Baptist Church in Philadelphia, once said to me, 'God always will have a visible people on earth, and these are His people at present, above any others in the world.' And in his history of the Baptists in Pennsylvania, in speaking of these people, he says: 'General redemption they certainly held, and withal general salvation, which tenets, though wrong, are consistent. In a word, they are meek and pious Christians, and have justly acquired the title of the Harmless Tunkers.' " *

* Belcher—Religious Denominations, page 293.

CONVENTION CALL.

The following is an important document in the history of the Brethren Church. It indicates the gravity with which the early church councils of the denomination were regarded, and the importance attached to the call and announcement of their general conference.

NATIONAL CONVENTION CALL.

"To the Congregations of the Brethren Church—

"Greeting: We, your national executive committee, appointed by the convention of 1883, believing the requirements of the brotherhood demand a national convention at an early date, for the purpose of consulting and advising upon measures and means of accomplishing greater good in the Master's vineyard, do hereby issue a call for such a convention on Thursday, November 11, 1886, in the college building, at Ashland, Ohio, to be continued at the pleasure of the convention. And we humbly hope this call may meet the approval of the brotherhood.

"SAMUEL C. STUMP, *Chairman.*

"Falls City, Nebraska."

ANNUAL MEETING.

On this subject Brother A. H. Cassel writes:—

"I have good authority for saying that in early times minutes were not kept every year, neither was the conference called yearly or annual meeting, because it was not held annually, but only when there was occasion for one. The first one of which I have any knowledge, was held in the Conestoga church, about 1743, occasioned by Count Zinzendorf, to which George Adam Martin was sent as a delegate. Then we have no account of another big meeting, as they were called, till about 1760, when Christopher Saur gave occasion for one. But before the appointed time came, matters were satisfactorily adjusted, and so the proposed big meeting was recalled.

"They were generally called big love-feasts, when the adjoining churches and elders were invited, and then, if there were any difficulties of a general character, that the individual church could

not adjust, it was brought up either before or after the love-feast. But quite often there was nothing brought, so the time was spent in worship; consequently there was nothing to place on the minutes."

A number of special councils were held. We give the following:—

1822, Canton, Ohio; 1835, Montgomery County, Ohio; 1840, Montgomery County, Ohio; 1845, September 20, Elkhart, Indiana; 1846, September 4, Washington County, Tennessee; 1848, September 23, Delphi, Carroll County, Indiana; 1851, November 22, on account of the Far Western Brethren, in the Mill Creek church, Adams County, Illinois.

LAYING ON OF HANDS.

Hands were laid on all church officers in the early history of the Brethren Church. This fact was confirmed in my mind by reading the diary of Christopher Saur, of 1780. Under date of August 9, he says: "We laid hands [meaning himself and Martin Urner] on the following brethren: Martin Gaby, as deacon; David Kintzy, as minister; Michael Frantz, as deacon; and Brethren George Bashor and Jacob Meyer, as ministers at Little Swatara; and, on the 15th of August, on George Miller, at Big Swatara, as deacon."

Originally the practice was to have the supper and communion, and then wash feet before separating. Soon the error was discovered, and then they washed between the supper and communion. This practice was continued until a learned man named Heinrich Reitz, who was the author of a translation of the New Testament, convinced the brethren that only preparation of the supper was ended when the Saviour rose to wash the disciples' feet. This occurred before the brethren came to America, so that the present practice is older than the church here.

NOTE.—"This extract and above notes prove it to be an incontrovertible fact that the ancient brethren did instal all the officers of the church by the laying on of hands, but never until after they had proven themselves as worthy and useful. This precaution they observed with reference to St. Paul's charge to Timothy

(1 Tim. 5:22), 'Lay hands on no man suddenly.' I have also records in the handwriting of Alexander Mack of different dates, which are even yet more to the point than the above,—that they laid hands not only on the overseers, or elders, but on the speakers, or preachers, and also on the deacons, or poor servers; which custom was universally followed, until some *unworthy* ones began to thirst after power, and assumed authority that was never delegated to them by the church, out of which came priestcraft, and that gradually changed annual meeting from an advisory council to a judicial tribunal, which domineered over God's heritage in so far as to forbid laying hands on any except on their own craft (bishops), which was necessary to establish their own superiority. And besides other grievances, it would also forbid the washing of feet after our most ancient and sacred order of the same one washing and wiping, as Christ gave us the plain precept and example.

ABRAM H. CASSEL."

From letters written to Elder J. B. Wampler by Brother A. H. Cassel, we glean the following items on different subjects. The first letter is dated June 8, 1886.

Deaconess.—That there were such in the Brethren Church is a fact that can not be disputed, as I have the names and records of several. They were elected by vote, as other officers. Whether they were installed by laying on of hands I can not say, but am inclined to believe they were, because the brethren were in the habit of installing all the officers of the church by imposition of hands, so why not also on the deaconess, as we know they did on the deacon? And while hands are laid on sisters in baptism the same as on brethren, why not when chosen to an important office in the church? I give an extract of such an election from the old Germantown church-book, in the handwriting of Alexander Mack. I will give it *verbatim et literatim*, as follows:—

"Anno 1769, den 20 August ist nach dem Rath des Heligen Geistes, 1 Tim. 5, v. 9, 10, in der Gemeinschaft der Brueder und Schwestern nach der Weise und Ordnung dar Apostolischen Gemeine dar ersten Christen durch Wahl Stimmen zur deinerin erwahlet worden die Schwester Margaretha Baeyerin."

Translation.—August 20, 1769, hands were laid on Sister Margaret Baeyerin, according to the inspiration of the Holy Ghost, in accordance with 1 Tim. 5:9, 10, in the Church of the Brethren, after the ordinance of the apostle and the early Christian Church, she having been elected by the congregation to the office of deaconess.

This extract, in the quaint handwriting of Alexander Mack, I think should forever satisfy all inquiries about deaconesses. She (Margaretha Baeyerin) lived long, and appears to have been faithful.

Annual Meeting.—The first big meeting the brethren ever held was in Lancaster County, Pennsylvania, in 1742. There were then special reasons that occasioned it which I need not state. But there is no evidence of another such meeting being held for many years, and I am extremely doubtful whether there was, for there is no record, no minute, and no mention of anything of that kind existing. But love-feasts were regularly held. Then it was customary, more than now, to assemble from far and near; and on such occasions difficulties, if any existed, were always adjusted by and with the old fathers when present; and when difficulties of a peculiar or any important nature occurred, which required more time, and consideration which could not then and there be given, then a big meeting was appointed for the purpose, where other queries were also propounded, if any were brought up. Such was the case of the big meeting of Lancaster County, Pennsylvania, in 1763, concerning the Catharine Hummer case. Another such a big meeting (*Groszen Rath*) was proposed in the Christopher Saur case, but recalled in 1767. After they had established regular gatherings for councils, they still always observed the love-feast and communion in connection with them. The custom was for all the brethren and delegates to reach the vicinity by Thursday evening, that they might meet on Friday morning for business, which was generally all transacted by Saturday morning, or, at the farthest, by noon. Then public worship commenced, and the communion in the evening, and public meeting on Sunday morning again. After dinner they all dispersed

to their homes. I was present when this was the custom, forty years ago. As business increased, they could sometimes hardly get through with it in the allotted time, so they changed to having public worship and communion first, either on Saturday or Sunday evening, optional with the church where the meeting was held. Then business commenced on Monday morning, and closed when through with it. This is the way the big meeting or council was held until 1851, when it was decided to have no communion in connection with it. Meanwhile there were many changes in the way of choosing committees and doing business which need not be recounted, although there were good reasons for them.

Commencement of Annual Conferences.—When the commencement of their being held annually was, I am not prepared to say, precisely, on account of the various big councils. I have the report of one at least, held in Maryland concerning the Charles Hudds case, in 1814. There was only that one case brought up. I have also an account of another big council, held in 1826, in which there was only one query brought before the meeting.

I was also told that on one occasion, after the brethren had commenced to meet annually in council, they had no query at all. They then improved their time in public worship. That speaks well for the peace and unity of the brotherhood, when elders were the servants of the church instead of its leaders.

"The Brethren Encyclopedia."—"The Brethren Encyclopedia," published by Henry Kurtz, appears never to have been endorsed by the church, but was severely criticized as soon as it made its appearance. The charge against it was that Brother Kurtz added too much of his own, and made too much and too free use of his own judgment in the selection of what he published. It was, therefore, branded as "Kurtz' Cyclopedia," instead of being the brethren's or the cyclopedia of the church.

Sisters Breaking Bread.—In the churches that were organized on the congregational platform, and in those of California, the sisters break the communion bread the same as the brethren. Old brethren were often puzzled to give Scripture or reason for sisters not doing so.

The Kiss.—The brethren never pretended to give Scripture for the observance of the kiss during the communion service, but since our communions are intended as a renewal of our covenant with the Lord and with one another, and as a kiss has ever been regarded as a pledge of union and a token of love, it seems to me as being not out of place around the communion table.

Communion and Passover.—We believe that the Jewish Passover and the institution of the communion were closely connected, but we must allow that our communions are under different circumstances. We have nothing to do with the observance of the Jewish Passover. Christ was the end of the law, and had not yet suffered and died, therefore they had no occasion to disconnect the two by speaking about it. But from Paul's expression, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come," we think it right and proper to do so by words rehearsing a little of His sufferings, as well as by the emblems of which we partake. But a long sermon or harangue we would think very much out of place. Even our most ancient brethren differed in opinion as to whether we should give thanks twice, or separate thanks for the bread and the cup.

Joseph Rittenhouse was the first Tunker bishop that lived in the Black River congregation, Medina County, Ohio. So it is claimed by his daughter, Mary Hoover, of Chatham, same county. She was baptized December, 1855, at the age of nine years, by Elder Jacob Garber.

Elder J. D. Haughtelin, of Panora, Iowa, was born November 17, 1835; was baptized October, 1851, by Elder David Bosserman, at Marsh Creek, Pennsylvania. His brother, A. H. Haughtelin, was born August, 1837; was baptized October, 1852, by Elder Adam Brown, at Friends' Grove, Pennsylvania; and died December 13, 1899, in Reno County, Kansas. I was well acquainted with both administrators mentioned.

When Elder John H. Umstad, of Montgomery County, Pennsylvania, baptized Elder John U. Slingluff, now of Sidney, Nebraska, in November, 1843, at the age of twelve years, it was

intimated by some of the elderly Tunkers of Lancaster County, that before long Brother Umstad would be practicing infant baptism. There were isolated cases of child membership among the Tunkers from the first, but they were few and far between, prior to 1855, especially in central Pennsylvania and westward.

There were Sunday-school tickets printed by Christopher Saur in 1744, of which I saw a sample in Brother Cassel's library. There were also religious lottery tickets, which were in boxes, and from which people drew Bible texts, which they regarded, in a sense, the voice of God to them.

Name Brethren.—Alexander Mack, Sr., founder of the church, adopted the word "brethren" as the name of his church. Alexander, Jr., followed his father's example, and in all the records of the church he scrupulously used that name, of which I could give numerous instances. Sometimes he also says, "In the congregation of the brethren." The Philadelphia church held fast to the Bible-alone doctrine of the old brethren in their mode of washing feet, and the name brethren, as their records testify. The inscription on the marble tablet above the door is, "The Church of the Brethren."

The above is taken from a communication of A. H. Cassel to J. H. Moore, dated June 1, 1886.

After a private communion held at the house of David Peebler, Lebanon, Oregon, October 1, 1899, Brother Peebler stated that the first Tunker Church in Iowa was organized at his house, in Jefferson County, in 1840 or 1841. Elders George Wolfe and Levi Roberts presided at the meeting. Brother Peebler was in his ninety-seventh year at the time of the communion referred to, and performed the service of washing and wiping feet.

George Adam Martin first suggested the propriety of reading the eighteenth chapter of Matthew on baptismal occasions, about 1740. Previous to this Luke 14 was used, bearing on the building of a tower without counting the cost.

Confirmation by laying on of hands was not always observed in the water. On occasions when there were a number of candi-

dates and the weather cold, it was sometimes deferred until after the change of clothes, in some of the eastern churches at least.

A sister by the name of Rachel Kruegar, or perhaps Creger, who afterward married Elder Abraham Stamey, used to preach occasionally, and is said to have exhibited marked ability as an exhorter, but she was never authorized by any congregation to preach. After her marriage she never attempted to preach, but exercised freely in public prayer, in which she was peculiarly gifted. She had a brother and sister who were mutes.

CHARTER OF THE BRETHREN CHURCH OF CALIFORNIA.

“STATE OF CALIFORNIA, Department of State.

“I, Edwin G. Waite, Secretary of State of the State of California, do hereby certify that a copy of the Articles of Incorporation of the Brethren Church certified by the county clerk of the county of San Joaquin as a copy of such articles filed in his office, was filed in this office on the 22d day of August, A. D. 1891, which articles and the copy thereof contained the required statement of facts, to wit: First, the name of the corporation as aforesaid; second, the purpose for which it is framed; third, the place where its principal business is to be transacted; fourth, the term for which it is to exist; fifth, the number of its directors or trustees, and the names and residences of those who are appointed for the first year.

“And I do hereby further certify that the Articles of Incorporation set forth the holding of the election for directors, the time and place where the same was held, that a majority of the members of such associations were present and voted at such election, and the result thereof, which facts were verified by the officers conducting the election. Witness my hand and the Great Seal of State at Office in Sacramento, California, this, the twenty-second day of August, A. D. 1891. E. G. WAITE,

“Secretary of State.”

Trustees: J. W. Beer, C. H. Christenson, Ed. Reynolds, and D. E. Ronk. John P. Wolf, resident minister.

BRETHREN CHURCH CHARTER OF PENNSYLVANIA.

"To the Hon. Robt. L. Johnson, President Judge of the Court of Common Pleas of Cambria County—

"Be it known that the subscribers with their associates having formed a congregation in Johnstown, Cambria County, and state of Pennsylvania, for the purpose of worshipping Almighty God accordingly to the faith, doctrine, and usages of the Brethren Church, and being desirous of becoming incorporated agreeably to the provisions of the act of the general assembly of the commonwealth of Pennsylvania, entitled, 'An act to provide for the incorporation and regulation of certain corporations,' approved the twenty-ninth day of April, A. D. 1874, do hereby declare, set forth, and certify that the following are the purposes, objects, articles, and conditions of their said associations, for and upon which they desire to be incorporated.

"First. The name of the corporation shall be the Brethren Church.

"Second. The said corporation is formed for the purpose of perpetuating and extending the Christian religion and the influence of the gospel of Christ, and to that end to promote the harmony, efficiency, and progress of all local Brethren Churches in the United States without interfering with congregational control and government, or seeking to set up or establish any creed but the New Testament. To further that purpose all members of Brethren Churches may become members of this corporation.

"Third. The location or principal center of said corporation is to be at Johnstown, Cambria County, and State of Pennsylvania, which is to be its principal place of business and conference.

"Fourth. The corporation is to have perpetual existence.

"Fifth. The names and residences of the subscribers are as follows: Solomon Benshoff, Johnstown, Pennsylvania; Daniel Crofford, Johnstown, Pennsylvania; S. A. Snook, Johnstown, Pennsylvania; W. A. Adams, Johnstown, Pennsylvania; M. W. Keim, Johnstown, Pennsylvania; Benjamin Benshoff, Johnstown,

Pennsylvania; Benjamin Gochmour, Johnstown, Pennsylvania; Abel Findley, Johnstown, Pennsylvania; S. J. Giffin, Johnstown, Pennsylvania; D. F. Ramsey, East Conemaugh, Pennsylvania; Hiram Gochmour, East Conemaugh, Pennsylvania; Patrick O'Neil, East Conemaugh, Pennsylvania; George Berkeybile, East Conemaugh, Pennsylvania; Jacob M. Cartney, East Conemaugh, Pennsylvania.

"The corporation has no capital stock. The membership thereof shall be composed of the subscribers and their associates, and of such other persons as may from time to time be admitted in such manner and upon such requirements as may be prescribed by the by-laws. The said corporation shall, nevertheless, have power to exclude, expel, or suspend for just and legal causes, and in such legal manner, as may be ordained and directed by the by-laws.

"*Sixth.* The oversight and management of the said corporation shall be vested in a board of three trustees, a majority of whom shall be laymen, and such officers of the corporation as may, under the by-laws, be trustees *ex officio*. The said trustees shall be elected annually by the adult members of the corporation from among the adult male members of the same on the twenty-second day of May, at the house of worship of said corporation. The said trustees shall hold their office until their successors are legally elected; subject, nevertheless, to the power of dismissal of any trustee and trustees from the said office by the said corporation for legal cause and upon such proper and legal notice and hearing as may be provided by the by-laws. The names and residences of those chosen trustees for the first year and who shall hold office until the next annual election of trustees, are Benjamin Benshoff, M. W. Keim, and Daniel Crofford, all of Johnstown, Pennsylvania.

"The corporation shall have power to hold, purchase, and transfer such real and personal property as its purpose may require, not exceeding the amount limited by law, and all the property thereof shall be taken and held subject to the control and disposition of the members of the corporation.

“Seventh. The by-laws of this corporation shall be deemed and taken to be its law, subordinate to the statute aforesaid, this charter, the constitution, and the laws of the commonwealth of Pennsylvania, and the Constitution of the United States. They shall be altered and amended as provided for by one of the by-laws themselves, and shall prescribe the power and functions of the trustees herein mentioned, and those thereafter to be elected, the times and place of meeting of the trustees and of this corporation both for business and religious purposes, the number of members that shall constitute a quorum at the meetings of the corporation and of the trustees, the qualifications and manner of electing members, the manner of selecting officers, and the power and duties of such officials, and all other, the concerns and internal management of the said corporation.

“Witness our hands and seals this 28th day of May, 1884.

“Signed, Solomon Benshoff (L. S.), Daniel Crofford (L. S.), and others.

“And now, June 26, 1884, this petition having been presented to the undersigned, president judge of the forty-seventh judicial district, accompanied by proof of the publication of notice thereof, and the same having been perused, and examined, and found to be in proper form, and within the proposed named in the act of Assembly of the 29th of April, 1874, and that the same is lawful and not injurious to the community, the same is hereby approved.

R. L. JOHNSTON,

“President Judge 47th District.”

SNOW HILL NUNNERY.

This institution is one of the landmarks of the early Tunkers. Its history will be found elsewhere. The buildings are old and dilapidated, practically worthless, but the land belonging to the estate has become very valuable. There having been no regularly-organized resident society connected with this institution and no regular services held on the premises, for a number of years, the state of Pennsylvania has instituted proceedings to

have the property escheated to the commonwealth, and it is likely that the courts will sustain the case of the state.

It appears that Andrew Snowberger was the first prior of the order of the Seventh-day German Baptist monastical order. On September 22, 1823, he sold his farm, consisting of one hundred and sixty acres, to the Seventh-day German Baptist Society of Snow Hill, for \$16,334.

Peter Lehman, one of the ministers of the church, died January 4, 1823, and Snowberger died in 1825, and he was succeeded by his son Samuel.

About the year 1845 the monastical order began to languish. From thirty inmates of the convent the number dropped to twenty, and then still less. After 1894 Sallie Ann Calimer and Dolly Misener were admitted to the convent. Miss Misener died, and was the last nun of the cloister. Several persons still reside in the building as objects of charity, supported by the trustees of the church. The signers of the articles of the association of the monastical society in 1883, were the following: John Snowberger, Henry Bauman, Barbara Lehman, Elizabeth Snowberger, Catharine Hoch, Barbara Snowberger, Veronica Snowberger, Susannah Fyock, Hannah Fyock, Mary Fyock, Nancy Toms, Solomon Monn, Charles Hoch, Samuel Snowberger, and David Snowberger.

A communion was held at the church connected with the nunnery, during the year 1900, at which it is estimated over five hundred persons were present. Jacob Diamond and John G. King, of Morrison's Cove, Pennsylvania, were the visiting ministers. Those who were present report the services as having been cold and formal, with no indications of the life and devotion witnessed at the same services fifty years ago.

DOLLY MISENER.

This aged lady, now the only inmate of the once flourishing nunnery at Snow Hill, Franklin County, Pennsylvania, we think deserves a notice in our history. She is in her ninetieth year, a well-preserved old lady. Her ancestors were members of the

Tunker Church, some of them prominent, being ministers. Of a family of eleven children, she was the only one that united with the Seventh-day Baptists. She delights to talk of the days of her youth, when she was engaged with her spinning-wheel during winter, or working with the new-mown grass in the meadow, helping to convey the same to the barn after it was dried into hay, during summer.

One mile north of the nunnery, or the cloister, she was born, the place being now in the suburbs of the beautiful village of Quincy. One mile east of this, the historic South Mountains rise in majestic splendor. The Cumberland Valley Railroad passes through the farm on which she was reared. This is on the banks of the old Antietam, where the red men of the forest held high carnival long years ago. Dolly's cheerful disposition, no doubt, is the cause of her long and happy life. She is one of the oldest if not the oldest person in Quincy Township. During winter she does not go out much, but during summer she still walks across the meadow to the old white church, to meeting. This building stands very near the spot on which the first nunnery church was built, and projected by Conrad Beisel, in the year 1765.

Dolly is venerated by old and young. Her happy playmates have long since passed away, but she has formed new acquaintances, who love to give her company, and to whom she will converse of old and new events much more intelligently than many young persons who, apparently, are better educated.

Miss Misener died some time during the year 1900, hence there was not living at the close of the nineteenth century, a single representative of Conrad Beisel's wonderful enthusiasm. The Germantown Tunkers did well to follow the advice of the wise centurion, in not dealing too rigorously with the Ephratah people; the inspiration not being of the Lord, it required only to be left alone, and a natural death would follow.

THE LITTLE TUNKERESS.

BY GEO. W. STOUWER.

Brown-eyed Ruth, the Tunker's daughter,
 In her dress of simple gray,
 Walked beside her quiet grandpa,
 'Mid the garden flowers of May.

Beds of tulips, bright and golden,
 Hyacinths of every shade,
 Pansies, like sweet, childish faces,
 Looking up to greet the maid.

How they reveled in the sunshine !
 While, 'mid clumps of violets blue,
 Filling all the air with fragrance,
 Glistened still the morning dew.

Then out spoke the little maiden,
 Looking at her dress of gray,
 "Grandpa, can you tell the reason
 Why God made the flowers so gay,

"While we wear the quiet colors
 That you know we never meet
 E'en in clover or the daises
 That we trample underfeet?

"Seems to me a Tunker garden
 Should not grow such colors bright."
 Roguishly the brown eyes twinkled,
 While her grandpa laughed outright.

"True it is, my little daughter,
 Flowers wear not the Tunker gray,
 But they neither toil nor labor
 For their beautiful array.

"Feeling neither pride nor envy,
 'Mong her sister flowers, she grows,
 Well content to be a daisy,
 Or a tall and queenly rose,

"Keeping still the same old fashions
Of their grandmama's of yore;
Else how should we know the flowers,
If each spring new tints they wore?

"Even so the Tunker maiden
Should be quite content to-day,
Like a tulip or a pansy,
In her dress of simple gray."

Once again the brown eyes twinkled;
"Grandpa, you are always right;
So you see, by your own showing,
Some may dress in colors bright.

"Those whom you call worldly people,
In their purple and their gold,
Are no gayer than these pansies
Or their grandmothers of old.

"Yet you know I am contented
With this quiet life of ours;
Still, for all, I'm glad, my grandpa,
That there are no Tunker flowers."

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